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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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PRESIDENT BARR ON BIG TRADE STRUGGLE

Great Lessons on Collective Bargaining, Safety and Sanitation Service Bureau and Other Matters of Interest to Employer and Employe.

President William H. Barr, of the National Founders' Association in his address to the delegates attending the Twentieth Annual Convention brings to light some interesting matter that is of interest not only to the employers but to the employee.

He says:

I esteem it a great privilege to have the pleasure of opening the twentieth Annual Convention of this Association, and I appreciate no less the opportunity of reviewing our work for the year.

The favorable status of the trade struggle, which has afflicted many of our shops during the past twelve months, has been due largely to the splendid co-operation and unselfish support which has been accorded your council and executive staff by the membership at large, especially by those members in the Pittsburgh district who have uncompromisingly stood by the "open shop" colors, for the benefit of their loyal employees and brother foundrymen everywhere. Mr. Kneeland's story of how Pittsburgh foundrymen joined hands will be most interesting.

No request made upon our members for any service has been too small to secure immediate and favorable assistance emphasizing again the spirit of harmony which has for so long a time existed throughout our membership.

An analysis of the records for the year reveals the fact that our association is numerically larger and financially stronger than at any time in our history.

As an agent in the development of manufacturing freedom and privilege for both employer and employee, we deserve most favorable commendation.

As a participant in the demand for industrial moderation and justice, and for relief from strange, recurrent legislation, we have not been slothful.

As a factor in resisting unjust labor demands, we have successfully worked to prevent the establishment of economically impossible conditions, which might mean the strangulation of our industry.

As an educational body we have co-operated in an effort to teach the citizen to understand the importance of sound and successful industry; its relation to the benefit of the individual and to the prosperity of the nation.

And, as we review the labors of our association for the past twenty years, it is apparent that the absorbing study of industrial preparedness, in its every phase, is not a new thought. Perhaps, without realizing it, we have, since our organization, contributed to that establishment of manufacturing freedom and privilege, which has accelerated the development of our national resources.

The Iron Molders' Union was organized in 1859. In the forty years following it had built up a powerful organization, which was one of the richest per capita, and one of the strongest in percentage of trade control. It had succeeded in making an agreement with the stove branch of the industry, which was in a position to pass on this burden to the consumer, and the agreement insured a large revenue with little outlay. The Iron Molders' Union was able, therefore, to devote almost its entire time then as now to the depressing of the particular industry which the National Founders' Association has always attempted to advance and elevate.

Collective Bargaining a Failure

When our association was formed and its first policy established, it was in the belief that it was possible to amicably adjust disputes between our members and the union, and place foundry practice on a more stable basis; but the Iron Molders' Union, under unwise leadership, refused to make concessions or to arbitrate differences.

After holding over twenty-five hundred fruitless conferences, during a period of seven years, your Council recognized the necessity of adopting a new and more militant policy. Thus failed an early and earnest attempt at collective bargaining, which demonstrated as clearly then as today, the absolute economic futility of the plan.

The Iron Molders' Union, in its attacks on the members of our association, made a reputation for lawlessness and violence second to no other union, and through its policies of restriction of output and antagonism to the installation of molding machines and foundry apparatus, discouraged incentive in that field.

The open shop policy of our association, thus forced, has borne good fruit; it has educated intelligent men who prefer to work free from union domination, and has stimulated anew the use of improved foundry appliances.

Had not our association thus dominated the situation, the foundry industry would never have reached its present state of development, either in the use of mechanical apparatus or in the strengthen-

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GUTHRIE FOR MAYOR IS TOO SHOCKING

Businessmen Say Ten Thousand Voters Will Send for the Democrat Unless Factional Warfare is Stopped.

The names of 10,000 citizen voters of Pittsburgh are to be solicited in Pittsburgh and sent to Hon. George W. Guthrie, urging his return to this country to become a candidate for Mayor of the City of Pittsburgh.

This is the threat that is now hurled through the Tribune into the teeth of the Republican factions by some of the foremost businessmen in Pittsburgh and those who are behind the proposed movement are not politicians but are recognized among the most unassuming and largest contributors to the campaign funds.

The return of Mr. Guthrie will mean the elimination of factional disputes through the complete annihilation of the factions and the outcome will be the complete control by the Democratic party of municipal and probably state affairs.

Already the Democrats have control of the Federal offices and when the game of politics is a question at issue the Democrats have already shown the Republicans unable to rise even to the dignity of mere pikers. No wire would be left without being tested or liberally pulled and no scheme would be overlooked while the Secret Service squads would match equally the Pittsburgh police department.

The citizens care nothing if Mr. Guthrie should sleep in the office as he did before but it is apparent Guthrie's name has a powerful influence and it can be used again to stir the citizens to a more determined action for the protection of property rights if the property is to be saved from confiscation.

There is a strange fear gripping the people and the businessmen are becoming alarmed over the threatening situation. Factional disputes have become so keen and intense that grave fear haunts the people lest they be thrust into the midst of civil strife as the factions are losing complete control of themselves as well as the rights of the citizens. Every interest is being sacrificed and if the situation becomes much more aggravated there is imminent danger of a still more bitter contest which may reach bloodshed.

It is the concensus of opinion that Hon. Richard J. Baldwin will win over Hon. E. R. Cox but the loss sustained by the Vare-Brumbaugh forces will not end there. The latter faction has paid heavily and every Cox supporter seems to be carrying with him either the thirty pieces of silver or the equivalent. An effort has been made to bribe Representative Howarth of the South Side by placing a brother in the office of Insurance Commissioner J. Denny O'Neil. Howarth it is said will repudiate the effort by declaring "I am not my brother's keeper." Howarth's friends say that Howarth will be no Judas Iscariot; that Howarth has principle and will not be influenced by his enemies. Howarth sought to learn if union men were for Cox but when assured the cry was merely a political ruse to deceive him he realized the absurdity of the claim. Cox dodged every beneficial measure to labor he could; he bent to every need of the corporation and sacrificed labor when it was essential to his personal political advantage. There are a few Socialists who declare Cox a great man but this element which was inconspicuous in the last national election and has no influence with labor in any particular community.

It is not likely that Howarth will sacrifice the stalwart Republican organization for the snowball politicians whose influence will fade before the summer's sun begins to shed its lustre. However, the bitterness of the struggle now being waged will leave the Brumbaugh forces with a feeling of retaliation and many beneficial measures that might have otherwise been passed will be bitterly opposed.

This feeling of resentment may be carried on until there will be no other alternative than a demand for the return of Ex-Mayor Guthrie whose presence here would undoubtedly culminate in an effective organization which with the backing of businessmen will undoubtedly sweep the city in a mayoralty contest.

There is no question about the determination of leading businessmen and there are those who seek no delay but are exceedingly anxious to seize upon the present disturbed situation to begin at once the circulation of the petitions. It is said that ten thousand names can be very easily secured and names that are of such importance that the Embassador could not nor would he hesitate to respond.

The Democrats, although but few of them care anything for the Ex-Mayor, would join in the movement in order to sweep the state, confident that some Democrats would profit although Guthrie's chief weakness is his ingratitude. Acting State Chairman Guffey would be delighted with an opportunity to send for Guthrie and while the noted leader, Attorney William J. Brennan, has absolutely no use for Guthrie yet he can see some comfort in beating the Republicans and taking advantage of an inviting situation. Brennan is of that type that invariably sinks his own selfish interests even for the

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Labor Member in Britain's Cabinet of Five.

Thomas Keece, Staff Correspondent.

LONDON, Dec. 21, 1916—The labor party of this country has definitely adopted resolutions supporting the new premier, David Lloyd George—the first Welsh-speaking Welshman to hold the premiership. David Lloyd George is looked up to as the strongest character in the country nowadays and very much is expected of him. He is a man of radical and original views —and withal has those kindly eyes that show ready sympathy with the genuine poor and suffering.

Many ministerial posts have been practically created by Lloyd George this time and they are filled not from the old political crowd but very largely from business men whose connection with politics so far has been but to record a vote in a parliamentary election.

George Barnes, chairman of the parliamentary labor party, is appointed Pensions Minister—one of the specially created offices and one of course springing from the war. He is fifty-seven years of age and has been a labor member of parliament since 1906 representing a Clyde constituency. For a great many years he was general secretary of the Amalgamated Society of Engineers (an enormously popular and wealthy union of engineering shop workers). His son was killed in the war a few months ago.

John Hodge becomes Minister of Labor, another new post. He is a labor M. P. for a Lancashire division and head of the steel smelters' union. He is acting chairman of the Labor Party.

Arthur Henderson, another trade union and labor M. P., actually becomes one of the Cabinet of Five which links over supreme and practically dictatorial powers with regard to the war.

Labor perceives the possibility of real influence in shaping the administration of the country in its alliance with the new ministry. The success with which labor was conciliated is a personal triumph for Lloyd George. After the meeting at the war office one of the labor members, a well-known trade unionist, said to me, "Twenty four hours ago I would never have thought it possible for me to support a Lloyd George ministry, but I have voted for it, and I believe it to be the right thing for labor."

In a speech of three-quarters of an hour's duration, which emphasized the responsibility of duty, while freely promising labor fair treatment and a full share in governing the country, Lloyd George enlisted the help of the solid trade unionsection of the party. There was a minority, mainly composed of the pacifist section, which was in no way won over, and the Prime Minister had to listen to sharp and unyielding criticism of his declared policy and even his intentions. But Lloyd George concentrated himself upon essentials so as to secure a united purpose and united action. The labor party were in the main concerned with two things—the vigorous prosecution of the war to a successful issue and adequate consideration of the claims of labor, so that a reasonable standard of living may be maintained by the workers even under war conditions. With guarantees of these essentials safeguarded by the presence in the ministry of trusted representatives, labor was ready to take its share of responsibility.

The promise that colored labor shall not be brought into this country was a great factor in securing agreement. It is understood that any colored labor which is found to be absolutely necessary will be employed behind the fighting lines in France and elsewhere, in road making and various forms of unskilled work, thus relieving those enlisted in labor battalions for work at home. Then there was the control of shipping and of the coal mining industry. It has been the one effective argument of the pacifist section that the workers were being exploited by profiteers; that whatever advances in wages were secured by them were at once intercepted by a rise in food prices. The demand of labor has been for State control of shipping, for fixing of freight rates, for compulsory restriction of profits. The announcement of Lloyd George was thus a granting of their own demand. The State control of the coal mining industry was an extension of Runciman's policy in taking control of the South Wales coal field under the Defence of the

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HARRIS AND GUMBERT WANT MORE JOBS

The Lime Kiln Club Puts the Commissioners on the Pan and Toasts Them to Perfection.

County Commissioner Frank J. Harris conceived a remarkable proposition recently when he gave to the public the astounding information that 200 police were needed to care for the traffic along the highways of the county.

This of course involves an expenditure of approximately $300,000 annually which would be a splendid contribution from the taxpayers to the perfecting of an organization for the purpose of lining up the taxpayers for the approaching city and county struggle.

The suggestion practically means that the taxpayers are asked to advance to the politicians of the county $300,000 for the purpose of distributing 200 sinecures to the political dregs who are looking for sop and still better it would mean that 200 jobs for temporary distribution with the hope of lining up an additional bunch under the pretense that later or after the election 200 more would be needed. The taxpayers are actually groaning beneath the present load and the taxable valuations are on full value of the property today and not as they formerly were on "agricultural" or "rural" which meant half or two thirds of the value. The present rate of increased valuations means that eventually, and that at not a remote day, the property of the home holder will be confiscated for taxes as it is far more easier to rent under present conditions than to own.

Then, too, when the money of the taxpayers is to be squandered to build up a "matchless" political organization for no other purpose than to defeat the real wishes of the people the time is rapidly approaching for a revolt.

It is not sufficient to cover up the crimes perpetrated by the late County Commissioner J. D. O'Neil but a new army of trough gushers is to be added.

Such a suggestion has no other motive than an attempt to bleed the taxpayers. The small home holder is to be the chief sufferer.

There are constables in every township throughout the entire county, these constables are at liberty to deputize assistants when necessary and no complaint has ever been made that the constables are over run with business. If the constables are permitted to profit liberally by the fines for the violations of speed laws there could be no protest on the part of the constables to refuse to make arrests. The constables in reality need the work and will jump at the opportunity while the suggestion of aiding 200 special men to do the work of the constables is absurd and only another burden to be added to the already too numerous.

There is a demand that Mr. Harris and Commissioner Gumbert make good the pledges they made to the people to practice economy and there is no more responsible task confronting them at this moment than to give to the public the details of the Noblestown road as well as the extortionate sums squandered by Commissioner O'Neil on a road near McKeesport for the benefit of a friend who had a plan of lots for sale.

No wonder that information is being brought to the Tribune office that the friends of Honus Wagner are preparing to launch the latter's political boom and that after the next season he will be a candidate in fact and the base ball popularity of Gumbert will no longer serve to trick the public.

Even the Lime Kiln club is passing resolutions against the extravagance of the present commissioners for the attitude they have assumed in appointing incompetent men to supervise expensive machinery while competent men who rendered equally as valiant service to the commissioners are deliberately spurned. The Lime Kiln club is made up of more than one hundred voters who have organized a club where liquor is barred and there candidates are placed upon the pan and toasted to the Queen's taste. A liberal toasting was given the commissioners for the reckless disregard exhibited for the taxpayers and the employing of incompetent men to take the place of competent union men. There is however a day of reckoning and while that may not be at the next election it will require more than the political salve to soothe the wounds already inflicted upon the small home holders who have all they can do to earn enough to keep the home going without being robbed by unworthy servants.

LET U. S. OWN POSTAL LINES.

WASHINGTON, Dec. 18.—In his annual report Postmaster General Burleson recommends that early action be taken by congress declaring a government monopoly over all utilities for the public transmission of intelligence and that as soon as possible the telephone and telegraph facilities of the United States be incorporated into the postal establishment.

ORCHARD WORKERS UNITE.

FRESNO, Cal., Dec. 18.—Over 200 Italian orchard and vineyard laborers have organized a union and affiliated to the A. F. of L. Last season the wages of these workers was $2 for an 11-hour day. They are now demanding $2.50 for an eight-hour day.

MACHINISTS WANT MORE.

TORONTO, ONTARIO, Dec. 26.—At a mass meeting of union machinists it was voted to ask that wages of tool makers be increased to 50 cents an hour and machinists 45 cents. These worker sare nearly 100 per cent organized.

WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

GOD'S OATH-BOUND COVENANT WITH THE SEED OF ABRAHAM.

NEW PHILADELPHIA, Ohio., Feb. 26, 1905.—Pastor C. T. Russell of Allegheny, Pa., preached at the Opera House today at 1:30 p. m., on God's Oath-Bound Covenant with the Seed of Abraham. We transmit a report of his evening discourse from the words of the Apostle Peter: "Moses truly said, A prophet shall the Lord our God raise up unto you of your brethren, like unto me; to whom shall you hearken in all things whatsoever he shall declare unto you. And it shall come to pass that every soul shall be utterly destroyed from among the people, which shall not hearken to that Prophet." Acts 3:22, 23.

The speaker said:

Our text continues the topic to which we gave attention in Allegheny last Lord's Day and in New York City the previous Sunday and which I understand reached a number of you through The Labor Tribune.

Thus we continue the thread of the apostle's discourse unbroken. His declaration of future times of refreshing, surpassing anything in the past, even Pentecost cheered our hearts; his assurance that then our sins, now covered from divine notice by faith in Christ would be actually obliterated, blotted out, was also a consolation. We rejoice to think that in our new resurrection bodies, past imperfections will no longer be recorded or remembered. His declaration that these blessings would come at the second advent of our Lord Jesus confirms the testimony of all the Scriptures to the effect that our Lord's second advent the times of the restitution would begin, fixed or settled in our hearts the glorious expectations that the glorious groaning creation now laboring under the curse, will not only be set free from the death sentence judicially, but will be lifted up, up, up by restitution processes, to full perfection of human nature lost in Eden. This assurance also was comforting and refreshing. The very thought of such blessings to the world brought to our hearts joy unspeakable. Our examination of the Old Testament prophecies confirmed the Apostle Peter's declaration, that all the holy prophets have spoken something at least, respecting these good tidings of restitution for which we are waiting.

THE TYPICAL PROPHET, RULER, MEDIATOR

In the words of today's text the apostle calls attention to the fact that all these coming blessings were intimated in the words of the Prophet Moses, and that Moses himself typified the coming great Deliverer. We call to mind how great was the deliverance which God effected for the people of Israel at the hand of Moses, bringing them out of Egypt and through the Red Sea, making them his covenant people. Great and wonderful as all that was, it was merely the shadow of the much greater and much better blessings God intends to bestow. Moses was a type—a greater than Moses is the antitype; a typical servitude to a typical Pharaoh under hard conditions and a deliverance therefrom, was a type—a severer of bondage under Satan and a grander deliverance for the world of mankind, is the antitype.

A grand man, the meekest man in all the earth, Moses was the typical leader at whose haids as mediator the Law Covenant was instituted, offering blessings and curses to the people according as they would obey or disobey it. This was the type; the antitype must be much larger, much greater than Moses; and the New Covenant which He as Mediator will establish will be a much grander covenant, offering not temporal blessings but eternal ones, and not temporal punishments but everlasting ones. We pause here to remark that none of the punishments under the Mosaic law were torturous—that death was the extreme penalty.

But death inflicted for violation of Moses' law did not effect the opportunities for an everlasting life secured not only for the world but also for Israel through the great sacrifice at Calvary; hence all those cut off from life for disobedience to Moses' law will nevertheless have a blessing, an opportunity for life eternal under the antitypical Moses. But the death sentence which will come upon the disobedient of mankind under the ministrations of the antitypical Prophet the Christ will be a never-ending torture, but a never-ending death; not a never-ending dying, but a death condition from which there will be no awakening, no resuscitation, no resurrection—the annihiliation of being as described by the Apostle Paul, saying, "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

WHERE IS THE ANTITYPICAL PROPHET?

Where is this great Prophet, like unto Moses? Where is his rule of righteousness? Where is the deliverance of the people from sin and Satan? Where is the predicted destruction of all who do not obey him?

Look where we will, either in heathen or civilized lands, we see no such condition as this prophecy implies; we see no such great Prophet as Moses reigning and executing judgments in the earth—rewarding right doing, and punishing wrong doing, and destroying the ones who will not obey him. Was the Apostle Peter mistaken then? Did he tell an untruth? Was Moses also mistaken in his original prophecy of this great Prophet? We answer no. The great Prophet and his reign and the great deliverance of the people and destruction of those who will not obey—all these things are in the future. They all belong to the millennial age. All of the apostle's presentations in Acts 3:19-23, considered by us in the last three discourses, are future. We are still waiting for them, but now have evidence that they are nigh at hand. As our Lord directed, therefore, we are lifting up our heads and rejoicing, realizing that our deliverance is nigh.

But why should the Lord so long defer to send this great Prophet, to establish this New Covenant, to establish righteousness in the earth, to reward the good and evil deeds of the world? Remember what we have already seen, namely, that the times and seasons of the divine plan are in the divine power and that every detail of that plan is being worked out according to the foreknowledge and predestination of him who knoweth the end from the beginning and who is working all things according to his will. According to his will the due time for our Lord to redeem the world was stowing upon the world the great blessing secured by our Lord's sacrifice will be during the great seventh day of the earth's great week, of which each day is a thousand years during the millennial day.

THE GREAT PROPHET HAS MANY MEMBERS

It may surprise some, but not all of you, I am sure, when I say that the great Prophet of our text is not our Lord Jesus only but includes also the elect church of this gospel age, of which the apostle declares, "We are members in particular of the body of Christ." He again declares that our Lord Jesus is "the Head of the Church which is His Body." Indeed this is a familiar metaphor with which all Bible students are well acquainted. It gives us a picture not only of the intimate relationship of all the saints with the Lord their Head, but also of their relationship one to the other as "fellowmembers of the one body." It carries, too, the thought of the joint heirship of the Church with her Lord in the great millennial kingdom for which we pray, "Thy kingdom come, thy will be done on earth as it is done in Heaven."

From this standpoint and from the others we are able to see the reason why so long an interval has been permitted between the great redemptive sacrifice "for the sins of the whole world" and the outpouring of the divine blessing upon the whole world.

The interval of this gospel age was just long enough according to the divine wisdom and foreknowledge for the selection of the members of the body of Christ to be his joint heirs in the Kingdom which will bless the world. We must remember that this election is not an arbitrary one, such as might have been accomplished in an hour or have been rather an election in which each individual of the called is granted the fullest opportunity for making his calling and election sure by demonstrating his loyalty of heart to the Lord and to the principles of righteousness in his love for these and for the brethren. It has allowed time for the fitting and polishing of all the living stones which the Lord is preparing for the glorious temple of the future which will be filled with his glory in the first resurrection "change." It has provided a sufficiency of time to correct, chasten, test, prove and make ready for the kingdom all those whom the Lord designates as his "jewels."—Mal. 3:7.

And is not such a fulfillment just what we might have expected, namely that the antitype have expected would be very much larger than the type? True, our Lord Jesus alone, the Prince of Life, the King of Glory, highly exalted by the Father, would have been a grand antitype of Moses, without the association of any of his faithful ones with him in the antitypes. But it pleases the Father to have it otherwise—as the apostle declared, god gave him to be the "Head over all the Church which is His body." Eph. 1:22; Col. 1:18.

"MAKING OF TWAIN ONE NEW MAN"

The Apostle Paul calls this matter a "great mystery"—that is to say, a great secret, (Eph. 3:3-6, 6:19; Rev. 10:7.) It was not a great mystery or secret to the Jews that Messiah would have associates in his kingdom for it was the very hope of Israel that the Lord would select their nation and use them as associates with Messiah in the world. But it was a mystery as the apostle points out, that Gentiles were to be permitted to be "fellow-heirs of the same body." All Jews except those who were of humble hearts. "Israelites indeed," were so prejudiced and self-concerned that they could not see in their own Scriptures the plain declaration of this fact which the apostle and others of the early Church saw there.

Endeavoring to make the matter plain, the apostle declares that the middle wall of partition between the Jews and other people was abolished, broken down, and their law covenant at an end and hence the Lord was privileged to give other nations and peoples the same opportunities and privileges as the Jews. He refers to this on various occasions. In Romans 11 he pictures the whole Abrahamic seed as the olive tree springing out of the root, the oathbound Covenant to Abraham. He tells us how all proper Israelites, indeed, were branches in that olive tree. All unbelieving Israelites were broken off, to the intent that their places might be given to worthier Gentiles out of every nation, people kindred and tongue who would be engrafted in their stead. This was but one way of telling that Jews and Gentiles were to be fellow-heirs of the same promise—the promise of being members of his body, the promise of being members of the great Prophet, the great Teacher, the great ruler whom God would raise up for the blessings of the world.

"IT SHALL COME TO PASS"

It shall come to pass that any refusing to be obedient to that great Prophet, Israel's great King, Head and Body, Immanuel shall be utterly destroyed from among the people. This had not come to pass, but was still future when the Apostle Peter was speaking. It has not yet come to pass; it is still future, "in that day." At the present time God permits sin, while condemning it and cautioning his people to hear his voice to depart from all iniquity. Nevertheless he has neither taken in hand as yet to mete out punishments on the world nor mete out punishments on those who are faithful to him and to righteousness.

True, later have rewards in their own hearts by faith but outwardly they are no better off than their neighbors indeed it is not only a matter of experience but a matter of testimony of the Lord's word, that those who are faithful to him have more trying experiences in the present kuve than others. "Whatsoever will live Godly in this present time shall suffer persecution." It is also our experience as well as the teachings of the Word that punishments are not intended out by the Lord to evil doers in the present time.

This shall be one of the chief characteristics of the new dispensation, that every evil deed shall receive its just recompense of reward and every good endeavor shall receive its proportionate of blessing. Thank God for this assurance that "It shall come to pass."

"DESTROYED FROM AMONGST THE PEOPLE"

Justice and love agree that all who have had an experience with sin and subsequently an experience with the knowledge of righteousness, if then they choose under clear knowledge and full opportunity not to hear—prefer the sinful way whose grievous results they already have come to appreciate—let such die the death, let them be cut off from life in the second death. Why should they be kept alive in any place, either in torture or otherwise? What purpose could be served by the maintenance of their existence, seeing that they will then have enjoyed the full of the opportunities that God has ever designed for them?

It will be not only for the best interests of all the Lord's obedient family but without baneful influence to those who will suffer the second death. Anyway, whether we see the justice and love the matter or not, this is the divine program as expressed in the Scriptures, "The wages of sin is death, but the gift of God is eternal life through his Son." That gift will be given to none except those in accord with the Lord. To others it would not only be not an advantage but in some respects a detriment. Besides, how else could God fulfill his promise that ultimately he will have a clean universe, so that every creature in heaven and in earth and thanksgiving and majesty and honor to him that sittteth on the throne and to the Lamb?

THE INFLUENCE OF THIS HOPE

The world can not be influenced by these things which God hath in reservation because the world knows not of them. The world understood not and believed not the apostles testimony nor does it believe ours. The Scriptures explain this, assuring us that at the present time the world is blind and deaf to the features of God's plan and that the Lord's consecrated people only can know them because we only have the eyes of understanding open, that we may more and more appreciate the lengths and breadths and heights and depths of the divine character and plan. As for the world, their blind eyes will be opened by and by; but now, as the Scriptures declare, "None of the wicked shall understand." Thus it was also at the Lord's first advent hearing they hear and do not understand, seeing, they see and do not perceive, do not believe what they see. This is the case with the great majority even those professing to be the Lord's followers.

But what is the effect of these things upon our eyes, that do see somewhat of the grace of God? The influence is beneficial, uplifting, cheering, comforting, hallowing, sanctifying. Let the grace and truth of the divine plan more and more fill our hearts, and it will crowd out more and more of the spirit of the world and of selfishness and sin, of the world and make us more and more sanctified and for the Master's use made meet.

Convention in Pittsburgh, Pa.

The Watch Tower Bible and Tract Society is arranging for a Convention at Pittsburgh, Pa., to be held Saturday and Sunday, January 6th and 7th, 1917. Several of the brethren from the Brooklyn Tabernacle will be present and address the Convention. The Saturday sessions will be held in Carnegie Hall in Allegheny, and those on Sunday at the Lyceum Theatre, in Pittsburgh.

Any one desiring to make reservations for accommodation will please address Dr. W. E. Spill, 2509 Perrysville Ave., N. S., Pittsburgh, Pa.

MISTAKES.

(Continued from last week.)

According to the dream of elector, Fredric of Saxony, the iron pen of Luther, was so long that it reached from Wittemurg to Rome, and pierced the ears of the lion there, and shook the tripple crown of the Pope, causing the priests, princes, cardinals, and bishops, to run in great haste to prevent the crown from falling from the head of the pope. The Elector awoke; Again he slept—the dream returned. The lion crouching, pierced with the pen was roaring with pain; so mighty was his road, that the whole City of Rome, and all the States of the Pope's holy (?) empire, ran to Rome to see what was the trouble. The Pope requested them all to conspire against that pestiferous monk (Luther) and exterminate him. For the third time the Elector slept—the dream returned. The princes of the Empire were rushing to Rome, and as fast as they arrived, each one tried to break the pen, but the more they tried, the stronger grew the pen, and as they shook it, there came a sound from it, as though it was hollow, and filled with some thing the Elector know not what. Suddenly he was waked from his sleep, and lo and behold a whole lot of other pens had sprung out of the long pen of the monk. It was more than a dream. The pen of the monk (Luther) shook the whole Papal kingdom from center to circumference. The readers of this article will quickly draw a parallel, between the pen of the monk, and the pen of Pastor Russell. Luther's pen shook the Papal kingdom. Russell's pen has shaken all the kingdoms of this world. It has made the whole earth (the social order) and the heavens (ecclesiastical) to shake, as they have never shaken before. Not only so, but the pens that spring out of his great pen will continue to "shake all nations" till the "desire of all nations shall come" crowned King of kings and Lord of lords. The pens that spring from Pastor Russell's pen mine among them, may make mistakes, yes will make them, but God rules. We are firmly held to the conclusion that to affirm that the two horned beast of Rev. 13 is England and Ireland is a very great mistake. Please bear in mind that this is what Brother J. A. Bohnet, in his criticism of my article, U. S. in Prophecy, says Pastor Russell says of the two horned beast, and that he has a copy of it with him. But Pastor R. makes no such statement in Biblical Comments on Rev. 13:11. These Comments by the compiler, are claimed to faithfully represent Scripture Studies. In comments he says the two horned beast is Great Britain. As I view it, the Pastor and Bro. Bohnet, have both made a mistake. Great Britain is one of the ancient kingdoms of the old Roman Empire, and is a Monarchy. The Anglo Saxons, or Britons, w in existence hundreds of years before the U. S. was ever thought of. Great Britain and the U. S. are two separate and independent governments, one a Republic, the other a Monarchy. How then could inspiration call them one government—one beast, when they are separate, and distinct, one a Monarchy in the Eastern Hemisphere; the other a Republic, in the Western Hemisphere? And divided also by the great Atlantic. Another mistake Bro. B. makes in criticising my article, is in conveying the impression that I say Republicanism and Democracy are the two horns of the beast of Rev. 13-11. In all kindness, Bro. B., let me say, I have not so taught. That Bro. B. and the readers of the Tribune may see his mistake, I quote from my article what I said, "These two horns denote governmental power, ecclesiastical and civil, lying side by side, in perfect harmony with each other, Church and State, separate, not united, as in all kingly forms of government. Now will Bro. B. be fair enough to put me in my own light before the readers of the Tribune? We shall see. Bro. B. gives it as his judgment that brethren writing for the press should confine themselves to "testimony" rather than Bible doctrine. I seriously question the right of any Bible student to whittle down the liberties of Bible students to a mere "testimony." That is Papal ground. I would to God he might get out of that rut. If he means that all the brethern should do that, then he condemns his own pen, and not only so, but the pen of all the "Pilgrims," including Pastor R., and all others. How much further would the Pope himself go than that? Error always finds a foreman worthy of its steel in the Truth. "Take heed to thyself and to the DOCTRINE, continue in them". 1 Tim. 4:16. Is this exertation to the clergy only? Pastor Russell recognizes no such distinction as laity and clergy. And he is right too. Martin Luther said, "I would go to Worms, if there were as many devils there, as there are tiles on the roofs of the houses." So I expect to stand for the rights and liberties of the people to Search the scriptures for themselves, interpret them for themselves, as the Spirit of God may give them Wisdom—teach them for themselves as God may give them opportunity, publicly, privately, by means of the press, or in any other honorable way, though it brings to me "long suffering" on account of the "DOCTRINE". In Bible Comments, on Rev. 13-11, the Comments are as follows: "He had two horns": The church of England and Ireland. I must repudiate this exposition, as being absurd in the extreme. If "another beast" means Great Britain and the United States, we must search in vain for the two horns—"The church of England and Ireland," over here in the U. S. of America. This false fanciful interpretation of our dear Pastor, (if Bro. B. has not misrepresented him as he has me, re the U. S. in Phophecy) endorsed by Bro. B. makes the beast a very lop-sided animal, two horns standing out on one side of his head in Great Britain, while the other horn is not even sprouted, in the beast would be a three-horned beast —a mongrel—a "hybred." I stand for Liberty of Thought, and Press, in the interpretation of God's Word. Patrick Henry, in defending this same principle, said, "As for me, give me Liberty or give me Death." Is it true that Bible Students must sit like unfledged birdlings, in the nest of someone else's building, and open their mouths and swallow down every thing that is brought to them from the four winds —worms, bugs, and what not, and ask no questions "for conscience sake"—conscience of the other fellow, of course. It made me feel a little sad to have Bro. B. speak of me as "Oppy's" instead of Bro. O. It reads cold. But it is in keeping with the liberty he takes to tack "Rev" to the name of our dear Pastor. It reads a little as though he were not entirely out of Babylon yet. Bro. B. must know that if our glorified Pastor were here in the flesh he would not own the title. Now in conclusion, I want to bear my "testimony". First, in behalf of the Truth and the Truth people, I want to express my most sincere thanks to the noble Editor of the N. L. Tribune for publishing my article, U. S. in Prophecy. I hope and pray, that while the dear editor accords us such glorious privileges, we may all "keep sweet". Four years ago, I became a member of the body of Christ, by reading The Divine Plan, symbolized my Consecration soon after. I believe in the Divine Plan, with all my soul, mind and strength. I thank "Our Father" in heaven, for the grand panorma of divine Truths brought out by our dear Pastor, and I am anxious to absorb every ray of Light, as a sponge does water. I want to be filled with the fullness of the heavenly annointing. I have no desire to be filled with the fulness of the heavenly annointing. I have no desire to use the Spirit, but I want it to use me. I believe with all my heart and soul that the two horned beast applies exclusively to the U. S. and for good reasons, yet to be seen, Pastor Russell was Providentially overruled from seeing it while in the flesh. I believe in the final restoration of the Papacy, but only for a very short time, and that Universal Anarchy will not come till after the event. I believe that appostate Protestantism will finally favor that restoration of the Papal beast, by making an "image" to that very beast. The Revelator, "saw a woman (the Papacy) sitting upon a scarlet-colored beast" Pagan Rome, or the civil power. The woman rode the beast, compelled it to do her bidding. I believe an "image to the beast" will be the exact likeness of the beast, a photo of it if you please The Papal beast was the "Mother of Harlots". I believe the "Harlot" daughters of the old Mother, will yet dire the civil power of the U. S. and make it do the bidding of the "Harlots", the same as the scarlet-colored beast did the bidding of the old Mother. The scarlet-colored beast gave his seat, power, and authority, to the old "Mother of harlots." In like manner, the U. S. will give its seat, power, and great authority, to the "image". I believe that "he" (the U. S.) gives life to the "image" that it will "speak" through the laws of this government, the same as the government now speaks through its laws. I believe that all dissenters from those laws will be ranked as out-laws, and entitled to no protection from the laws, branded as "heretics", and made to suffer for "the Faith once delivered to the saints. I believe that when the Harlot daughters have made the image to the beast, that then the old Mother will say, "I sit a Queen(because all her former husbands, civil governments, her husbands, have come back to her to do her bidding) and am no widow, and shall see no sorrow." I believe that when the great "confederacy"—federation of churches in this nation have reached the climax of their ambitions, many Bible Students, will get their eyes open, and stand shoulder to shoulder, with the writer, and know that his expositions re the U S in Prophecy, are logical, scriptural, and in the main unimpeachable. May the dear Lord and Head of His body, the church, spread the White Robe of His righteousness, over all our mistake, and deal with us according to our frailties and faults. Let us all bear in mind that "This Treasure we have in earthen (fragile, leaky) vessels, that the excellancy of the power may be of God and not of men."

Lovingly for the Master,

J. A. OPPY.

Siloam Springs, Ark.

ATTENTION I. B. S. A.

A committee is now engaged in compiling the comments of Brother Russell on Revelation and Ezekiel, to be submitted to the Watch Tower Bible and Tract Society for publication. This committee will be glad to receive from any of the I. B. S. A. members, who are fully consecrated, any comment made by Brother Russell on these two books, other than that contained in the Watch Tower or Studies in the Scriptures. Also their own interpretation of such parts of these books not interpreted by Brother Russell. Such statements should be very brief, legibly written on one side of the paper only, and contain the name and address of the sender.

The book, when published, will contain biographical sketch of Brother Russell, his life as a reformer, and a select number of his sermons.

Please address all such communications to Mrs. G. W. Seibert, Secretary, Hotel Margaret, Brooklyn, N. Y.

Maysville, Ark., Dec. 19.

I see by the tab on my paper my subscription expired in November. Thank you for sending it on for I like it very much, especially the religious feature. I am glad you are going to print back numbers of our Dear Brother Russell's sermons. I think they are grand. Though dead, He yet speaketh. Also glad you are going to print the Divine Plan in serial numbers. I am sending money to renew my subscription for another year. May God's blessings be showered upon you for the fearless stand you take in sending out the truth so all may receive blessing therefrom.

Yours for truth and righteousness,

R. D. SHAWVER.

Topeka, Kan., Dec. 26.

Will find postal draft for one dollar for another year's subscription for my good old Labor Tribune, for I love to see it come with its glorious message.

Yours respectfully,

JAMES MORRIS.

Three Rivers, Mich., Dec. 26.

Enclosed I send money for renewal of Labor Tribune which I enjoy very much as the type is so large and plain for failing sight. May the Lord's blessing attend your efforts to spread the blessed Truth in this way.

MRS. LOUISA PIERCE.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such a manner that any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13.) It is reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness? Such an assumption would be unreasonable.

In its regard for the rights and interests of foreigners, and of enemies, the Mosaic law was thirty-two centuries ahead of its times—if indeed the laws of the most civilized of today equal it in fairness and benevolence. We read:

"Ye shall have one manner of law as well for the stranger (foreigner) as for one of your own country; for I am the Lord your God."—Exod. 12:49; Lev. 24:22.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."—Lev. 19:33, 34.

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with (assist) him."—Exod. 23: 4, 5, margin.

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain; for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for.—Deut. 25:4; 22:10; Exod. 23:12.

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics, who possibly ignorantly, thereby misrepresent one of the most remarkable evidinces of God's part in the organization of that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modern priesthood, which urgest a similar system now, using that as a precedent, without mentioning the condition of things upon which it was founded, or its method of payment.

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to share of the land as the other tribes; yet, by God's express command, they got none of it, except certain villages for residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all: the tithe, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12:19.) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee." (in the land).—Deut. 14:27.

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests?—an arrangement to disinherit themselves and to make them dependent for support upon their brethren? Does not reason teach us to the contrary?

In harmony with this, and equally inexplicable on any other grounds than those claimed—that God is the author of those laws—is the fact that no special provision was made for honoring the priesthood. In nothing would impostors be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears; no special honor or reverence, or immunity from violence or insult, is provided. The common law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance: Thou shalt not vex nor oppress a stranger, or widow, or fatherless child; for if they cry at all unto me (to God) I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless. (Exod. 22:21-24; 23:9; Lev. 19:33, 34.) "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates. At this day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord and it be sin unto thee." (Lev. 19:13; Deut. 24:14, 15; Exod. 21: 26, 27.) "Thou shalt rise up before the hoary head and honor the face of the old man." (Lev. 19:32. See also Lev. 19: 14.) All this, yet nothing special for Priests, or Levites, or their tithes.

The sanitary arrangements of the law, so needful to a poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The law of Moses hal also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this law, which constitutes the very frame work of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

In the light of reason, all must admit that it bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of his Wisdom, Justice and Love. And further, the evidently pious and noble lawgiver, Moses, denies that the laws were his own, and attributes them to God. (Exod. 24:12; Deut. 9:9-11; Exod. 26:30; Lev. 1: 1.) In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day.

THE PROPHETS OF THE BIBLE.

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. Their experiences, for the most part, were far from enviable; they were generally reviled, many of them being imprisoned and put to violent deaths. See I Kings 18: 4, 10, 17, 18; 19: 10; Jer. 38: 6;; Heb. 11:32-38. In some instances it was years after their death before their true character as God's prophets was recognized. But we speak thus of the prophetic writers whose utterances claim to be the direct inspiration of Jehovah. It is well in this connection that we should remember that in the giving of the law to Israel there was no priestly intervention; it was given by God to the people by the hand of Moses. Exod. 19 17-25; Dut. 5:1-5.) And, furthermore, it was made the duty of every man seeing a violation of the law to reprove the sinner. (Lev. 19:17.) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requirement by reproving sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies public expounder, and the public teachers of idolatry were also so called; for instance, "the prophets of Baal," etc. See I Cor. 14: 1-6; 2 Peter 2: 1; Matt.. 7:15; 14:5; Neh. 6:7; I Kings 18:40; Titus 1:12.

Prophesying, in the ordinary sense of teaching, afterward became popular with a certain class, and degenerated into Phariseeism—teaching, instead of God's commandments, the traditions of the ancients, thereby opposing the truth and becoming false prophets, or false teachers.—Matt. 15; 2-9.

Out of the large class called prophets, Jehovah at various times made choice of some whom he specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the Holy Spirit; that we are now giving attention. They might with propriety be designated divinely commissioned prophets or seers.

(To be Continued.)

Rises Landing, Pa., Dec. 18.

Enclosed find money order to renew my subscription to The National Labor Tribune for the year 1917.

I certainly do appreciate the star you take in giving so much space in your paper for the publication of the Truth. Also enjoy the nice clear type and letters. I am so glad you will continue to publish the weekly back sermons of our dear departed Pastor Russell. May you continue to publish these "good tidings of great joy wh shall eventually be to all people." Wishing you a very prosperous New Year.

MISS ANNA E. CROCKARD.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

RUSSELL'S EDUCATION NOT SCHOLASTIC.

Much ado has been made by the scholastic enemies of Russell because of his inability to read Greek as fluently as they think he should in order to be an authority in defining terms which come as an expounder of the Bible. Rev. J. J. Ross, of Hamilton, Ont., Canada, is a self-appointed spokesman for them, and had published some tracts containing defamatory and scandalous stories which led Russell to enter libel suit against him. In this suit Rev. Ross became aware of the limitations of Russell's affiliations with institutional learning and says: "As to his scholastic standing, he had sworn that what was said about it was not true. Under examination, he admitted that, at most, he had attended school only seven years of his life, that the public school, and that he had left school when he was about fourteen years of age." Russell's advertised credentials were not secured from the universities or seminaries and these has not appeared an exposition of "Russellism" that is worthy of recognition or could be classed as rational from any of these pedagogic gents—that is how destitute and helpless they are!

In Luther's day, training in the higher institutions of learning was necessary, for the Bible was in the dead languages and had to be introduced to the people by the learned, such as Wycliffe, Tyndale and others. But in these days of multitude translations of the Bible, Concordances, Lexicons, the commoner can get along and does better than those who spend the best and most productive days in acquiring this now unnecessary scholarship. Russell has stated these facts beter than we can hope to in the form of a personal letter in connection with the affair in Canada. It follows in part:

"As respects my education in Greek and Hebrew; not only do I not claim very special knowledge of either language, but I claim that not one minister in a thousand is either a Hebrew or Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost Young's Anylytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which anyone may procure. And our Methodist friends have issued a similar work—Strong's Anylytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The price of these is not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors even would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. To merely learn to read the Greek and Hebrew without a six year's course in their grammars is more likely to hinder than to help in Bible study; for better take the acknowledged scholarship to which I have referred."

"Additionally I remind you of the translations of the Bible now extant—all of them very good. I have all of these and find them useful in comparison in the study of any text—one sometimes gives a thought which another may not. The other day for curiosity's sake, I counted Bible in different translations, etc., in my study and found that I have thirty-two."

"I care little for what men say or think about me. Of course, such things are painful; but they are only what the Bible tells will be more or less the experience of all who would be loyal to God and His word. So persecuted they the saints and prophets of the past, even the Master Himself. And as for how I got my education—it seems to me of little consequence. I have enough to serve my own purpose, and apparently, too much to please Rev. Ross and others of his type, who, not knowing how to meet my theological teachings, do not attempt to do so at all, but merely charge me with ignorance. As I read his vile slanders I thought of what the New Testament says about St. Peter and St. John. They were so woefully ignorant that all the people perceived that they were "ignorant and unlearned men." If they were living today, I suppose that the Rev. Ross and Co. would be after them to show them up as not having been ordained by the Baptists and not knowing anything anyway."

Here we are confronted with a stern reality that must be taken into account. These facts set forth in this statement by Pastor Russell do not speak well for our institutions of learning and would seem to indicate that they are soon, like many of the terms of our language to become obsolete. The lesson here would seem to be that what applies in one age does not in another. There was a time when the scholar was indispensable, just as there was a time in the history of the church when miracles were indispensable.

Just as the primitive Christians were assisted in spreading the gospel by introducing it with various "gifts" divided amongst them which, when the Apostles fell asleep from whom they had received them soon became obsolete or "failed", so the special training in languages in the higher institutions of learning was necessary, because the writings of the Apostles were in "unknown tongues;" but instead of the miraculous "gift of tongues" possessed by the Galileans at Jerusalem we now have the gifts inherited from the scholars of the past in the form of Lexicons and Concordances which enable the commoner to help himself and confirm the deductions of Pastor Russell, thus building their faith on the same premises and making their own. And is not this just exactly what St. Paul foretold?—hear him say:—

"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

All of this was accomplished without the assistance of the epicurians of culture, and this has been true with reformers of the past as well. Says a noted western educator, "Lots of us wonder why we hate reformers; it is because they are unaesthetic." This rule, however, does not apply to all departments of reform, for a criticism of the above statement points to such reformers as Wendell Phillips, Anthony Comstock, Samuel Gompers, all of whom are described as cultured and genial gentlemen. But this is not true with the general run of God's standard bearers of the reformation. Luther's rollicking ways was an offense to the cultured Calvin and Zwingli. Arminius was an exception and so was Servetus, the Catholic whom Calvin burned at the stake, and for this reason proves nothing.

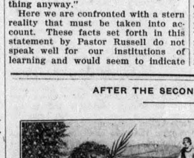
In the history of the primitive church this fact stands out prominently; St. Paul, the most cultured of the group of apostles, has been referred to as a "bow-legged and bald-headed batchelor" and "squinty-eyed Jew." His poor eyesight was the "thorn in the flesh" which he sought the Lord in prayer to remove and was informed, "My grace is sufficient," which applies equally to the shortcomings of all God's representatives.

We do not wish to draw a parallel between these two men standing on opposite banks of the stream of the Dark Ages because similar in the above respect—No. They are diametrically opposed as respects their bodily presence. Russell was decidedly attractive at close range, just as was Wesley, whose sterling honesty and sincerity silenced the jeers of the rabble when they got close enough. Wesley's face was scarred by a missile flung at him, but it came from someone at a distance. It is related concerning an ex-Confederate officer, visiting New York, who made up his mind to hear Beecher, that he said before going, "It would do me good to take a rifle along and just put a bullet through him as he stands in the pulpit pretending to preach the Gospel." Later, when leaving, he remarked in tears, "I swear I believe I have been egregiously mistaken about that man." When Russell spoke at the Soldiers' Memorial Hall in Pittsburgh, the writer heard him part of the lecture, but being indisposed did not enjoy the oration, and felt disappointed in having invited a friend, Mr. Fritz Anderson; but the following day upon inquiring how he enjoyed the lecture, he got the unexpected reply, "Fine! Fine! Do you know that when Pastor Russell stepped out on the platform, I felt just as if I was in heaven—I do not know how else to express my feelings." This influence which emanated from Pastor Russell may affected those who came within range differently; but those who appreciated the Truth he taught have been susceptable to the more subtle spiritual power of his character in addition to the ordinary magnetism of his personality, especially when they first came into touch with him. In the words of H. B. Yeakel, in a personal letter to the writer, describing this very fact: "For half an hour after leaving his presence, I sat as in a dream of peace and bliss—such was the spiritual power emnanating from his personality—I felt awed and yet unafraid in his sympathetic presence, and it is the same when he is on the platform—you may feel the magnetism of his personality in the farthest corner of the auditorium."

"My grace is sufficient" applies here as well as with St. Paul, when it comes to understanding Spiritual phases of the Divine program. This applies even respecting the unknown language in which the Bible exists—for you can test every definition of Greek and Hebrew terms by the use of these terms in the context of the Scriptures in which they occur! "My grace is sufficient" when He favors us with the gift of the Holy Spirit, which will guide us into a deeper and more general appreciation of the Truth in proportion as we obey the light with which we have been favored. This makes the Bible Students independent thinkers, but when it comes to acting collectively—they are one!

(To be continued.)

AFTER THE SECOND RESURRECTION.



This is one of the pictures in our new No. 4 Truth Booklet. In this booklet, most of the doctrines precious to Bible Students are briefly discussed. It also contains Pastor Russell's Last Sermon, and many answers to "knotty" questions on the Scriptures. It is nice for a Present and after its study one will have a fair understanding of Justification, Consecration, Sanctification, Heaven, Paradise, Hell, Two Salvations, Death and the Millenium. Sample copies 5 cents. One dozen copies post paid, 36 cents. A sample copy sent free to those not able to pay. Address W. W. Giles, Browns Summit, N. C.

Questions and Answers.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to hose teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune, of Pittsburgh, Pa.

Duquesne, Pa., Dec. 27. 1916.

What is meant by man's free moral agency? How can a Christian exercise his will and preference and at the same time submit to divine provi dences? EDWARD JOHNSON.

Answer—Man's free moral agency means that man has the privilege of doing as he pleases, to chose good or evil. Adam was created a free moral agent and had good and evil set before him, being told what the consequences would be in either case. If he would be obedient he would live, if disobedient he would die.

He had the power to obey perfectly, but he chose to be disobedient so he died. Man in his fallen condition has not the power to do right perfectly, but he has his free moral agency. He can chose good or evil.

So when the Lord invites us to become his disciples he does not coerce our wills, nor give any commands, but He sets before us the condition, and tells us to "sit down and count the cost." We can chose to comply with the conditions or not as we please, thereby exercising our free moral agency.

If we accept, we do so by the free exercise of our wills, thus becoming the Lord's bond servants, to do his will instead of our own.

After we accept the terms and enter into the narrow way, we are still free to continue in it, and submit to the Divine will and providences, or to go back and take the consequences.

God never commands, He only invites, and "He seeks such to worship Him, as worship in spirit and in truth."

But He offers a great reward to those who are willing to bring their wills into harmony with His will, and to do the things that are pleasing in His sight. And it is by exercising his free moral agency that any one is able to do so.

We append a little poem which seems to explain the matter of submitting the will.

Laid on thine altar, O my Lord divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

Hidden therein thy searching gaze canst see,
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been met with tears, and dimmed with sighs,
Clenched in my grasp, till beauty hath it none,
Now from thy footstool, where it vanquished lies,
The prayer ascendeth—"May Thy will be done."

I wish to submit the following question. If the justified believers of the gospel age are the antitypical Levites, (Tabernacle Shadows, page 19, and Vol. 1, page 225 of Scripture Studies) What inheritance do they receive, in the type they received no inheritence in the land, type of the earthly inheritance.—Josh. 13:14, 14: 3, 4.

Yours truly,
WILLIAM LOWRY.

Waukesha, Wis., Dec. 27.

ANSWER—In seeking for the lesson of the Tabernacle types we should remember that they represent both progress and completion. Those in the court condition, before having gone on to consecration, are only reconed Levites tentatively justified. These may still go back and claim their earthly inheritance.

It is from this class that the priests are selected. After passing under the first Vail, by full consecration, and spirit begetting, they are fully justified and having agreed to give up all right to an earthly inheritance, they may never take it back.

Inside the Veil they are nominally priests. If faithful unto death, they will pass beyond the second Veil into th Most Holy condition.

But those who fail to carry out their sacrifice, may not remain in the Tabernacle—they must go out again into the Court, the condition of service. These will be the "great company," the antitypical Levites. They will "stand before the throne," and "serve the Temple—the little flock—day and night forever."

Brown's Summit, N. C., Dec. 28.

We noticed your "Good Offer" and inclose $1 for one year's subscription to that GOOD paper, the National Labor Tribune. I am glad Pastor Russell is dead. You might ask "Why I am glad?" I answer, he would not have fallen asleep had it not been the Father's will, and surely that makes me glad. Yours kindly,

W. W. GILES.

Concerning Pastor Russell

BY J. A. BOHNET.

Tribune readers in general have a thorough acquaintance with Pastor Russell from the perusal of his writings, which for twelve years have regularly and incomparably appeared in the Tribune third page columns to the spiritual edification of all its subscribers as each applied unto himself the wholesome counsel emanating from the pen of that distinguished writer of divine things as dug by himself from the inspired Word of God. They know the man from his sayings, just as Jesus and the apostles are known. But they do not know him from his writings and teachings as do those who have been closely associated with him in daily life.

Now that this really great man has gone to his reward I deem it just that these readers should have a still better acquaintance with the God-honored servant to whom they have looked for spiritual food for lo these many years. Therefore will I at this time endeavor to afford them a glimpse into the inner circle of this illustrious character by one who has intimately known him since the year 1893, and as one having shared his home for many years, even slept with him on various occasions when visiting friends occupied the other beds.

Not once in all that time have I heard him utter a harsh word or speak unkindly to anyone, nor evil of anybody. To this I have testified under oath.

More than a thousand times have I sat through, and listened to, his lengthy sermons, and never have I heard him deliver the *same talk twice.* Where is the man who can show such a record as that? Repeatedly have I heard him speak from the same topic, without ever using the same words in the construction of his sentences, nor follow his theme in similitude. He was in every sense of the word thoroughly original.

At the time of his six debates with Dr. Eaton of the North Avenue Methodist church he delivered all his talks extemporaneously while Mr. Eaton read all his utterances from manuscript which he had six months' time to carefully prepare and revise. The first of these talks was set for 3 P. M. Sunday in Carnegie Music Hall. I had tripped 300 miles to be present. At 12:15 (noon) of that day as about thirty of us were seated around the Bible House dinner table, one of the brethren present intimated the Pastor's preparedness for the ordeal by saying to him, "I suppose you are loaded to the muzzle for Eaton today," and after making his thought more clear Bro. Russell remarked gravely, "Brother, I have scarcely had time to even think about these debates, much less prepare myself to meet Brother Eaton in discussion. I think however, I had better devote the intervening moments (about one and a half hours) to getting my bearings on the matter." With that he retired to his study for meditative thought. About five minutes later a delegation of friends arrived from Wheeling and of course wanted audience with the Pastor. They were ushered into the study and remained with him until just time to reach the Music Hall for the debates. And thus the overworked man went to meet the heavily armored Goliath of the nominal systems. The history of that engagement is so well known that I need not record the results of that celebrated encounter of intellectual giants of Scripture interpretation. Suffice it to say that one of the Eaton church members in an endeavor to excuse the lack of general applause on the Eaton presentations, remarked, "The trouble with us is, we don't know when our minister makes a point." The "Russellites" knew full well every time their *batter* made a hit. And they knew also every time Eaton scored a hit for the Pastor. One "Eatonite" was heard to remark, "Well, I came in here a Methodist and I go out of here a Russellite."

At one time while leader of a class in Manchester district the question came up, "When those who have died come back from the grave are they still under Adamic condemnation?" Arguments pro and con followed without definite decision. Finally the leader (myself) was instructed to ask Brother Russell to preach on that topic two weeks hence and the entire class would go and hear his sermon.

The date arrived, but I had entirely forgotten to speak to the Pastor about the matter. All the class was present. What could I do? What should I do? were twin questions in my mind. I will stand at the entrance and request the Pastor to kindly apologize to the class my forgetfulness. He stepped in the doorway at two minutes before three o'clock, the opening hour. Hastily I explained the unfortunate situation and asked him to make the explanation. He surprised me exceedingly by saying, "No, brother, instead of making the explanation, you tell me what was the class question and I will go in and talk on that topic." And he did. Yes, and talked an hour and a half on it. At the conclusion of the service every class member declared the matter fully clarified in his, or her mind—The risen one is still under the Adamic sentence, which means he must not only *die* but *remain* dead, else each could die and be resurrected without a Redeemer. The sermon was a masterly one, from start to finish. Who but a Russell would undertake to handle a subject offhand in such a case; no preparation whatever? This was a revelation to me concerning the extraordinary ability of this man, although having known him to do some wonderful things previously. He had the intellect and perception of a master, combined with the courage of a Daniel. He reposed absolute confidence in the Lord at all times. Once when the question of an attorney for him came up, he said, "My attorney is there"—pointing heavenward. And once when informed that certain parties were conspiring to injure him, he said, "I care not what anyone may do to me personally if only they do not seek to injure the truth or any of the dear saints, while throwing at me they will not be throwing at someone else." His thought was always for the welfare of others, not his own.

Realizing the value of your space I refrain from further commentation on the prince of gospel preachers.

Canton, O., Dec. 28.

I herewith enclose order to renew my subscription to your much appreciated paper. I may state that I am especially interested in the features pertaining to the coming Kingdom of God which will bring the much-desired blessings to all the nations of earth.

With best wishes, I am
Respectfully yours,
PAUL SHUSTER.

Brockton, Mass., Dec. 28.

Enclosed find Postoffice Order for $1.00 for the coming year's subscription. Pardon my neglect in not sending it sooner. Your paper is one of the best ones that come into my home. I appreciate very much the strict standard of what is just and right that you take in business matters and labor affairs, and above them all, I appreciate exceedingly the writings which you publish from the pen of our beloved Pastor Russell, who has gone to his reward. May our Heavenly Father, who is so able to bless whom He chooses, continue to bless you and your efforts, as long as you stand for His principle of righteousness and truth.

Sincerely yours,
ERNEST L. WHITE.

Binghampton, N. Y., Dec. 28.

Find enclosed $1.00 for renewal for the Tribune for another year. Have renewed heretofore through the Watch Tower mut will send direct to you this time. Thanks for continuing it as I see by the tag the time expired some time ago. Am glad you continue to print Bro. Russell's back sermons, which show forth the glad tidings of great joy which is finally to be to all people. I am glad that the Gospel message is to reach every son and daughter of Adam in due time and when the Scripture will be fulfilled which says, "There shall be no more pain, neither sorrow nor crying, and when God shall wipe away tears from all eyes and when universal peace on the whole earth will obtain and when the nations shall learn war no more." May the dear Lord bless you in your work.

GEO. M. FISK.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$75.00
Amount received	7.00
Total	$82.00
Paid out	$83.00

The 45th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

LABOR NATIONAL TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 6. PITTSBURGH, PA., THURSDAY, JANUARY 11, 1917. FIVE CENTS A COPY

New York Public Library 42d Fifth Ave.

PRESIDENT BARR ON BIG TRADE STRUGGLE

Great Lessons on Collective Bargaining, Safety and Sanitation Service Bureau and Other Matters of Interest to Employer and Employe.

(Continued From Last Week.)

We have seen the aggressiveness of labor and we have also seen weakness and vacillation in legislative councils; we have seen subserviency, timidity and time serving in the Federal Congress. We have seen labor leaders dictate to the highest officials of the land, and we have seen them direct Congress to pass a bill before a certain specified hour. We have seen Congress pass the bill, and we have seen Senators and Representatives warn their colleagues that not the slightest change must be made in the text submitted to them. This is a humiliating spectacle, and I am sure that its full purport is recognized by all of you. It is significant for the country generally, because it shows that Congress is amenable to pressure from an organization which claims a certain specified number of votes which it attempts to deliver. What is the root of the whole transaction. Congress was amenable to organized labor because of its supposed voting power, and this is an object lesson for you, gentlemen, to take home and study.

Further, I direct your attention to the assertion made in connection with the commission which has been appointed to investigate the workings of the so-called eight-hour day, to the effect that there is no way of telling at the present time whether an eight-hour day will increase the cost of production or not. That statement should be flatly contradicted, and you need not depend on the figures of manufacturers, the figures submitted by the employers of labor, or by the railroads to emphasize the contridiction. The United States Government investigated this very question of increased cost of production as a result of decreased hours of labor, by direction of the Secretary of Commerce and Labor in 1904. That investigation reported that out of 336 establishments investigated, 297, or almost 89 per cent, showed that the cost of manufactur had been increased by the shorter working day. The increase ranged from seven to eight per cent, and in 110 establishments exceeded 10 per cent.

There is also a fallacy that shorter hours means greater efficiency, and that what is lost in time is made up in increased output. This fiction is also dissipated by the official figures of the same investigation, for 303 out of 334 plants, or almost 91 per cent, showed a decrease in product as a result of reduced working hours. This curtailment ranged from 4 to 20 per cent, and in 159 establishments it was 11 per cent. Has anyone looked up this official investigation before making the assertion that decreased hours would increase efficiency and thus increase output? No! These contradictory figures are not welcome when the general statement designed to excite public sympathy is being spread broadcast.

During the year, labor has had its triumphs in the shape of successful strikes, and in the control of our National Legislative body. Conversely the manufacturer has been compelled to accept the dictates of labor and its allies, and so far as he is concerned his so-called rights appear to be nothing but high-sounding phrases. Some are cynical enough to say that the manufacturer is reaping what he sowed, only because of cowardice in not challenging the politican who supports the labor leader in his uneconomic demands.

What are the rights of the manufacturer and the business man? He is supposed to have some property rights, some personal rights, the right to do business, the right to earn a fair profit, the right to employ labor according to its market value, in short, the right to conduct himself with all the privileges of an American citizen. Possibly you will say that he has all of these, but, a right which is not enforceable exists in theory only. We have seen business men go to Washington to present their side of a case involving serious conditions for them. We have seen them snubbed and their protests summarily rejected. We have seen union organizers go to Washington and make infamous demands on the Government, and we have seen these men received both in the White House and in the Capitol as privileged persons entitled to all that a paternal government could grant them.

Politicians generally have petted organized labor until now it regards itself as the privileged class in this country. A large number of its lobbyists are found in the halls of Congress, while a single representative of business interests is still branded and considered as an "insidious" offender.

Public Service corporations, bankers and business men are requesting relief from the exactions of the Clayton bill; exporters of various commodities have asked for relief from the Sherman Anti-trust law in its application to foreign trade; numerous protests against proposed laws, and petitions for mitigation of existing ones, are sufficient evidence of the general business situation, regardless of the prosperity that is evident on the part of those organizations manufacturing war supplies. Business men believe that a more rigid

(Continued on Eighth Page.)

GOVERNOR BRUMBAUGH TO BE INVESTIGATED

It is Reported Members of the House are Preparing to Charge Bribery Against Some Representatives

Governor Martin G. Brumbaugh and his cunning allies, the millionaire contractors have gone down in defeat and the half rate bargain counter governor must now face an investigation of an administration that is reeking with political scandal.

The present chief executive of the state has deceived every man as well as business organization that sought relief and the indications are the investigation will not stop until Brumbaugh meets the same fate which was met by Governor Sultzer of New York.

Not only has Governor Brumbaugh peddled his power of appointment but the most insignificant appointments have been placed on the auction block and sold to the highest vote deliverers as well as individuals who could influence but one.

Representative William Howarth of the South Side, Pittsburgh, has been promised that a brother would be placed in the office of Insurance Commissioner J. Denny O'Neil providing the said legislator would vote for Hon. E. R. Cox for speaker. Representative Howarth, it is charged, accepted this as a bribe and he cast his lot with the Brumbaugh-Vare aggregation. The friends of Speaker Baldwin now declare that if the brother of Representative Howarth is placed charges of bribery will immediately be preferred. The placing of Howarth will be sufficient proof that the bribery was accepted and that Howarth delivered the goods by casting his vote for Cox.

The members of the house are observing this act and some are bold enough to challenge the governor to make the appointment. The situation is more critical to-day than it has ever been and the determination of the members of the house to demand an investigation of the acts of Brumbaugh is sending a peculiar thrill through the latter and his coterie. There are some interesting charges in which the people of Pennsylvania are vitally interested. There is the $1000 check of David B. Oliver which is still a matter of much interest to the voters and there, too, are some $15,000 more which looms up has having reached the immediate vicinity of Brumbaugh and which was drawn closely to the governor through his remarkable magnetism.

The governor has been juggling the offices as well as other matters of vast importance to the citizens of the state and there is to be an investigation that promises to give the state as much prominence as the notorious capital graft in which a large portion of a paltry $13,000,000 found its way into other than the proper channels.

The governor has made of himself an object of ridicule and the people have long since refused to take him seriously. He has deliberately and maliciously misconstrued the truth to his own advantage and he has tricked reputable men and even distorted facts to confirm with his own infamous schemes. His alleged platform given to the public this week is looked upon as a compilation of fraud and deception, it lacks sincerity. The governor has no hope of passing a local option bill and if he had, his chief advisers would be against it; neither has he any intention of using his influence in the passage of a woman's suffrage bill. These bulsom pledges are mentioned as a blind and are merely to harrass the opposing faction. The whole plan is sop to the local optionist, the suffragetts, and sham to the public at large. It is the professional quack, the old time trickster on the principle which Lincoln exposed several generations ago when he gave out his famous utterances of fooling the people. This educational quack is a real master at the game and he has been successful in putting it across on ministers, lawyers, doctors and even alert politicians. He plays the ministers and the breweries—both extremes and gets away with it. The victim doffs his hat and takes his medicine, but there is an end to the buncombe. The legislative bodies are going to investigate the governor and the bribery practiced during the recent speakership contest. The trimmings are to be torn from the statuary and the gubernatorial humbug is to be exposed. Since induction into office the present governor has out distanced all previous chief executives in the practice of hypocracy. Governor Tener was a tool of the organization pure and simple. There was no pretence to be anything else. Tener was an abject slave to Penrose and never faltered or side stepped. That was a promise made to Senator Penrose prior to the election of Tener, but Brumbaugh has been a deliberate, wilful and malicious double dealer. A low, mean and contemptable cheater; a worker of both ends against the middle; a tempter of minister and a minion of depravity in carrying out promises. Worthless and unprincipled; one upon whose word no man relied; a promise from the chief executive of the state is of far less value than the time taken to write it even when measured by the janitor's salary. The governor is bulging with fruitless measures that he has promised but he will willingly exchange them all for any political favors the opposition may offer; the governor is waiting with open arms to fall into line.

The people, however, are looking forward with keen anticipation for a sensational investigation and the day is awaited when the measure shall be presented.

DISTRICT No. 5 MINERS ELECT NEW OFFICERS.

The tellers of District No. 5, United Mine Workers of America, have completed their canvass of the votes cast for each candidate for office and their report shows that the following have been elected to office for a period of two years commencing April 1: President, Phillip Murray; vice-president, Robert R. Gibbons; secretary-treasurer, William Hargest; international executive board member, John O'Leary; district executive board member, sub-district No. 1, James Flood; sub-district No. 2, Thomas Hughes; sub-district No. 3, Fred G. Gullick; sub-district No. 4, William Hynes; sub-district No. 5, Sidney Davis; sub-district No. 6, William Teare; sub-district No. 7, Peter Hasser; auditors: Thomas H. Naylor, John F. Schneider; tellers, John McWee, "as. Clapperton and Carlisle Walcott.

OPPOSE CONVICT LEASING.

KANSAS CITY, Mo., Jan. 8.—Opposition to the convict leasing system in Missouri was recorded by the executive board of the state federation of labor at its meeting in this city. It was recommended that two farms of 1,000 acres each be purchased, on which part of the convicts shall be employed. Work on public roads and in the manufacture of articles for state use was also favored.

The legislature will be asked to "put teeth" in a law requiring mine operators to provide bathing facilities for their employes. This law has been evaded by the erection of a few sheds without water or equipment, which are called "wash houses."

WOMEN SET FOOD PRICES.

WACO, Tex., Jan. 8.—As a means of checking the advancing prices of foodstuffs, about 250 women have joined a housewives' league and have fixed a maximum price for poultry, butter and eggs. These prices are 40 cents a pound for butter, 35 cents a dozen for eggs and 17 cents a pound for turkeys. The women are pledged not to purchase these products when prices are above the maximum. The agreement is to continue in force for one month, or until such time as prices decline.

Trade unionists are hopeful the women will extend their unity ideas.

U. S. PAPER MILL FAVORED.

WASHINGTON, Jan. 8.—The establishment of a government paper mill is recommended by a sub-committee of the joint committee on printing of congress. It is stated that the government uses 30,000,000 pounds annually and that the difficulties encountered in securing paper promptly at reasonable prices should cause immediate consideration to the establishment of a government plant.

"Such a mill," the committee continues, "will afford facilities for the commercial demonstration of the value of wastes of all kinds for paper making, on which materials the government has spent considerable sums annually and with which demonstration on a commercial scale is possible. Again, a government plant will furnish unlimited opportunities for studies in the commercial utilization and disposal of paper mill wastes. These wastes embrace at least half of the raw materials used in making paper, and are a menace to the public health as well as a detriment to industrial development."

PAROLE LAW IS VALID.

NEW YORK, Jan. 8.—The constitutionality of the state parole law was upheld last week by Supreme Court Justice Greenbaum, who declared that the legislation "is the result of a progressive and humanitarian movement designed to benefit the prisoner and society and is well within the police powers of the state. It aims by humane and sympathetic treatment to elevate the standards of the criminal, giving due heed to his mental and moral deficiencies, and thereby lessen criminality in the community."

FIGHTING INJUNCTION WRIT.

LANSING, Mich., Jan. 8.—A petition two miles long and bearing the signatures of 64,000 qualified voters will be presented to the state legislature by the state federation of labor to impress upon the lawmakers the necessity for regulating the issuance of injunction writs during strike times.

OCCUPATIONAL ILLS EXCLUDED

HARTFORD, Conn., Jan. 8.—The state supreme court has ruled that the Connecticut workmen's compensation law does not include occupational ills.

Trade unionists have assumed for some time that the court would take this position and have been conducting an agitation in favor of amending the law to include occupational diseases.

CONTENTION AGAINST INTERNATIONAL PEACE

Civic Federation Voice Sentiment in Big Meeting--Ralph M. Easly Takes a Fall Out of Fool Proposals

NEW YORK, January 4.—Opposition from a new source, not only to the League to Enforce Peace, but to the peace movements whose programs exclude the idea of force, is foreshadowed by the National Civic Federation in a statement issued to-day, presenting the contention that the principles underlying international and industrial strife are identical, and that the same reasons which cause the failure of compulsory industrial arbitration will therefore preclude the success of any attempt at compulsory international arbitration.

This view, which injects a new element into the peace problem, will be developed at the annual meeting of the Federation, in the Hotel Astor, New York City, on January 22-23, by experts in dealing with industrial strife. The discussion is expected to occupy an important place in the meeting, which will be conducted by the leading representatives of capital, labor, and the public of the country, and will cover many of the pressing questions arising from the war, such as military and industrial preparedness, economic changes, immigration, state socialism, and others.

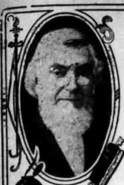
"A question that looms large on the public horizon at this moment is, what part shall this nation play in any international program looking towards the prevention of future wars," says the statement, which is signed by Ralph M. Easley, executive chairman of the Federation. "The most widely advertised peace movement is that which seeks to secure a league of nations to enforce peace through the use of our naval, military, and economic forces. Another is promoting the principles of what are termed the Byran Treaties, which have already been entered into between the United States and nearly all the principal nations of the world, excepting the Central Powers. A third movement looks to the establishment of an International Court, to which disputes would be referred for judicial settlement. There is a fourth view, however, which is not yet crystallized into an organization, but which is radically opposed to the first two proposals.

"The solution of the international peace problem, however, is hardly more important to the United States at this time than many of the other questions that have arisen from the war and are confronting us now for immediate settlement. In view of the generally accepted necessity for adequate military preparedness, immediate steps should be taken to discover the reason, and the means of counteracting it, for the apparent apathy, if not opposition, on the part of the wage-earning and agricultural classes of the country to all proposals for national defense. One reason is the widespread agitation of the pacifist bodies, which has resulted in developing a false sense of security. But there are some curious phases of the situation that are not so clearly understood. For instance, at a time when, in all the great countries of Europe, the working men are pouring out their life's blood and the working women are making untold sacrifices to save their countries from destruction, we have in this country the spectacle of a body of professedly anti-patriotic people, composed of radical preachers, radical college professors, socialists, anarchists and extreme pacifists, viciously denouncing all proposals to prepare our nation for defending itself against threatened attacks from either without or within. Even the schoolhouses are being turned over to some of these radical anti-patriots, who are calmly debating the question, 'Is this country fit to be defended?' And this they are doing in spite of the generally recognized fact that our country is today almost equally hated by the people of the Entente Allies and those of the Central Powers, and that, while to-day we might have to prepare for attack by the Central Powers should they be victorious; or the next day we might have both groups to fight in case they should arrive at an adjustment of their differences, and should feel that our gold and great wealth might be needed to pay some of their staggering war debts, or that South America might be a good country to divide up.

"Must we wait till the end of the war for a solution of the pressing immigration problem? Some would make this country an asylum for all the oppressed of Europe; others see in free immigration only the demands of the employers for an over-supply of labor to hold down wages; some would shut down the gates of Ellis Island completely for ten years, while others have developed such elaborate schemes to improve the lot of immigrants that it practically amounts to a discrimination in favor of the foreign-born over the native, and has the effect of dangling before the poverty-sticken people of Europe the alluring promise of an education and a job. We are told that the Salvation Army of England is collecting large sums of money for the advertised purpose of shipping the war widows and orphans to other countries on the plea that England will not be able to care for the millions made dependent by war.

"The proposal to give the Government a free hand in dealing with the admission of aliens, just as it will doubtless be empowered

(Continued on Eighth Page.)



WEEKLY ADDRESS of PASTOR RUSSELL of the LONDON TABERNACLE and of NEW YORK CITY TEMPLE

GOD'S GREAT SPIRITUAL BLESSING.

The following sermon was delivered by Pastor Russell on March 5, 1905:

Pastor Russell was with the Allegheny congregation Sunday. At 3 p. m. to a crowded house, he discoursed from the text:

"Prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10.

In order to a profitable study of the Bible, in order to secure therefrom the "meat in due season," it is necessary amongst other things, that we should understand that the Jewish nation—elected or selected from all the nations of the world as God's peculiar people —were, up to the time of their rejection at our Lord's first advent, a typical people. The things said and done to that people represented higher and typical lessons and promises to spiritual Israel, inaugurated at Pentecost. Until we learn this lesson and how to apply it we are deprived of much of the spiritual profit intended for us. The Lord points this out, telling us that those things which happened to them were for an example to us our lessons being on a higher plane, spiritual. Again we are informed that their experiences were shadows of better things following. This principle properly applied to our text will furnish us spiritual food and refreshments under the Lord's blessing to-day.

At the time of the writing of this message to Malachi, the people of Israel were feeling much discouraged. They were not as prosperous as they thought they ought to be, considering the great blessings promised, to which they were heirs under the divine covenant with Abraham. They were not living in heathenish idolatry; indeed after the Babylonian captivity the nation of Israel may be said to have been free from idolatry, which had previously brought upon them divine disfavors. Considering this absence of idolatry, coupled with outward loyalty to God, the Israelites were disposed to query why they were not more blessed in their various granaries, herds, flocks, temporal interests, etc. The Lord sends them through the prophet an answer on the subject pointing out that, although acknowledging and worshipping the true God, they were not worshipping him with appropriate sincerity and devotion.

In the context they are invited to consider the fact that people in general, heathen people, in dealing with their gods do not steal from them, over and above what might be considered their obligations. But in the case of Israel the Lord points out that their blessings and mercies were robbed from their God. They acknowledged that it was from the Lord's they expected blessings upon their families, flocks, herds and orchards. This being so, why should they not give to the Lord, according to their covenant with him, the required tithe or tenth of all the fruit of the field, the flocks and herds, etc.? Why should they expect divine blessings while withholding the covenant tithes? After pointing out that such withholding of the tithes was really robbery and that the Lord resented it, the message of our text assured them that if they would do their part in the agreement they would have abundance, more than they would be able to use.

SPIRITUAL ISRAEL'S DROUTH AND BARRENNESS.

Let us apply this lesson to antitypical or spiritual Israel. First, let us see what constitutes spiritual Israel, and then proceed to apply the lesson. In typical Israel our Lord designated some as, "Israelites indeed," and to these he addressed himself spiritually saying, "Blessed are your ears for they hear and your eyes for they see." He thus implied that the great mass of the nation, although nominally God's Israel, were not so in reality. As we look about us to-day we see the same thing to be true. We see a large multitude, the millions of America, Great Britain and Europe, posing as nominal spiritual Israel, yet in reality far from the Lord, far from being Israelites indeed, according to their own confessions. Indeed, while nominal Christendom represents in numbers, it really represents nine-tenths of the blasphemy and crime of the world. It is a sad picture and a disgraceful picture, yet a truthful one. We may be sure that the Lord's messages to spiritual Israel are not to this great mass, but to the little flock who are Israelites indeed, without guile, without deception, at heart sincerely devoted to the Lord. For such only is the blessing of our heart, for the others have not the ears to hear, because they have not the hearts to appreciate the Lord's messages.

If, then, we find that the spiritual meat of our text belongs exclusively to those Christians who are Israelites indeed, without fraud or deception in the matter, let us examine the context further and note, if possible, whether or not this text has been generally applicable throughout the entire gospel or whether or not there is anything that would indicate some particular time when it should be specially applicable, when it should be especially meat in due season.

THE MESSAGE ESPECIALLY APPLICABLE NOW.

Examining the context, we find the second coming of our Lord brought prominently to our attention. "The Lord whom you shall suddenly come to his temple (church) even the Messenger of the Covenant, whom ye delight in . . . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire. Again, following our text the same thought is brought forward. Our Lord declares of the approved ones at his second advent, "They shall be mine, saith the Lord, in that day when I make up my Jewels." This viewed our text is specially applicable to the present time. It appears to come as a special appeal from the Lord to spiritual Israel of our day. Many to-day are confessing their leanness and drouth, many are wondering more why they have not the Lord's blessing abundantly in their own hearts and homes.

In this we do not refer to nominal Christendom, which knows no yearnings, to those whose hearts are full of selfishness and meanness, fraud and deceit and guile, and all manner of uncleanness. We ferer to those who are sincerely the Lord's people who have made a full covenant of consecration to him, and who are perplexed at the present condition of things at the fact that the love of many is growing cold, that faith in the Lord and his providental care is losing ground, and that the majority of those who attend divine service freely acknowledge that they believe little, that they have but a form of Godliness and know nothing of its social power, that they use the Church as a social club, and would have no interest in it at all if it did not possess the club qualities.

TERMS OF THE DIVINE BLESSING.

Would that we had a clarion voice to reach the ears of all the true Israelites who are thus mourning and sighing as they perceive more and more clearly the drouth and dearth and approaching famine, not for bread nor for water, but for the hearing of the words of the Lord. (Amos 8:11.) To such the Lord sends this message, that upon his terms the desired blessing and refreshment of soul may be secured. Let such apply our text to his own soul, "Prove me herewith, saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." But let us not make a mistake; this blessing is not promised to any except those who have the hearing ear; it is not promised to any except those who are hungering and thirsting and appreciating the drouth and desiring the blessing.

It is not to be considered, therefore, as God's proposition as respects the three hundred millions of Christendom, but merely as applicable to that small portion of the three millions who are genuine and sincere Israelites, people of God, who have turned from idols to serve the Lord is ready to pour out those wonderful blessings. He is ready to make them a feast of fat things from his Word, to spread them a table of bounties such as they never have enjoyed before and to bless and make glad their hearts with his loving kindness and tender mercies, with the lengths and breadths and heights and depths of his love and bounty and provision. But what are the conditions upon which they may have this great outpouring of divine blessing that would be to them spiritual riches instead of poverty that would give them sight for blindness, hearing for deafness, and gold tried in the fire of experience and the white garments of divine favor? Addressing this class, the last stage the Lord points out the difficulties and the needs and gives the proper counsel. Rev. 3:14-19.

OUR ANTITYPICAL TITHING.

In our context the Lord assured the Israelites who felt their dearth that it was the result of having robbed God by withholding the consecrated requirements, the tithe, the one-tenth of all their increase. What is the meaning or lesson of this to spiritual Israelites without guile who are seeking for the divine blessing?

It signifies that the dearth is upon them and which is rapidly beginning a "famine" is their own folly—is because they have not fulfilled their terms and conditions as spiritual Israelites. We are not of those who consider the tithing system instituted among the Jews as a law upon the spiritual Israelites, that each should appropriate to the Lord's work one-tenth of everything he possesses or earns. That was the type. The antitype is something far higher, far grander. In the type one-tenth was to be devoted to the Lord because it would have been impossible for the people to have devoted all to the Lord. In the antitype the Lord calls for our all, for a full sacrifice to him of everything that we possess, of all that we are or hope to be.

The Lord's conditions upon which we may be his spiritual Israel and have his favor and enjoy an abundance of spiritual blessing from the opened windows of heaven, is expressed in the words, "My son, give me thine heart," not one-tenth of your heart, but all of your heart. Our Lord sets this forth forcibly saying, "Thou shalt love the Lord God with all thy heart, with all thy mind, with all thy strength." Not one-tenth, not one-half, not three-quarters, nor nine-tenths, but all or everything is the requirement.

True, many are giving the Lord one-tenth of their hearts and some more and some less. It is true, also, that in proportion as more or less of the heart is given to the Lord, in proportion as the divine will is sought and done, that is to the extent of one-tenth or more or less, in that same proportion there is spiritual blessing and spiritual favor. None except those who make a full consecration of their hearts of all, to the Lord are accepted by him to be his sons, and only such receive the begetting of the holy spirit as sons and adoption into the divine family. Only such are heirs of God and joint-heirs with Jesus Christ their Lord. But do you say that the Scriptures also teach consecration? I answer, Yes! and that the Scriptures also teach that the Lord's accepted followers who shall be joint-heirs with him in the kingdom are but a "little flock." (Luke 12:32.) I answer yes, again, from our context that these who are the Lord's jewels are exceptions amongst the many stones found in nature.

We are not now speaking of how many ultimately will be saved. In our discourses of the past three Sundays, with which many of you are keeping track in The Tribune, we have referred to the great blessings of restitution and the grand opportunities of salvation that are to be brought to the world at our Lord's second advent, and we have referred also to how the Church of this gospel age, the very elect are to be the Lord's associates in that great work of blessing all the families of the earth. But now we are discussing merely the very elect class, merely the spiritual Israelites indeed. It is upon these that the Lord possesses to pour out his blessing at the present time not upon the world in general—that will come in the future.

TO GET THE BLESSING BRING THE TITHES.

From our remarks it will be gathered that only those who have made full consecration of themselves to the Lord constitute the real spiritual Israelites who are the heirs of all the promises. It is these alone that we address because these alone are referred to in our text. The exhortation to bring the tithes to the Lord's storehouse, applied to the spiritual Israelites, signifies that while they have made the full consentration of themselves to the Lord, many of them have been keeping back a part of the price, have been following to some extent the example of Ananias and Sapphira—outwardly professing one thing, really performing another—"robbing God."

Our text urges these that their failure to live up to their consecration is the cause of their leanness and drouth will turn over a new leaf, if they will see that the Lord gets all that they have covenanted, he in turn will see that they get riches of grace and bounties and mercies more than they could ask or think—in so great abundance that they will not be able to contain the blessing. It will overflow upon others and be a great blessing to them as well.

HOW WE GIVE ALL TO THE LORD.

If the Jew found it a task to give one-tenth of the fruit of his labor to the Lord, how will it be possible for spiritual Israelites, however well intentioned, to give all to the Lord under present conditions? Is not this impossible? We must eat, we must sleep, we must have raiment and shelter, and however plain and simple our provisions for these natural wants they will necessarily consume much of our time we have consecrated to the Lord. How, then, can we render to the Lord our all? Does the Lord ask to expect of us impossibilities? And if not, how can matters be explained?

The explanation is this: We give our all to the Lord in full consecration and he then makes us his stewards, authorizing us to use our time, our talents, our means, everything that we have or that may come into our possession to use of these, whatever may be necessary for the proper support of ourselves and those who are properly dependent upon us. Thus we give all to the Lord and he gives them back again to us not only spiritual rewards and blessings from the open windows of heaven, but he gives us all things richly to enjoy. Indeed, many spiritual Israelites find that with their all submitted to the Lord, and with his blessing upon them in return, even plain, and far less expensive raiment can be enjoyed more richly than were the more elaborate provisions under other conditions.

He tells us that only those who love him supremely can be accepted to a position amongst the elect in the coming kingdom as joint-heirs with Christ; he tells us that we must love him more than we love houses or lands, parents or children or self or any other thing or creature; he tells us that this will be demonstrated by our course in line. If we love him and are sincere in our covenant we will delight to bring into the storehouse everything under our control. We will even seek to economize time and influence and money from earthly things—seeking to deny ourselves—that we may have the more to use in the Lord's service according to our best understanding of what will be acceptable to him as set forth in his Word.

"I WILL POUR YOU OUT A BLESSING."

Dear friends, I exhort all within reach of my voice to accept the Lord's terms and accept them promptly. I exhort that the Lord's promise be proved, "Prove me herewith, saith the Lord." See if you do not get the blessing for which your heart has been hungering. And to those who already proved the Lord's word faithful, who are already seeking day by day to lay down their lives in the Lord's service, seeking that whatsoever they do, all may be done to the glory of God, seeking that every day shall demonstrate their love for the Lord—to those who have already received the blessing and are rejoicing in the rich outpouring that has come to them, these are exhorted to continue faithful, steadfast, continue under the downpour of divine grace and truth and trust that there is still more to follow and esteem that every blessing received calls for notes, of heartfelt praise, not merely notes from the lips, but also from your hearts, manifested through the actions of life.

Some may be perplexed and inquire in what way can we bring the trophies of our hearts and lives to the feet of the Lord? In what way can we spend our lives, our means, the cream of all we possess in the Lord's service? We answer that while these offerings to the Lord may be associated with every little affair of life if all is done as unto the Lord, nevertheless these sacrifices may be divided into two principal classes. (1) Our sacrifices of our own earthly tastes and desires that are not sinful in the interest of our spiritual development. This may signify less and less time spent in amusement, including amusing literature; it may mean less and less time spent in worldly pursuit, the pursuit of money, honors of men, investigations of philosophy, etc., the time taken from these things being devoted to our own personal upbuilding in the knowledge of God's Word in communion and fellowship with him, and in building up our hearts in the truth, in faith, in love in the various fruits, and graces of the holy spirit.

(2) The proper use of all we can save for the Lord is its applications to others to our own spiritual development or to giving spiritual assistances to others of the household of faith, or, if this be not possible, the giving of assistance to those outside of the household of faith who give indications of having the hearing ear and the understanding heart. Thus do the Lord's people buy up treasure in heaven at the expense of earthly treasure. As a result they may be less brilliant in conversation or less stylish in dress or less esteemed amongst men from a financial standpoint, but they will be richest and richer in faith and in good works and in character likeness to their Master.

A GENERAL SHOWER—A DOWNPOUR.

True, only a few will see because only a few have the eyes of their understanding opened; but, nevertheless, these are the most important ones. Our influence upon the brethren is of much more importance than our influence upon the world. If we are now successful in building one another up in the most holy faith, if the Bride class now make themselves ready, very shortly, when the "jewels" shall all have been gathered and shall shine forth in the brightness of the kingdom, they will have abundant opportunity then for blessing the world, which now has neither eyes nor ears for these things. Rev. 19:7; Matt. 13:43.

Let us who recognize the forgiving of our sins in the redemptive work of Christ, and who have consecrated our all to him, be so faithful as to gain the blessing of our text. The result of the shining of such lights will be a blessing upon some at least and will glorify our Father in heaven.

Appreciations

WILKESBARRE, PA., Jan. 7.

Enclosed please find Postoffice order for payment for sucscription for the paper till March, 1917; also a renewal for the most valuable home paper in the state. We are much pleased for the sermons printed by the Labor Tribune and other important news, a fair paper for fair people.

I remain your truly,
MRS. ANNA JOHNSTONE.

LONG BRANCH, N. J., Jan. 4.

Please find herewith enclosed one dollar for the renewal of my subscription for another year to the National Labor Tribune, because I very much appreciate the loyalty to the truth as set forth in the Bible as explained by that servant chosen by the Lord to mark His people in their foreheads.

Wishing your paper continued success,

I remain truly yours for Truth,
EDWARD T. BRAND.

OGDEN, UTAH, Jan. 3.

Your favor in continuing my paper so long after my subscription expired is greatly appreciated, and calls for my warm "thank you". Sometime in October I sent in my renewal, but through some misunderstanding it failed to reach you as I see my "tag" is still dated Sept. 12-16.

We have enjoyed the good things set forth in its columns for more than ten years and would miss its weekly visit very much, especially so, now that you are giving us still in good form the back sermons of our beloved Pastor Russell. As we read them again after a lapse of ten or more years, we see new beauty in them—greater depth of meaning and this encourages us to see in ourselves a considerable growth in spiritual matters—a greater appreciation for these marvelous Truths from our Heavenly Father's store-house. Surely, the Lord put it into your mind to reprint the sermons and we are glad.

Please find post office money order for my renewal, and accept my good wishes for a joyous Christmas season.

Very sincerely,
MRS. M. E. KINGSFORD.

Weston, Oregon, Dec. 28.

My dear Brother, in the sweet service of Christ, our most precious Lord: Last evening when my Tribune of Dec. 14th, arrived at my home, I read and re-read an article, "A Soft Answer Turneth Away Wrath"—as written by dear Bro. J. H. Blackmore. My object in writing these lines are to send my most loving greeting to that beloved brother. I want to express my heartfelt appreciation and earnest indorsement of every word and letter it contained, and to show my Christian love unto that worthy brother for the sweet spirit manifested by him in that entire article. It surely has the right ring, and to my own heart and mind it bares a very strong relationship to the good, wholesome and loving advice and admonition which our beloved Pastor Russell always gave us in all such thoughtless mistakes.

Ah, dear brethren, it takes two sides to make a quarrel and keep is going. But are we not told in the word of God, "Be at peace among yourselves" (1st Thess. 5:13.) And now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. —(1st Cor. 1:10.)

Now, for myself, I love the editors of both the Tribune and the Enterprise; both are doing a great good work in the service of present Truth in their respective papers, and therefore if it should happen at some time one or the other of them through the weakness of the flesh, should make a little mistake, it seems to me that the rest of us as readers of both papers, and as loyal followers of Christ, should manifest His spirit of brotherly love at all times, and exactly like that dear Bro. Blackmore, strive to pour oil of peace upon the troubled waters, and never in any way add fuel to the flames by harsh words, or insinuations of evil speaking or surmising evil of either of the brethren. O, dear brethren, let us far rather heed the words of our Blessed Lord in His sermon on the mount: "Blessed are the merciful, for they shall obtain mercy; blessed are the pure in heart, for they shall see God; blessed are the peace-makers, for they shall be called the children of God."—(St. Matt. 5:7-8-9.)

O dear friends in the Lord, let us not follow the system of division, as we behold it in the many credal churches of Babylon. O brethren; our pastor has again taken the lead, and set us an example, how to make our high calling and election sure; just as he lead us while here in the flesh. Let us earnestly strive to follow both his teachings and spiritual character. Beloved Pastor teach us still,

To follow Christ and do His will;
So when at last our time shall come,
We'll join thee in that Heavenly home.

My warm Christian love to every soul who loves the Truth and strives to harmonize their daily lives with the blessed Gospel of Him who said: "All ye are brethren." "Love one another as I have loved you."

RASMUS F. JOHNSON.

TAMAQUA, PA., Jan. 7.

Enclosed please find $1.00 for renewal to the National Labor Tribune. Thanking you for the continued privelege of reading the sermons in your valuable paper, appreciating your stand for Truth and for all the helpful reading you funish us through your paper from week to week. Sorry I did not get this off sooner, hoping it is still in plenty of time. Wishing you all a happy new year.

I am very sincerely
MISS EVA McFADDEN.

THREE RIVERS, MICH., Jan. 4.

With Christian love and greeting I wish to advise you I am renewing my subscription to your paper which expires with the close of this year I am very much pleased to see you are reprinting some of Brother Russell's sermons which will be new to some who have lately came into the Truth. I for one feel that the Labor Tribune should be well supported by the Truth people on account of its bold stand for the Truth. Instead of sending my subscription through the Watch Tower office will send direct to you. You will please find inclosed post office order for one dollar in payment for your paper for the year 1917 and oblige

Yours in the one blessed hope,
W. C. GLEASON.

ATTENTION I. B. S. A.

A committee is now engaged in compiling the comments of Brother Russell on Revelation and Ezekiel, to be submitted to the Watch Tower Bible and Tract Society for publication. This committee will be glad to receive from any of the I. B. S. A. members, who are fully consecrated, any comment made by Brother Russell on these two books, other than that contained in the Watch Tower or Studies in the Scriptures. Also their own interpretation of such parts of these books not interpreted by Brother Russell. Such statements should be very brief, legibly written on one side of the paper only, and contain the name and address of the sender.

The book, when published, will contain biographical sketch of Brother Russell, his life as a reformer, and a select number of his sermons.

Please address all such communications to Mrs. G. W. Seibert, Secretary, Hotel Margaret, Brooklyn, N. Y.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. B. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

DIVINELY COMMISSIONED PROPHETS OR SEERS.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe, and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests (though they reproved not the office, but the personal sins of the men who filled it), it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate falsehood in the name of God. Reason in the light of facts contradicts such a suspicion.

If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim—that they are divinely inspired—particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal-curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degredation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more: it is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in due time.

The teaching of Genesis, that man was tried in a state of original perfection in one representative, that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through a redeemer, born of a woman (Gen. 3:15), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sins, and of his righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve; in the acceptance of Abel's offerings; in Isaac on the altar; in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age. The prophets, though credited with understanding but slightly the significance of some of their utterances (1 Peter 1:12), mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see him who is to redeem and to deliver the race led "as a lamb to the slaughter," that "the chastisement of our peace was upon him," and that "by his stripes we are healed." They pictured him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "The Lord hath laid on him the iniquity of us all.' (Isa. 53:3-6). They told where this deliverer would be born (Micah 5:2), and when he should die, assuring us that it would be "not for himself." (Dan. 9:26). They mention various peculiarities concerning him—that he would be "righteous" and free from "deceit," "violence," or any just cause of death (Isa. 53:8, 9, 11); that he would be betrayed for thirty pieces of silver (Zech. 11.12); that he would be numbered among transgressors in his death (Isa. 53:12): that not a bone of him should be broken (Psa. 34:20; John 19;36); and that though he should die and be buried, his flesh would not corrupt, neither would he remain in the grave.—Psa. 16:10; Acts 2:31.

The New Testament writers clearly and forcibly, yet simply, record the fulfillment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a ransom price as he gave was needful, as already predicted in the Law and the Prophets, before the sins of the world could be blotted out. (Isa. 1:18.) They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject. See Rom. 5:17-19, and onward to the 12th chapter.

Moses, in the Law, pointed not alone to a sacrifice, but also to a blotting out of sins and a blessing of the people under this great deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deut. 18:15, 19) The promised deliverer is to bless not only Israel, but through Israel "all the families of the earth." (Gen. 12:3; 18: 18; 22:18; 26:4). Aand notwithstanding the prejudices of the Jewish people to the contrary, the prophets continue the same strain, declaring that Messiah shall be also "for a light to lighten the Gentiles" (Isa. 49; 6; Luke 2:32); that the Gentiles should come to him "from the ends of the earth" (Jer. 16:19); that his name "shall be great among the Gentiles" (Mal. 1:11); and that "the glory of the Lord shall be revealed and all flesh shall see it together."—Isa. 40:5. See also Isa. 42:1-7.

The New Testament writers claim a divine anointing which enabled them to realize the fulfillment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (Acts 11:1-18), were enabled to see that while their nation would be lessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles, who, being tried, would be found worthy to be made joint-heirs of the glory and honor of the Great Deliverer, and sharers with him of the honor of blessing Israel and all the nations.—Rom. 8:17.

These writers point out the harmony of this view with what is written in the Law and the Prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be—"Good tiding of great joy, which shall be unto all people."

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the kingdom was uppermost also in the teaching of the apostles; and Jesus taught that we should pray, "Thy Kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

This hope of the coming glorious kingdom gave all the faithful ones courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Rev. 5:12), the worthy "overcomers" whom he will make kings and priests in his kingdom, and the trials and obstacles which they must overcome to be worthy to shart that kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessings to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth sh walk in the light of the heavenly kingdom—the new Jerusalem.

The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions—that a future life for the dead will come through a resurrection of the dead. All the inspired writers expressed their confidence in a redeemer, and one declares that "in the morning," when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth; for "The upright shall have dominion over them, in the morning." (Psa. 49.14.) The resurrection of the dead is taught by the prophets; and the writers of the New Testament base all their hopes of future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; . . . then they which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the first-fruits of them that slept; . . . for as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:13-22.

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary. It is becoming popular among the so-called "advanced thinkers" and "great theologians" of the present day to treat lightly, or to ignore if they do not deny, many of the "miracles" of the Old Testament, calling them "old wives' fables." Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam's speaking ass. Seemingly these wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them, is to destroy or discredit the whole. For if the original account are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, besides that of our Lord Jesus. The story of the fall is attested by Paul (Rom. 5:17); also Eve's beguilement by the serpent (2 Cor. 11:3; I Tim. 2: 14). See also our Lord's reference to the latter in Rev. 12:9 and 20:2. The standing of the sun at the overthrow of the Amorites, as an evidence of the Lord's power, was evidently typical of the power to be displayed in the future in "the day of the Lord," at the hand of him whom Joshua typified. This is attested by three prophets. (Isa. 28:21; Habak. 2:1-3, 13, 14 and 3:2-11; Zech. 14.1, 6, 7). The account of the speaking ass is confirmed by Jude (verse 11,) and by Peter (2 Pet. 2:16). And the great teacher, Jesus, confirms the narratives of Jonah and the great fish and of Noah and the flood. (Matt. 12: 40; 24; 38, 39; Luke 17:26. See also I Peter 3:20.) Really these are no greater miracles than those performed by Jesus and the apostles, such as the turning of water into wine, the healing of diseases, etc.; and as a miracle, the awakening of the dead is most wonderful of all.

These miracles, not common to our experience, find parallels about us every day, which, being more common, are passed by unnoticed. The reproduction of living organisms, either animal or vegetable, is beyond our comprehension, as well as beyond our power—hence miraculous. We can see the exercise of life principle, but can neither understand nor produce it. We plant two seeds side by side; the conditions, air, water and soil, are alike; they grow; we cannot tell how, nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect; form, flower, coloring, everything differs, though the conditions were the same. Such miracles grow common to us and we cease to remember them as such as we leave the wonderment of childhood; yet they manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all his will, even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

Here we rest the case. Every step has been tested by reason. We have found that there is a God, a supreme, intelligent Creator, in whom wisdom, justice, love and power exist in perfect harmony. We have found it reasonable to expect a revelation of his plans to his creatures capable of appreciating and having an interest in them. We have found the Bible, claiming to be that revelation, worthy of consideration. We have examined its writers, and their possible objects, in the light of what they taught; we have been astonished; and our reason has told us that such wisdom, combined with such purity of motive, was not the cunning device of crafty men for selfish ends. Reason has urged that it is far more probable that such righteous and benevolent sentiments and laws must be of God and not of men, and has insisted that they could not be the work of knavish priests. We have seen the harmony of testimony concerning Jesus, his ransom-sacrifice, and the resurrection and blessing of all as the outcome, in his glorious kingdom to come; and reason has told us that a scheme so grand and comprehensive, beyond all we could otherwise have reason to expect, yet built upon such reasonable deduction, must be the plan of God for which we seek. It cannot be the mere device of men, for even when revealed, it is almost too grand to be believed by men.

When Columbus discovered the Orinoco river, some one said he found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the depth and power and wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations. We have taken but a hasty glance at the surface claims of the Scriptures to be of divine origin, and have found them reasonable. Suceeding chapters will unfold the various parts of the plan of God, and will, we trust, give ample evidence to every candid mind that the Bible is a divinely inspired revelation, and that the length and breadth and height and depth of the plan it unfolds gloriously reflect the divine character, hitherto but dimly comprehended, but now more clearly seen in the light of the dawning Millennial Day.

(To be Continued.)

Successor to Pastor Russell Named

Joseph F. Rutherford of New York was unanimously elected to succeed the late Pastor Russell as president of the Watch Tower Bible and Tract Society at the annual meeting of the organization held Saturday in the Carnegie Hall, Northside, Pittsburgh. A. L. Ritchie of Ontario, Can., was re-elected vice president and W. E. Van Amburg of New York, secretary and treasurer.

This was the first meeting of the organization since the death of Pastor Russell, who had been president of the society from 1884 up until the time of his death two months ago.

The new president, J. F. Rutherford, delivered an address on "Why Do Nations War?" Sunday afternoon in the Lyceum Theater.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

THE LESSON IN HISTORY.

Now let us review a little and apply this lesson to history—one of the acknowledged sources of education.

Glancing over our list of men classified in Essay III we note there the sublime characters lined up, those who have influenced the times in which they lived, and posterity as well, and observe where we placed them. This will some day be a credit to them, for their life and Theology inhered each in his predecessor, the Holy Spirit conveying and harmonizing their message until it assumes such proportions as to form a stream of cleansing and illumination for all the errors of orthodoxy.

From the outline presented in Essay III we reproduce a portion (Tribune issue Dec. 23rd, 1915): "from this side of the Dark Ages a spiritual or theological lineage can be traced from one to another of the reformers, as cause and effect, (1) Luther, (2) Knox, (3) Arminius, (4) Wesley, (5) Beecher, (6) Miller, (7) Russell. This septet represents the most prominent actors of the drama, with Calvin as a sort of a villian in the play * * *"

We add one character to this list—the forerunner of Luther—John Huss, and use these two superbly great men who stood before the councils of institutionalism at Constance and Worms. Huss got the fagots that Luther escaped, and sent his voice echoing down the centuries by way of Germany, back to England, then across the great deep to America.

To these sublime men we add two more, Jerome and Melanchthon, who are their superiors from the standpoint of institutional culture, and who both assisted and furthered the interests of Truth and righteousness.

Note these two added characters, Jerome of Bohemia and Melanchthon of Germany, as the cultured men who supported the two sublimely great men, Huss and Luther; and who were to them what Hennings and others before and after him were, and what Woodworth and others are to Pastor Russell, helping forward what the stars of the early morning could not do!

We will take each of these men separately and see if their strength and fidelity to principle and conduct were superior to their masters on account of their talent and educational equipment.

(1) Melanchthon was intrusted to frame up the Augsbury Confession of Faith which the humble Luther signed with his own hand. What do you suppose he did later when the voice of this great man of God was silenced in the grave? He actually tampered with the truth Luther sanctioned, and modified this Evangelical Christianity towards Calvinism, its vital opposite, or the legalized Christianity that was espoused by the Church of England, founded on a divorce and framed by the English parliament, like its mother, from whom it issued forth, the offspring of Pagan Rome in the days of Constantine. (The "Beast" and "Image" of Revelation). Look this up in your encyclopedia and you will find this action concealed under the words "conciliation" and "forbearance."

Is it any wonder that the 18th item of the Augsbury Confession, Free Will, had to be separately launched upon England when the voice of Knox, who heralded it, was silenced by love for woman, and Melanchthon silenced the voice of Luther by policy and expediency! What wonder that God raised up Arminius, and started this vital doctrine—man's Free Moral Agency—to rolling down the centuries by another route? by way of Williams, Wesley, Miller to Russell—Free Will and Free Grace in the theological garb of "Restitution", defined in the light of the Plan of the Ages produced by the Advent Movement; thus distinguished from Universalism, which is the theological statement of Beecher's evolutionary ideas of the salvation of the world..

And every step of the development of this rational system of theology—Millennial Dawn—has unfolded the Love of God for the suffering mass of humankind, and has reflected on civilization by dissolving the superstiions of the dark past and promoting a spirit of courtesy amongst men. In the natural phase, not spiritual ("hidden wisdom"), of this Theology we have fulfilled the poetic insight of the American "Shakespeare of the pulpit", in his famous address in London (1863) "The Reign of the Common People", in the closing words of which Beecher said:—

"Both the teacher and the preacher, and the Church are to see palmier and better days in the time to come, *when at last we shall have a theology that teaches the Fatherhood of God and the brotherhood of man.* Men are alarmed, they want peace. Well, you will find it in the graveyard, and that is the only place. Among living men you can find no peace. Growth means disturbance. Peace means death in any such sense as that of non-investigation, not changing, and if men say, "If you give up the old land mark you do not know where you will land." *I know where you will land if you do not.* Do you believe in God? I do. Do you believe that He has a providence over human affairs? I do. And I believe that the hand that has steered this vagrant world through all the dark seas of storms of the past has hold of the helm yet, and through all seeming confusions He will steer the nations and the people to the golden harbor of the millennium safe. Trust Him—love Him—and rejoice."

["The great modern apostle of love, who was also the great American preacher of righteousness, came into the world on the day which honors St. John the Baptist, who made Herod and the Pharisees tremble. The ten years of American history extending from 1805 to 1815 witnessed the birth of a group of men and women fore-ordained to become illustrious in the great anti-slavery struggle, or in that Civil War, which bound the Union and unbound the slave! Garrison was born in 1805, John G. Whittier and Robert E. Lee in 1807, Solomon P. Chase and Jefferson Davis in 1808, Abraham Lincoln in 1809, Theodore Parker in 1810, Charles Summers, Wendell Phillips, Horace Greely and Harriet Beecher in 1811, Alexander Stephens in 1812. Henry Ward Beecher in 1813, and Edwin M. Stanton in 1814. Some curious and prophetic angel might have made, during the consulates of Jefferson and Madison, a most interesting collection of children, destined to immortal celebrity in American annals, but probably no human eyes could have foreseen the momentous struggle, both moral and military, in which these children were destined to act such various and conspicuous parts. Few of these were fore-ordained to lives so interesting and commandingly influential, over both political and religious developments, as Henry Ward Beecher"—(From John Henry Barrows, *American Reformers*)—Can it be that God raised up this cluster of men to hold the four winds of heaven until He had sealed the servants of God in their foreheads? (The elementary principle of which Truth was already in the hands of those comprising the Advent Movement started by the "Millerites")—that the turbulent spirit of the masses of the civil war period was absorbed in being turned upon the slavery question?—and that the humanitarian spirit of these children of Nature preserved society while the children of spiritual begetting produced the Truth which sealed them intelectually?—and that the loosing of these winds will seal the same Spiritual begotten in the *Heart?* It was this period that produced the twentieth century trio outlined in Essay I, a trio answering to Emerson's classification of reformers, the "Knower", "Sayer", and "Doer", i. e., Elliott, Hubbard and Russell; all contributing to one end by their various means—that of dissolving the Modern Christianity of Dante and Milton. This only restraining power—fear and bondage—being dissolved, will let the animal passions loose again and cause "Orthodoxy" to die a violent death instead of a lingering one— anarchy instead of revolution—and that because the progressive and dogmatic element of the clergy has brought forth the Doer, whose teaching has been the preserving element of society and would have effected a revolutionary change had it not been brought into disrepute. "God moves in a mysterious way, His wonders to perform"].

(To be continued.)

ALLIANCE, O., Jan. 5.

I enclose you a post office order for my renewal to your much appreciated paper, the National Labor Tribune. Every laboring man should read it. I appreciate it for the many good things it contains along the line of present Truth. Pastor Russell's sermons, his comments on the S. S. lessons, the Divine Plan of the Ages and for the bold stand it takes against dishonest politians and business fakers. Let the good work go on.

May the Tribune prosper in its good work.

Yours for the Truth along all lines,
I. H. STEWART.

ATLANTA, TEX., Jan. 4.

Next to The Watch Tower I prize the Tribune the best there is. There is so much in it to encourage us. I am glad you will continue Brother Russell's sermons. They never grow old.

Yours in the Master's service,
JOHN S. GHOLSON.

ALICE, TEX., Jan. 6.

I like your paper fine and appreciate very much that you are running part of the Divine Plan of the Ages, in your paper each week and am sure much good will come of it.

Yours
R. O. SKIDMORE.

CLIFTON, KAN., Jan. 4.

Enclosed find $1.00 to renewing subscription which expires Jan. 17. I surely appreciate your continuance of the religious features in your clean paper. Clean in the matter given out through its columns as well as its clear, clean print.

May His blessing rest upon your work.

Yours,
W. B. STEDMAN.

Mobley, W. Va., Jan. 2nd.

New year's ggeeting to you and all your family, and to all the readers of your good paper. May the incoming year, 1917, be a most profitable one to all, especially spiritually. May we all strive more and more to be of service in the Master's vineyard putting on the Robe of Christ's Righteousness, growing in the fruits of the spirit and letting our light shine to His honor and glory, that others may see and realize we are more and more growing like our Master, more loyal to the Master, more merciful, more sympathetic with fallen man, more kind, more loving, more opposed to error.

We greatly appreciate your good paper for the grand truth it bears.

Thankful we can still have our departed pastor's sermons, they never grow old because they are Bible truths.

What a grand thought, to publish the Divine Plan in series, hungry hearts will be feed. Our beloved Pastor Russell has been called up higher out of sight, but his labors of love can never die. He was always about the Master's business, not shunning to declare the whole Gospel Truths, and ever humble and obedient to the Father's will; a more faithful servant of God has never lived since the Apostle Paul. He never claimed any of the honor for his wonderful works, but gave the credit where it belonged, to God's word; and the guiding of the Holy Spirit in the ways of Truth and Righteousness.

He daily, yea, hourly sought to do God's will and has head the "Well done," may all the faithful do likewise. "Thou crownest the year with the goodness." Psa. 65:11.

Appreciatively yours,
MRS. LILLIAN B. JOHNSTON.

EVERETT, MASS., Jan. 5.

We have been a subscriber to your valuable paper now about six years. We appreciate it very much, and now since that servant of the Lord is gone to his reward, we are so glad that you are publishing his sermons of the past. We are glad to read them. Truly it is good to be on the side of right and truth, and may the Lord's blessing be on you, and let us all herald the glad tidings of God's Kingdom that is now at the door.

Yours in the service of the glad tidings of the Lord.
P. OLSON.

BURNS, TENN., Jan. 7.

Enclosed please find renewal of my subscription to your valuable paper for 1917.

I am very much interested in the religious department of your paper, and greatly appreciate (as do many others) the republishing of Pastor Russell's sermons. They never grow old.

I wish you a prosperous new year, and pray the Lord's blessings on your efforts to help others.

Appreciatively yours,
MRS. C. W. HAWKINS.

Mazominie, Wis., Jan. 4.

Why not give the many men who are suffering the tortures of hell fighting for their Kings, like dumb beasts, a vote in this mighty matter of "Peace on Earth."

They have been in the business over two years and might be interested enough in their future to express their views!

You great men and women of Europe could make the matter plain to yourselves. if you would listen how the prophet Nathan let king David pronounce sentence on himself.

If it would take too long to get the mind of the men in hell why not ask their mothers, wives, children "Can I give you a nice Christmas gift?" "Yes, give us back our loved ones,—let us begin the New Year happy."

Refuse to listen to the "still small voice" of conscience and with your own hands you sign your own death warrants.

To continue murdering the Christians of Europe is just making it easier for the heathen hordes of Asia and Africa to come over and possess your thrones and the homes of the families whose protectors are being hurled to death.

Oh well, perhaps the Christian widows, daughters and sweethearts can civilize and Christianize the poor heathen that way and thus bring in the Millennium of Peace on Earth.

A TRUTH FRIEND.

MAZOMINIE, WIS., Jan. 3.

The key which unlocks the whole Bible has been discovered by the patient study of the consecrated Saints of this "fast" age, especially Pastor Russell in his "Key to the Scriptures" When the false prophets heard the sentence "Woe unto you wise men for ye have taken away the Key of Knowledge ye entered not in yourselves and them that were entering in, ye hindered."

He (the false prophet) tries to obstruct the progress of the Almighty now "And upon a set day he arrayed in royal apparel and sits upon his throne and makes an oration unto them and the people give a shout, saying, "It is the voice of a god and not of a man" and immediately the angel of the Lord smote him because he gives not God the glory; and he is eaten of worms. But the word of God grows and multiplies."

MARY SEXTON.

LAWRENCE, KAN., Jan. 4.

It is with heart felt thanks and great appreciation that I renew my subscription to your valuable paper. And you can count on me as a Subscriber as long as you continue to publish our beloved Pastor's writings.

Yours for Truth and righteousness,
MRS. IDA M. STEWART.

DANVILLE, ILL., Jan. 4.

I see by label that subscription has run out. For some years I have taken The Tribune, and have looked forward with pleasure to its arrival. I especially appreciated Pastor Russell's sermons and other religious features. Thanking you for publishing same. Wishing you a prosperous New Year and many blessings upon your own head, as you endeavor to bless others through your publications.

Very respectfully,
MRS. J. T. ROUGHTON.

WARREN, KY., Jan. 6.

Enclosed please find a renewal for your good paper for 1917. I want to thank you for publishing our dear Pastor's sermons during this year and continuation of the same since he has passed beyond the Veil. I appreciate so much your loyalty to Truth and right and wish you success in your endeavors to uphold the same. May this coming year prove rich in blessings as you take your stand for the right, and surely you will have your reward.

MARY E. PHILLIPS.

DELAWARE, OKLA., Jan. 4.

I have been a reader of your valuable paper for several years and I wish to express to you my appreciation of its merits. I am so glad you are reprinting the sermons of our Dear Brother Russell. I know they will be inspiring to all lovers of the cause in which he has labored these many years.

Another feature of your paper which I esteem as commendable is the "Help Others Fund."

To this I wish to contribute the price of three subscriptions hoping that they may reach some who are desirous of the many Truth features which they contain.

May the Lord bless you richly for the publishing of the same.

Very respectfully,
MRS. D. A. BUMGARNES.

PALESTINE, TEXAS, Jan. 4.

I admire the way you publish Pastor Russell's sermon but am unable to continue my subscription. So I kindly ask that you stop it at once.

Yours truly,
H. W. HUDDLESTON.

PATERSON, N. J., Jan. 4.

I wish to thank very much the friend that has kindly sent me the Labor Tribune for a year. It is getting better every week.

Yours in the one blessed hope,
A. MITCHELL.

THE COST OF A SMILE.

Do you think a smile will a hovel
cheer,
When winter howls round the door?
When the wolves of want, both grim
and gaunt,
Creep nearer each day than before?

That the shivering wretch in his tattered rags,
Can smile, and be warm again?
A mother can look on her hungry
babe,
And smile, in her bitter pain?

A smile means clothing, and shelter,
and food;
And wages the price to pay.
'Tis "hard to be good;" but harder
still
To smile on a dollar a day.

FRANCES G. INGERSOLL.
Kipton, Ohio.

GOD BLESS YOU.

God bless you, each moment,
Of all the New Year,
And give you His Spirit,
To bring you good cheer.

To lead you and guide you,
In thought, word and deed,
Give wisdom and strength,
As the Bible you read,

God grant you His helps
By the way as you go,
The books that are written
His wisdom to show.

Our Pastor is glorified
Now with the Lord,
He lived to shed light
On the life giving word.

God bless him, his memory,
His works shall remain,
'Till all shall acknowledge
The Christ's holy name.

DR. C. P. POWLEY.
St. Louis, Mo.

Take it Father, ere my courage fail;
And merge it so in thine own will
that I
May never have a wish to take it back;
When heart and courage fail, to thee
I'd fly.
So change, so purify, so like thine own
Make thou my will, so graced with love
divine
I may not know or feel it as mine own,
But recognize my will as one with
thine.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$82.00
Amount received	4.00
Total	$86.00
Paid out	$90.00

The 45th Year

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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NATIONAL FOUNDERS' ASSOCIATION MEETING

An Outline of the Proceedings of the Twentieth Annual Convention in New York, November 15-16, 1916.

Not only in point of attendance, which was the largest in several years, but in interest and enthusiasm, the Twentieth Annual Convention of the National Founders' Association at New York, November 15th and 16th, was said to be the most successful meeting yet held. All the sessions were fully attended.

The report of President Barr touched upon the early history of the Association, including the failure of its attempt to deal collectively with its employees through the Molders' Union, and reviewed comprehensively the work of the organization during the past year. Mr. Barr's report appears in full as the leading article of this number.

As was to be expected, on account of the unusual amount of union agitation, one session was for the greater part given over to the discussion of strike problems. Mr. Edward Kneeland reported on the Pittsburgh situation, where 33 shops were struck because of their refusal to grant the eight-hour day. He advised that in spite of the most strenuous opposition of the Iron Molders' Union, through its usual measures of violence and intimidation, open shops had been established, and, as a result, production greatly stimulated, with opportunities for still greater improvement now that conditions are fast approaching normal.

The most important announcement undoubtedly was that of the formation of the National Industrial Conference Board (an outline of which is given in another part of this number) composed of representatives of twelve of the largest national industrial organizations. It has for its purpose the dissemination of economic information among all classes in order that there may be a better understanding of manufacturing problems on the part of the general public.

Another important announcement was that of the inauguration of the Service Bureau, to be conducted under the direction of the Committee on Foundry Methods, of which Mr. Joseph J. Wilson, of Detroit, is Chairman. This has, for its object, the thorough investigation of all branches of foundry practice and the distribution of the data obtained among the members, by means of bulletins, in much the same way as the safety campaign was conducted.

The attendance at the Convention Banquet was the largest in the history of the Association, 173 being present. The addresses of Mr. Frederick P. Fish, of Boston, Chairman of the National Industrial Conference Board on "Industrial Co-Operation," and of Mr. James A. Emery, of Washington, D. C., on "The Story of San Francisco," were enthusiastically received.

Space in this issue does not permit of more than a brief reference to many of the addresses. They will be printed more fully in future numbers.

Report of Commissioner, A. E. McClintock

"In reviewing the causes of molders' strikes in the shops of members receiving the support of the Association during the past year, it will be found that the union has waged its fight for one of two things, namely: the eight-hour day, or union control of the shops.

"The wage question as a strike issue has not been at all prominent. Our members have been quite willing to consider increases in pay, and we have had no strikes where wages have been the only issue.

"Taking advantage of the unprecedented conditions throughout the country, the molders' union has put forth most strenous efforts to stimulate enthusiasm for increase in membership. Reports which are constantly received at the home office of the Association indicate that this campaign of the union has fallen far short of expectations. Based on income to their national treasury during January, February and March, 1916, the average paid membership of the molders' union was 40,748, while for July, August and September, 1916, their average paid membership was 39,928, a net decrease of 820 members during the nine months period of great industrial activity.

"The apathy on the part of the independent molders toward unionism we belive can be explained by the fact that work has been exceedingly plentiful and the rate of pay offered by the open shop foundries has been in excess of what the closed union shops could afford to pay. The open shops, with their freedom from union restrictions on molding machines, apprentices, handymen, and output, have offered better inducements to the skilled molders and coremakers, than the union shop, with its flat minimum wage and union rules and regulations. The independent molder, therefore, could see no advantage in joining the union and contributing 40c per

(Continued on page 5

BIG TONNAGE INCREASE; MILLS NAME OWN PRICE

Outlook for Year More Astounding than Past--Steel Products and Coal Will Surpass Anything in History.

One of the most interesting and important reviews of the financial and industrial situation is that of the Peoples National Bank of Pittsburgh in which is reflected the fluctuation of the market as well as the bookings of the great corporations with the effect in commercial and industrial circles.

The report in part says:

Some slowing down in industrial activities occurred in this district during the month just closed. This was due entirely to difficulty in obtaining adequate supplies of raw material, especially of fuel, and to delay in forwarding shipments of finished material, because of freight congestion and embargoes on railroads.

A prominent feature of the month was the advance in the average price of finished steel products to the highest ever quoted, and the confident booking of orders, particularly by the railroads, delivery on a portion of which cannot be made until 1918. The last tonnage report by the U. S. Steel Corporation showed an increase in unfilled orders of more than a million tons in the month of November. It is estimated that within the same period other manufacturers added 600,000 tons to the new business on their books. Further large additions were made during December, and the steel trade enters the new year with more business actually contracted for than ever before in its history. Owing to conditions of supply and demand, manufacturers have been in a position not only to name their own prices, but to dictate the terms of specification and delivery, and existing contracts have been drawn with greater regard for legal enforcement than ever before.

The drastic liquidation which took place in the stock market during the closing weeks of 1916 did not have much if any effect in commercial and industrial circles except, perhaps, to confirm the policy of conservatism which began to manifest itself more clearly six months ago. This liquidation became active on the announcement of the German peace proposal, and was intensified by the action of our own Government in "sounding" the nations of the world on the prospects for an earlier peace than appeared likely from the continued preparations to prosecute the war more vigorously than ever. There was some misunderstanding as to the real intent and scope of our overture at this time, and official explanations did not immediately clarify the situation. The natural impression was that Washington must be in possession of information not available to the general public. Intelligent persons also appreciate that the mental processes of belligerents at death-grips are different from those of a great neutral nation like the United States which has made material profit out of Europe's unparalleled sacrifice and woe. Because of these facts, the events of the closing days of 1916 made a profound impression upon sensitive markets; but, as stated, commercial circles were not disturbed, and the general money market displayed only seasonable firmness, but with the prospects for easier rates the present month when January settlements are completed.

The holiday trade of the Pittsburgh district surpassed all previous records. Successive advances in wages increased the buying power of the public, and announcements by numerous corporations of the intention to pay bonuses probably induced a large class to anticipate additions to income from this source.

GROWTH IN BANKING

Commercial banking participated to a smaller degree in the 1916 flood of prosperity than manufacturing, mining or merchandizing, and in the percentage of net profits on the actual capital employed it probably ranked below the railroad business. The reason was twofold: Commercial bank management seemed to have a keener realization of the economic effect of the stupendous waste of the great war than any other interest. It was more fully appreciated by the commercial banker than by the average business man that the peace problems involved in the inevitable readjustments following the cessation of hostilities would be as serious for neutrals as the war problems have become for belligerent nations, and that the United States, being the most important neutral, would necessarily experience the greatest effect of the impending change. Hence bankers pursued an ultra-conservative policy, even at the expense of profits which otherwise might have been made. As a result of this policy they maintained a higher percentage of reserve than required by law—considerably higher than under normal conditions—thus demonstrating an appreciation of their responsibility to the commercial public. That is one reason why banking profits did not correspond to the profits in other lines of business. A second reason was the lower average loaning rates, due primarily to the operations of the federal reserve system, and the relatively smaller requirements of industrial borrowers, due to the latters' increase in working capital which was fortified out of earnings. Meanwhile, there was

(Continued on Eighth Page.)

Labor Leader a Lord of the Treasury

Thomas Rosco, Staff Correspondent.

LONDON, Jan. 4.—Stephen Walsh, M. P., whose appointment as a Lord of the Treasury is officially announced is 56 years of age, and has had a most remarkable career. The first thing he remembers is a kindly policeman picking him up in the streets of Liverpool and hoisting him to his broad shoulders. He knows that he was left an orphan at an early age, long before he could retain the slightest recollection of his parents, and that the policeman found him straying, if not actually lost in the streets of his native city. He was educated in the Kirkdale Industrial Schools, Liverpool, where he was happy and well cared for, and received a good elementary education. At thirteen years of age he left school and went to work in the coal mine at Ashton-in-Markerfield, in the Wigan coalfield, where for a working day which usually extended to ten hours he received ten pence (20 cents) The "reckoning day" came once a fortnight, when he received the sum of $2.30.

In the mine he found his education gave him some advantage over his fellows, for in the early seventies the majority of the older miners were almost totally illiterate. His sterling abilities, strength of character, and acute intelligence soon won for him the respect and also the confidence of his fellow workers in the mine, and he was advanced from position to position as their representative, becoming after carrying out various grades of work below ground, a checkweigher on the pit bank for the men. Later he was promoted to the post of Miners' Agent for the Wigan district. He had now just turned 40, and when the Lancashire and Cheshire Miners' Federation decided to contest the Ince Parliamentary division Walsh was chosen as candidate. The choice was amply justified by the results of the 1906 general election, for he was returned as a member for Ince by the large majority of 4,636, notwithstanding the fact that his opponent, who had been the Conservative sitting member, was a well-known colliery proprietor in the division. During the ten years he has sat in Parliament he has played an effective part in the shaping of the industrial legislation which has been placed upon the statute book in that period.

For some years Walsh has been chairman of the Workmen's Section of the English Conciliation Board, and in this capacity he has taken a leading part in all negotiations relating to miners' wages. It was largely due to his efforts and influence that the great coal strike of 1912 was settled as satisfactorily as it was. He has been one of the two labor members who have had a place on the Man-Power Distribution Board.

Few things before the war would have seemed more unlikely than the handing over of the Whitehall residence of the Duke of Buccleuch for the use of a Minister of Labor. For the moment the department of Mr. Hodge is located in Whitehall Gardens, a thoroughfare quite close to the Houses of Parliament, the original home of the Minister of Munitions; but as soon as arrangements are completed the work will be transferred to the London residence of the Duke of Buccleuch. The mansion, which occupies the site of a much larger building, and was erected in 1860, is in the Italian style of architecture, and is famous for its gallery of pictures. It was in its gardens that a remarkable family gathering was held in 1903, when the dowager-duchess celebrated her ninety-first birthday in the presence of no fewer than one hundred and forty-five direct descendents.

The appointment of John Hodge as Labor Minister with control of, among other organizations, the employment exchanges suggests that the Huth Jackson Committee's scheme for demobilisation of the British army when the war is over (a demobilisation that must be arranged carefully so as not to upset the labor market) may eventually be adopted. Before taking up his duties Hodge approved it. Under the scheme local joint groups of employers and trade union representatives, working in association with a National Committee possessing statutory powers, and in close touch with the military authorities, would provide for the return of men to civil employment. The Government's original idea was, I believe, to use the employment exchanges (which exist nominally to bring position and workers together), a great many trade unionists are, how-

(Continued from Page Eight.)

THAW A VICTIM OF THE BLACKMAILERS

Philanthropic Work Stopped by New York Hold-Up Men Who Want Thaw's Money.

Harry K. Thaw, the destroyer of Stanford White, the New York panderer, is again being hounded by the blackmailers and the imps of the eastern metropolis who are looking forward to another cleanup through Harry's millions.

Since Harry Thaw arrived in Pittsburgh from Mattewan there has been a continual grand march of blackmailers and holdup men who have come from all sections of America. Harry has been hounded from morning until night and the aggregation time and again have driven him into hiding. If Thaw left the city for a time to get rid of the hell-hounds the news was flashed to other cities and the papers bit on the "news" item while the grand army of marchers scurried the cities to locate Harry and again ply their nefarious schemes.

No scheme has been permitted to escape Harry and Pittsburgh has been a real Mecca for the platoons of touchers who have traveled from the four quarters of the globe to get next to Harry and induce him to shell out.

Had the same crime been committed by any other than Thaw the nation would have applauded the act and the perpetrator would have been heralded as a hero but Thaw was rich and New York with its Beckers and its marvelous grafters and gunmen in the higher walks of life could not afford to see one of Pittsburgh's citizens leave the great cosmopolitan centre without the vampire and the parasites preying upon the victim.

Having partially recovered from the ordeal through which he had passed, Harry attempted to do some good. He was preparing to establish himself by sending young men to school and prepare them for life. Thaw's purpose was to educate those who were not able to pay for an education themselves. Thus it is said the western youth was attracted; as well as the blackmailers who have been constantly conspiring with the result that Thaw is again being made a victim and the aristocratic trimmers of New York are again looking forward to preying upon the Thaw millions.

There is going to be an end to the manner in which Thaw has been handled. Attorney Stephen Stone does not propose to have his client constantly hounded and annoyed. The time has come when public sentiment will change and the public has been asked by Attorney Stone to withhold judgment until the facts are known.

Thaw is not afraid to stand trial even in blackmailing and grafting New York where so many attorneys have gone to Sing Sing and where the gunmen have gone to the chair and the pandering Whites go to prison and hades. The idle rich were brought out into the open when White was destroyed and every thoughtful parent rejoiced. The degenerate who in immaculate linen and patent leather made his home at the most fashionable hotels were trotted into public view when White, their chief, fell. It was the Oscar Wild's whom some extolled as artists or geniuses, who supplied the finance to prosecute Thaw in the first instance. This coterie have never overlooked an opportunity to assault Thaw and they are keeping it up. Others, well meaning, have taken up the howl of the child destroyer but the recent clamor regarding one Frederick Gump, Jr., will be fought to a finish and the fiends will not be permitted to get away as readily as heretofore. There is no question but that public sentiment will change and that from now on friends of the Thaws with others are preparing to take hold in an entirely different fashion. The ire of Attorney Stone has been aroused. He is the son of Ex-Governor Stone who knows how to fight when once moved to forcible action. Attorney Stone is modest and unassuming but absolutely fearless. He is in this fight to a finish and there is indication that the press of the country will back him.

Fear of the minions and the hosts of hades has been cast aside and the contest is on in reality. Thaw will no longer be preyed upon nor is the good work he had started from a philanthropic spirit to be interfered with. Is this Gump one of the hold-up men or is he associated with the grafters who have stormed Pittsburgh? This question will be brought out. He is said to be a large fellow and there are signs that he may have been made a victim of the gang who have been continually seeking out Hhaw for blackmail purposes.

Whoever is responsible for driving Thaw to the desperate position of leaving this mundane and benighted sphere will be uncovered and the time is at hand when the citizens of Pittsburgh may be enlisted to put to an end the slurs that have been cast upon the city through the degenerate fiends to whom Thaw became so obnoxious and who have lost no opportunity to bring contempt upon the Thaw family.

WEEKLY ADDRESS of

PASTOR RUSSELL

of the LONDON TABERNACLE and of NEW YORK CITY — TEMPLE —

THE LENTEN SEASON.

WASHINGTON, D. C., March 12, 1905.—Pastor Russell spoke twice here today in Odd Fellows' Hall to large and attentive audiences. His afternoon topic was, "To Hell and Back. Hope for the recovery of many of them." Incidentally he claimed to show from the Scriptures the erroneousness of the views taught by Spiritualists, Christian Scientists, Seventh Day Adventisits and Mormons. The address was listened to with profund attention for nearly two hours. We report in full the evening discourse on true fasting and feasting, from the text:

"Then came unto him the disciple of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? Jesus said unto them, Can the sons of the bridechamber mourn as long as the bridegroom is with them? But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast."—Matt. 9:14-15.

The so-called Lenten season, which began last Wednesday and will continue until Easter Sunday, will be widely observed throughout the civilized world by several large denominations of Christians. It is not for us to find fault with the conscientions religious observances of any, Christian or heathen. Every man's conscience should be his guide and each should seek to have his conscience enlightened by the instructions of the Divine Word to the extent of his ability. We are not here to advocate the observance of Lent nor yet to condemn it. We are free to concede that although the observance is a mere formality with some, and probably hypocrisy with others, to still others who enter into it with a true spirit of devotion to the Lord it probably yields the peaceable fruits of righteousness to their souls, and at the same time with many has a beneficial effect physically, coming as it does at a changing of season, when an alterative of some kind is beneficial to nearly all.

The observance of Lent is of very ancient origin. Originally there was considerable discussion as to the number of weeks and the number of days in each week in which fasting would be properly observed. The 40 days' fasting by our Lord seems to have had considerable to do with the deciding of the question, a large number making exceptions of Sundays reduced the 40 days to 36, claimed to be especially appropriate as a tithe or tenth of a year. Undoubtedly good and loyal hearts had much to do with the establishment of the custom, but the general mistake has been made in this as in other things, namely, the attempt to apply the parishes, dioceses, States and hundreds of millions of people principles and practices which only a mere handful of them ever did or ever could rightly appreciate and observe. Nominal Christendom as a whole has merely a form of godliness, and by its daily words and acts denies the entire Christian institution, and really is injured by the Pharisaical fasting and praying which being without the heart, are an abomination unto the Lord instead of a sweet savor. While this argument would be against the application of the Lenten season to nominal Churchianity, it in no sense impugns or even criticizes the appropriateness of its observance by the pure in heart.

FASTING IN GENERAL

But let us lift our eyes and take a broader view of this subject of fasting. All Bible students are familiar with the record that Elijah on one occasion fasted for 40 days, that Daniel the prophet fasted on several occasions—once, he tells us, for seven whole weeks he tasted no pleasant bread. Our Lord, also, we recall, fasted absolutely without a morsel for 40 days, and there are various minor fastings recorded both in the Old and New Testaments. Examining the occasions we find that these fasts were intended for one or two purposes. (a) Some were manifestations of repentance, contrition for sin and desire for renewal of fellowship in the Lord. Thus King David tells us, "I humbled my soul with fasting," and "I chastened my soul with fasting." (Psa. 35:13; 69:10.)

(b) Fasts were performed with a view to bringing the heart into a closer communication with the Lord, from a desire to know and do his will, and without respect to any mourning for sins. For instance, our Lord's fasting was for this purpose. As soon as he had made his consecration and had symbolized it by baptism and was about to begin his ministry under the plenary influence of the holy spirit, he went aside to fast, to pray, to consider the divine will respecting what the course of his ministry would be. And Daniel, having received a revelation from the Lord which he only partly understood, fasted and prayed to the intent that he might come near to the Lord and as a special favor be granted special insight into the signification of his vision.

Similarly, our Lord said to the apostles on one occasion when they had failed to relieve one who was possessed of a demon, "This kind goeth not out save by prayer and fasting." He thus intimated an efficacy not only in prayer but also in fasting, self-denials, the heart would be brought nearer to God and a greater spiritual power would be enjoyed. In other words, the measure of the Lord's Spirit enjoyed by his people is the measure of their power in his service in any capacity, and whatever will empty the heart of selfishness and worldliness and pride and folly will permit a larger measure of the Spirit of the Lord to be enjoyed and a larger measure of the power of the Lord to be manifested through that individual.

What a lesson there is in this for all Israelites indeed in whom there is no guile. As illustrating this last-mentioned use of fasting, we note that Paul, Barnabas, Simeon, Lucius and Manaen, the chosen elders of the Church at Antioch, observed fasting in connection with their ministry, and that after the Church at Antioch, in harmony with the guidance of the Spirit, commissioned Paul and Barnabas to be the Church's representatives in a missionary tour, they fasted and prayed on the subject before sending them forth as their representatives.—Acts 13:2, 3.

We notice again that Cornelius the Gentile was fasting as well as praying at the time that the Lord sent him the message that his prayer was heard and that he should send for the Apostle Peter, who would give him the instruction by which his prayers would be fulfilled—he should be saved from condemnation and accepted into the family of the Lord's people. (Acts 10:30.) We notice again, in the report of the work of Paul and Barnabas on their missionary tour, that when they appointed elders in the various little churches they did so with prayer, after fasting.

THE TRUE IMPORT OF FASTING.

Fasting, like baptism, may either be a mere form, injurious rather than beneficial, or it may be observed with spiritual profit. Just as a man might be sunk five fathoms deep into the ocean without being baptized, so he might voluntarily die of starvation without having fasted from the divine standpoint. No honest person, for instance, could have the least sympathy for the man who affected an outward observance of the Lenten restriction to one sup of coffee by providing himself or the ocasion with a bowl which really held two cups. And this is but an illustration of how forms of godliness are observed while the heart is far from a fasting attitude in the Lord's sight. To the class called in the Scriptures "New Creature" in Christ Jesus, the essence of fasting in any event must be measured in the Lord's sight by the condition of the heart.

We may safely conclude that all "abstaining from lusts" or desires is real fasting, the kind most approved in the Lord's sight. The apostle explains that these fleshly desires war against the soul, against the Spirit-begotten New Creature, which is seeking to walk in the footsteps of the Lord in the narrow way. Every denial of appetite for food and drink or the lusts or appetites of the mind for worldly pleasures, whether sinful or innocent, if practiced with the desire thereby to glorify God and to advance our new minds in a spiritual way, must surely have the Lord's approval and result favorably to the upbilding of the New Creature and to the bringing of the old nature more and more into subjection to the new. This is the real fasting, the important fasting, the essential fasting, without which none can hope to enter the glorious Kingdom for which we hope, and for whose reign of righteousness over the world we pray, "Thy Kingdom come, thy will be done on earth as it is in heaven."

Outward forms and outward fastings and kneeling in prayer, water baptism, etc., as enjoined by the example of the apostles, undoubtedly are assistances as well as illustrations of the spiritual matters which they illustrate; but whoever sees and appreciates no further than the outward forms will never make his calling and election sure to the glorious things which the Lord has set before the elect Church of this gospel age. He may indeed enjoy some of the blesings and divine favors that are for the world in general during the next age, but he will miss the high calling, the heavenly calling of this age. It is for this reason that the Lord continually referred to the true fastings, true sacrifices, and never commanded and only incidentally commended the outward fasting.

THE FASTING WHICH OUR LORD COMMANDED.

As illustrations of the kind of fastings our Lord declared necessary to those who would be his disciples, to those who would be joint-heirs with him in his kingdom to come, to those who would sit with him in his throne, to the "little flock" to whom it is the Father's good pleasure to give the kingdom, he said, "If any man will come after me, let him deny himself (fast in the true sense) and take up his cross, and follow me (follow my example in this)." "Take my yoke upon you and learn of me, for I am meek and lowly of heart"—learn of me complete self-denial, renunciation, complete consecration, complete giving up of the will that the Father's will might be done in me. "I came not to do mine own will but the will of him that sent me." "Let this mind be in you which was also in Christ Jesus." "If a man love hot less father and mother, houses and lands, yea, and his own self also, he can not be my disciple." Here again self-denial, self-renunciation, fasting in the highest and strictest sense of the word is enjoined. Abstaining from fleshly desires both good and bad in the interests of the Lord's will and for effective service in his cause are the highest forms of fasting.—Matt. 16:24; 11:29; John 5:30; Phil. 2:5; Luke 14:26.

FASTING AND PRAYING IN SECRET.

Our Lord frequently condemned the hypocrisy of the Pharisees in that they disfigured their countenances, giving them a drawn appearance, that they might seem to men to be suffering from severe fasting and might be esteemed very religious. He condemned their prayers in public places to be heard of men for similar reasons. This provoked our Lord's unstinted denunciations. Woe unto you scribes, Pharisees, hypocrites, for ye make long prayers and disfigure your faces that ye may appear unto men to fast and be religious—ye have your reward. You are not seeking the reward of God's favor and closeness of communion with him; you are seeking the approval of men; you the getting the approval of the ignorant and easily deceived; you need expect nothing of a reward from the Lord for your fastings, for they are not done as unto him.

Warning his disciples to a contrary course, our Lord admonished that when they prayed they should do so privately; that their prayers were intended for the ear of God even when offered in a public assembly of his people and so audibly that others might hear and join their hearts in the same petition. He enjoined also that their fasting should be similarly as unto the Lord and not unto men. His words were, "When ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, annoint thy head and wash thy face; and that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."—Matt. 6:16-18.

"IN THOSE DAYS SHALL THEY FAST."

Our text clearly shows that Jesus did not enjoin fasting upon his disciples. The fact was remarked by the disciples of John the Baptist, from whose numbers some went to Jesus and became his disciples. Our Lord's words have a rich significance when we remember that he was the Bridegroom, present with and the joy of those who thus recognized him as the Messiah. Their hearts would be so full of joy and thankfulness and praise to God that everything akin to mourning and sorrow would naturally be considerably dispelled. As our Lord remarked how could they mourn or manifest any evidence of lack or dissatisfaction or craving while he was with them, the source of every good, the center of every hope, the joy of every heart?

Why should they fast? Their sins had been forgiven them, they had been accepted of the Lord as his disciples, and had been taught to look up to the Almighty and call him "our Father in heaven." Not a thing had they to wish for, because in Christ their Lord, present with them, was a full supply of wisdom on every subject of guidance for all their affairs and for instruction unto every good word and work. It was those who did not recognize the Lord's presence who properly enough might fast and hunger and thirst for the bread and water of life, which they had not yet received, of which they had not yet become aware. Those Israelites indeed of more advanced development, who had found Jesus and had realized that he was the Messiah, had their prayers and fastings of the past all answered, all fulfilled in him.

Our Lord's words were a prophecy of a coming time after his ministry in the flesh should be ended, after his resurrection and ascension to the Father had been accomplished. In those days, all through this gospel age, his followers would indeed find many occasions in which their hearts would crave divine guidance, in which they would seek divine wisdom, and in those appropriately they might fast because of the Bridegroom's absence and because, according to his gracious promise and instruction, they were waiting for his return, and hoping and striving to be faithful to him that they might be approved at his coming, that he might then say unto them, "Well done, enter thou into the joy of thy Lord." Yes, all through the gospel age it has been appropriate that the Lord's followers should indeed fast with the true fasting of self-denial, hungering and thirsting after righteousness, striving against the baits of the world, the flesh and the Adversary, which tempting them, would seek to lure them away from the close fellowship with the Lord and the following in his footsteps of self-denial which he had enjoined.

FASTING MUST AGAIN LEAD UP TO FEASTING.

Our Lord's words intimating that the Bridegroom's absence would be an occasion for fasting, imply also that with his return the fasting will cease and a great feast of joy be ushered in. If our Lord's presence in the end of the Jewish age as the typical Bridegroom, presenting himself to the typical people invited to become his Bride, was a time for rejoicing, much more will his second coming as the King of Glory to receive "the very elect" unto himself, and to consummate the marriage of the Lamb, usher in experiences of feasting rather than of fasting.

For more than 18 centuries we have had the fulfillment of the Lord's words, "In those days shall they fast." Speedily following the death of the apostles the Dark Ages began to be ushered in; the doctrines planted by the Lord and the apostles began to be confused and corrupted by the traditions and philosophies of men. The food supply of the family, thus made more and more unnutritious, forced a fast which, as the Scriptures foretold, ultimately amounted almost to a "famine for the hearing of the word of the Lord."—Amos 8:11.

Correspondingly, too, our Lord declared that at his second advent he would send forth to his people, the true family of God, an abundance of spiritual food and refreshment. His words were, "'Blessed are those servants, whom the Lord when he cometh shall find watching. "Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." (Luke 12:37.) Again he declared respecting the same time, and as referring to the same spiritual refreshments to his people, that he would send forth at the hands of his servants things new and old, meat in due season for the household of faith.—Matt. 13:52; 24:45.

On previous occasions, as well as in the six volumes of the Studies of the Scriptures, I have endeavored to set before you and all the Lord's hungry family some of these spiritual viands, "things new and old," from the storehouse of the divine Word, showing also that the reason for the present abundance of grace and truth for the hungry ones is that we are again living in the "days of the Son of Man" (Matt. 24:37); showing, further, that present increased knowledge of the divine Word, like present increased knowledge upon all scientific and mechanical subjects, is not that mankind is wiser and greater and nobler and better, but that God's due time has come for putting before us the treasurers of grace—because we are on the very threshold of the new dispensation, the millennium—because the time of the Lord's parousia is the time for the preparation both of his people and of the world for the wonderful changes just at hand. The change to his people will be the First Resurrection to glory, honor and immortality; the change for the world will be the great time of trouble which as a great cloud, a dark night, will eventuate in a speedy bursting forth of the Sun of Righteousness with healing in its beams, the promised hope of the ages and of the world.

OUR LORD'S PAROUSIA.

This being true, it is no surprise to us that those of the household of faith who are awake to their privileges and aware of the Lord's parousia have a feast to their souls, a season of spiritual refreshment and joy such as they never knew before, such as was not possible previously. The Lord in his parable pictures the coming glory of the kingdom as a wedding feast, and his consecrated people of this gospel age as guests invited to that feast. But matters have so far progressed that those who are widely awake to the situation can figuratively realize the various preparations in progress for the sumptuous affair, can realize the preparations of the banqueting room and can already scent the sweet odors of the good things which God hath in reservation for them that love him. Yea, already, it is fair to say that the feast is begun, that we have at least a sample of it in all the menu provided by the King. How all this causes our hearts to rejoice, even before the door is shut, even before the marriage of the Lamb has been consummated.

"A little while; now he has come;
The hour draws on apace—
The blessed hour, the glorious morn,
When we shall see his face.
How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!"

Courage, then, dear brethren! Be faithful to him who has called us out of darkness into his marvelous light. Let us continue the fasting of self-denial, self-restraint, in respect to everything that would be a hindrance to the growth of grace of ourselves or others. But since we are in the "days of the Son of Man," of the Bridegroom, let us seek more and more to appreciate and to digest the spiritual food he is now supplying through his faithful ones—let us feast indeed not only upon the milk of the Word but upon its strong meat—let us grow strong in the Lord and in the power of his might, that we may run with patience the race set before us, laying aside every weight and sin and looking unto jesus, the author of our faith, until he shall become its finisher.

CORRECTION.

In our report last week of the election of officers of the Watch Tower Bible and Tract Society, we said A. L. Ritchie, of Canada, was re-elected vice president. This was a mistake on our part, as the brother elected was A. N. Pearson, of Cromwell, Conn.

Pluehill, Texas, Jan. 9.

I am sorry that I have to ask you to discontinue the paper as I have enjoyed its contents for a year now through some kind friend, as I am one of the so-called Isolater. I feel sorry to give it up but don't see any way as yet to pay for it.

Yours for the "Truth."
FANNIE SHARBROUGH.

Forest Park, Ill., Jan. 9.

I see by my wrapper that my paper has run out. So I am sending in my dollar, as I don't want to be without it. I know it is a good paper and I would miss it very much. Glad to see the back sermons of our dear Pastor Russell. May the dear Lord bless you and your labor of love.

Your sister in His name,
MRS. D. G. CLINGMAN.

Royersford, Pa., Jan. 9.

I have hesitated some about renewing my paper this year, but conclude to do so now, so enclose one dollar for the year 1917. I have enjoyed many things in your paper the past year and have thought of its editor as a kind, wise man of good principle, and I hope I will never have to change my thoughts of him. May you prosper in the year before us in all that you attempt that is good and noble.

With best wishes,
Very truly yours,
MRS. SARAH KELLEY.

Tulsa, Okla., Jan. 9.

Enclosed please find $1.00 to apply on renewal of your very valuable paper. I have been reading your paper for two years, and I certainly enjoy reading it. I admire your bold and fearless stand in publishing Pastor Russell's sermons, even though he has passed this veil of tears, yet they will be a blessing to God's people.

Hoping you will continue the good work, I am

Yours truly,
S. S. PICKERING.

Sonora, Cal., Jan. 12.

Enclosed find $1.00 for Tribune for 1917. Couldn't thing of turning the cold shoulder on a loyal friend of so long standing. We have only good words for all engaged in helping on the good work, but must stay with the Tribune. May it make greater strides the coming year.

Yours in loving service to our King,
MRS. S. E. KNOWLES.

Buffalo, Jan. 12, 1917.

Find enclosed $1.00 for renewal of Tribune for the coming year. Am glad you are printing back sermons of our beloved Bro. Russell. Have been taking your paper for several years, of course the spiritual part appeals to me. Enjoy the good articles written by N. E. Nelson. The paper is good altogether. With kind wishes,

Yours truly,
MRS. E. NICHOLS.

THE NEW LEAF.

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf, so stained and blotted,
I gave im a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now my child."

The Seventh Angel of the book of Revelation. Positive identification of Pastor Russell. Wonderful parallels of important events in his life and Scripture chronology. The date of his "departure" plainly indicated. Four pages, over 2,000 words. Single copies 5c; 10 for 25c; 25 for 50c; $1.50 per 100; $8.00 per 1,000. J. W. Gilbert, 5506 Vine St., Philadelphia, Pa., U. S. A.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c, in rich sepia tone. Enlargements, 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway,
Los Angeles, Cal.

A NEW COMPANY.

A new company has been organized at Schenectady, N. Y., for the purpose of handling specialties for the friends. The name of the company is "The Friends' Supply Co." They are starting business with a beautiful watch fob bearing the photograph of Pastor Russell, and expect to add more articles to their list in the near future. This company will welcome ideas of any novelties that the friends may offer.

Pastor Russell Watch Fob just out. Similar to the Gethsemane or Pax Pin Fob, only of better quality and different design, and bearing a photo of Brother Russell. Price 50 cents. The Friends' Supply Co., Box 338 Schenectady, N. Y.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. B. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY IV.

THE EPOCHS AND DISPENSATIONS MARKED IN THE DEVELOPMENT OF THE DIVINE PLAN

God's Plan Definite and Systematic—Three Great Epochs of the World's History—Their Distinctive Features—"The Earth Abideth Forever"—The World to Come, the New Heavens and Earth—Sub-divisions of these Great Epochs—The Important Features of God's Plan thus Brought to View—Order Recognized Discloses Harmony—Rightly Dividing the Word of Truth.

As some ignorantly misjudge the skill and wisdom of a great architect and builder by his unfinished work, so also many in their ignorance now misjudge God by his unfinished work; but by and by, when the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, God's finished work will universally declare his infinite wisdom and power; and his plans will be seen to be in harmony with his glorious character.

Since God tells us that he has a definitely fixed purpose, and that all his purposes shall be accomplished, it behooves us, as his children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of his purpose: "Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be." "The Lord of hosts purposed, and who shall disannul it?" "I am God, and there is none else; I am God, and there is none like me. . . . My counsel shall stand and I will do all my pleasure. . . . Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 14:24-27;46;9-11.) Therefore, however hap-hazard or mysterious God's dealings with men may appear, those who believe this testimony of his Word must acknowledge that his original and unalterable plan has been, and still is progressing systematically to completion.

While the mass of mankind, groping in the darkness of ignorance, must await the actual developments of God's plan, before they can realize the glorious character of the Divine Architect it is the privilege of the child of God to see by faith and the light of his lamp the foretold glories of the future, and thereby to appreciate the otherwise mysterious dealings of the past and the present. Therefore, as interested sons of God, and heirs of a promised inheritance, we apply to our Father's Word, that we may understand his purposes from the plans and specifications therein given. There we learn that the plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. Peter and Paul designate these periods "three worlds."

These three great epochs represent three distinct manifestations of divine providence. The first, from creation to the flood, was under the ministration of angels, and is called by Peter "The world that was."—2 Pet. 3:6.

The second great epoch, from the flood to the establishment of the kingdom of God, is under the limited control of Satan, "the prince of this world" and is therefore called "this present evil world."—Gal. 1:4; 2 Pet. 3:7.

The third is to be a "world without end" (Isa. 45:17), under divine administration, the kingdom of God, and is called "the world to come—wherein dwelleth righteousness."—Heb. 2:5; 2 Pet. 3:13.

The first of these periods, or worlds, under the ministration of angels, was a failure; the second, under the rule of Satan, the usurper, has been indeed an "evil world;" but the third will be an era of righteousness and of blessing to all the families of the earth.

The last two of these "worlds" are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called "the present evil world," not because there is nothing good in it, but because in it evil is permitted to predominate. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15.) The third world or epoch is mentioned as "the world to come—wherein dwelleth righteousness," not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but "the righteus shall flourish" (Psa. 72:7), the "obedient shall eat the good of the land" (Isa. 1:19) and "the evil doer shall be cut off."—Psa. 37.9.

Thus seen, the next dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a difference between the present and the future dispensations. It is because he will be the prince or ruler of the world to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil world, evil prospers and the wicked flourish. It is because as Jesus said, the prince of this world "hath nothing in me"—and consequently no interest in his followers except to oppose, tempt, annoy and buffet them (John 14: 30; 2 Cor. 12:7)—that in this present evil world or epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree.—2 Tim. 3:12; Psa. 37:35.

Jesus said, "My kingdom is not of this world," and until the era or "world to come" does come, Christ's kingdom will not control the earth. And for this we are taught to hope and pray, "Thy kingdom come, thy will be done on earth." Satan is the "ruler of the darkness of this world" and therefore "darkness covers the earth and gross darkness the people." He now rules and works in the hearts of the children of disobedience.—Eph. 2: 2; 6:12.

There must be some very important part of the great Architect's plan for man's salvation not yet fully developed—else the new prince and the new dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ are points of interest which will be more fully shown hereafter. Suffice it now to say, that the kingdoms of this world, now subject to Satan, are at the proper time to become the kingdoms of our Lord and of his Christ. (Rev. 11:15) The context shows that the transfer will be accomplished by a general time of trouble. In reference to it Jesus said, "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house." (Mark 3:22-27) Thus we are taught that Satan must first be bound, restrained and deposed, before Christ's reign of righteousness, and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation.—Rev. 20:2.

It should be remembered that this earth is the basis of all these "worlds" and dispensations, and that though ages pass and dispensations change, still the earth continues—"The earth abideth forever." (Eccl. 1:4.) Carrying out the same figure, Peter calls each of these periods a separate heavens and earth. Here the word heavens symbolizes the higher or spiritual controlling powers, and earth symbolizes human government and social arrangements. Thus the first heavens and earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away; they remained. So likewise the present world (heavens and earth) will pass away with a great noise, fire and melting—confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to retain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass away. The present heavens (powers of spiritual control) must give place to the "new heavens"—Christ's spiritual control. The present earth (human society as now organized under Satan's control) must (symbolically) melt and be dissolved, in the beginning of the "Day of the Lord," which "shall burn as an oven." (Mal. 4:1). It will be succeeded by a new earth," i. e., society reorganized in harmony with earth's new Prince—Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better kingdom, the basis of which will be the strictest justice.

Paul was given a glimpse of the next dispensation, or, as he calls it, "the world to come," He says he was "caught away" (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the "new heaven," hence the "third heaven." He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Cor. 12:2-4.) Doubtless these were the same things which John afterward saw, and was permitted to express to the Church as symbols, which may only be understood as they become due. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian age and its changing scenes of church and state, to the end of the present evil world, or epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and the new earth established; for the former heaven and earth were passed away.—Rev. 21:1.

The first of these great epochs "worlds" was not subdivided; God's method of dealing with men did not vary during all that time—from Adam's fall to the flood. God had given man his law, written in his very nature; but after he had sinned he left his measurably to his own course, which was downward, "evil, and that continually," that thus man might realize his folly, and that the wisdom of God in commanding absolute obedience might be made manifest. That dispensation ended with a flood, which took away all but faithful Noah and his family. Thus the first dispensation not only manifested the disastrous effects of sin, but showed that the tendency of sin is downward to greater degredation and misery, and proves the necessity of Jehovah's interposition, if the recovery of "that which was lost"—man's first estate—is ever to be accomplished.

The second epoch, or "world that now is," includes three ages, each a step in the plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries the plan forward and nearer to completion.

The third great epoch—"the world to come"—future from the second advent of Christ, comprises the Millennial Age, or "times of restitution"; and following it are other "ages to come," the particulars of which are not revealed. Present revelations treat of man's recovery from sin, and not of the eternity of glory to follow.

The first age in the "world that now is" we call the Patriarchial Age, or dispensation, because during that period God's dealings and favors were with a few individuals only the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob. Each of these in turn seems to have been God's favored one. At the death of Jacob, that age or order of dealing ended. At Jacob's death, his descendants were first called "the twelve tribes of Israel," and were together recognized of God as his "peculiar people"; and through typical sacrifices they were typically "a holy nation," separated from other nations for a particular purpose, and therefore to enjoy special favors. The time allotted to this feature of the divine plan, beginning here and ending at the death of Christ, we designate the Jewish Age, or the Law dispensation. During that age God specially blessed that nation. He gave them his law; he made a special covenant with them; he gave then the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them he sent the prophets, and finally his Son. Jesus performed his miracles and taught in their midst, and would neither go to others himself, nor permit his disciples to go to the surrounding nations. He sent them out, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. (Matt. 10:5, 6) And again he said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24.) That this national favor ended with their rejection and crucifixion of Jesus is shown by Jesus' words, when, five days before his crucifixion, he declared, "Your house is left unto you desolate."—Matt. 23:38.

(To be Continued.)

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

Copyright 1916 by N. E. Nelson.

(Continued from last week.)

THE AUGSBURG CONFESSION.

Examine it twenty-eight items and see if you find the doctrines so prominently set forth by the Evangelical Alliance, i. e., the Trinty, Hell and the Platonic theory of man's supposed indestructible soul. The original confession has been lost, but even the oldest copies now extant are not captioned by thees doctrines and it would not be surprising to learn that many omissions have been replaced with error, just as they have cancelled the thesis which contained the question of immortality and split others. All of which here and heretofore presented proves that conviction produced by Truth is one thing, and an opinionated scholar another. The former dwells in the heart, and the latter is of the head, and does not purify life and conduct, or crystalize character.

2. In our next character, Jerome, we have the pedagogic lover of Present Truth in his day, who carried it from Wycliffe and England to Huss and Bohemia.

As if to teach the lesson that talent and culture are not qualifications that insure an entrance into the kingdom of Heaven, but, as expressed in the text, "how hardly shall they that have riches enter," we here note that he fell while leaning on the arm of flesh.

When Huss was summoned to Constance with a guarantee of safe conduct from the emperor, Jerome, ventured there at his own risk out of loyalty to his spiritual child with a view of protecting him with his superior education, and expected his credentials would influence the emperor to protect himself as well as Huss. He fell into the hands of the priests who had prevailed upon the emperor to disregard his order of safe conduct for Huss. Then these designing and cruel clerics wanted Jerome's public recantation, on account of his prestige, for the moral effect upon the people, who had revolted against papacy through the death of Huss.

As a result of recanting, instead of securing his freedom, his weakness and disloyalty was rewarded by being cast into prison with all the realities of the mythic purgatory! Hear ye the words of this repentant St. Peter, listen to the heart-rending appeals to God and the audience, and especially note his fidelity to Truth, and the stern words of rebuke to a similar council to the one to which he recanted and brought on all his misery:

"I knew John Huss from his childhood. He was a most excellent man, just and holy. He was condemned notwithstanding his innocence. I also —I am ready to die! I will not recoil before torments that are prepared for me by my enemies and false witnesses who will someday have to render an account of their impostures before the great God, whom nothing can deceive. Of all the sins that I have committed since my youth, none weigh so heavily upon my mind and cause me such piognant remorse as that which I committed in this fatal place, when I approved of the iniquitous sentence rendered against Wycliffe and the holy martyr, John Huss, my master. Yes, I confess it from my heart, and declare with horror that I disgracefully quailed when through a dread of death I condemned their doctrines. I therefore supplicate Almighty God to deign to pardon my sins and this one in particular, the most heinous of all. (Addressing the judges.) You condemned Wycliffe and Huss, not for having shaken the doctrines of the church, but simply because they branded with reprobation the scandals of the clergy —their pomp, their pride, and all the vices of the prelates and priests. The things that they have affirmed, and which are irrefutable, I think also and declare like them—(Interrupted by, "What need have we of further proof—away with the most obstinate of heretics"—he continued) What! do you suppose that I fear to die? You have held me a whole year in a frightful dungeon, more horrible than death itself. You have treated me more cruelly than a Turk, Jew, or pagan, and my flesh was literally rotted off my bones alive, and yet I made no complaint. (This certainly is suffering in the sense "we fill up that which is left behind of the afflictions of Christ.") for lamentation ill becomes a man of heart and spirit! But I cannot but express my astonishment at such great barbasity toward a Christian. Prove to me from the Holy Writings that I am in error and I will abjure it. (When told that the Church alone should interpret the Scriptures, he replied) Are the traditions of men more worthy of faith than the gospel of our Saviour? Paul did not exhort those to whom he wrote to listen to the traditions of men, but said 'search the Scripture.' (He was then taken to the spot where Huss was burned and when the fagots were piled about him, he said) Come forward boldly—apply the fire before my face! Had I been afraid I should not be here. Lord Almighty Father have pity on me and pardon my sins, for thou knowest that I have always loved the truth."

3. Now we come to the third superbly great man we have associated with Huss and Luther—Pastor Russell—the evening Star of the Reformation and the morning Star of another Day. Do we find here, as elsewhere, history repeating itself?—yes! Here we have had Melanchthons by the score and have had, and still have, Jeromes in the field. As for the rank and file of the movement, it is needless to say that they are of God's chosen people—the commoner. But it becomes necessary to say that this has also been the fact in Germany, as well as here, for had Papacy delegated her offspring—Protestantism—to inspect the situation here, they would have rendered the same decision, so we use theirs:

"Who are these preachers of new doctrines? They are unlearned, few in number, and of the poorer class. Yet they claim to have the truth and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side!"

But hold! Have we not demonstrated in our last essay that they have not the power to move the huge programs that have been mapped out by this Man of Action? True, a lull has followed the remarkable achievement of the Photo-Drama evangelism in 1914 but as we write there is talk of mustering the same forces together again for another supreme effort, for they are intent on smiting the water of Jordan with the mantle of Elijah! We do not know, any more than does our intuitive Seer, and Man of Action, what to expect. But we feel that there will be some stirring events in these United States in the near future!

Here is the situation at present—The conviction that the rank and file of the Russell propaganda possesses makes them move and they can not keep silent! The dogmatic clerics are so entangled with their yoke of bondage of personal interest in their affiliations with institutionalism that they cannot stand to hear or see what the other proclaim and do. Since human nature, perverted and otherwise, must have its way, a conflagration is sure to result that will call into action a third class of people—the interested and disinterested observers.

If it culminates in something similar to what happened to Huss, we anticipate from Russell what Huss wrote back to his fellow Christians who supported and developed him for that trying hour as presented in Essay III. If not this we expect the experience of Luther may be repeated, and in this case we anticipate Luther's words when he left Wittenberg for the spectaculor scenes at Worms:—"If I do not return, and my enemies put me to death, continue to teach. Stand fast in the Truth. Labor in my stead. If thy life be spared, my death will mattel little!" (Written previously to Pastor Russell's demise.)

Pastor Russell has been introduced to the American people just as was Talmage, who had his sermons published all told in approximately 3,000 periodicals, on account of his rhetoric —and is now forgotten because he had no message to give the world. Russell as been introduced to the same people in the same number of peridicals, with a message they can appreciate, without that gift, which also introduced Beecher, and effected such a remarkable coloring of American thought.

The jealous and malicious clerics, who did all in their power to prevent, by their cunning, Russell's press publicity, made insinuations and veiled threats upon his life, and since Russell placed himself on record—"Be not afraid on my account. I expect some such denonument, but it cannot come uitil God shall permit. When it comes, I trust that I shall have the grace and faith to welcome it." So from this his recent change of tone in his sermons must be attributed to some other purpose he now has under way.

If the present concentration of effort by mountain moving faith, upon the mission of the hour—the smiting of the waters of Jordan—is followed by the whirlwind and fiery chariot and the mantle of authority fall from Pastor Russell, upon the successors among those who now comprise this propaganda, let us hope they will not forget that Satan was the God of this world and is responsible for all. It was through his precepts that Calvin was led to sign the death warrant of the gentle Servetus, later repenting when the reaction set in—a type of the culminating effects of error, the natural recoil with its personifications effect. And let them remember the words of Stephen, "Lord, lay not this sin to their charge," for the reason given by the Master, "forgive them, for they know not what they do."

Rices Landing Pa., Jan. 12.

Enclosed find $1 for which you will please renew my subscription to the National Labor Tribune. It is the best and cleanest paper that I have ever taken and the religious feature is grand. May the Lord bless and keep you.

Yours as ever,
GEO. B. KELLEY,

PASTOR RUSSELL—AN EULOGY.

As the last October sun dwindled in the west there was enacted on the plains of Texas a drama in which all the hosts of Heaven participated to the extent of laying aside their Celestial duties to witness the dying throes of the greatest servant of the Almighty God since the martyrdom of Saint Paul—Charles Taze Russell. Whilst the epherneral spans of life departed the weary and pain-tourtured body, the angelic myriads of the Pleiades united in a triumphant chorus, caroling the victory song—the foundations of Heaven rocked with the reverbrating anthem. This was truly a notable event in the Eternal City.

With calm assurance born of a child like faith that wavered not in over forty years of relentless persecution, herculean labors and seemingly insurmountable obstacles, this valiant Ambassador of the Heavenly Court and the last of a long chain of supremely honored servants of the Most High God faced unflinchingly the great terror—DEATH, and prepared to meet his Maker.

At his suggestion, a Roman toga, emblematic of fidelity to trust and covenant vows, was made ready. What a depth of meaning is conveyed by a mental picture of this ancient custom. The dying saint was assured he would triumph over the last enemy—"if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour, Jesus Christ. (II Peter 1:10-11.) The thought comes home, am I so living hour by hour, that should the final summons come today, I too could say, "Prepare me a Roman toga." Thus did the profoundest Bible exegete and the most commanding luminary since the Apostle Paul, bid good-bye to the scenes and vicissitudes of this transsitory life to pass to instantaneous Glory, Honor and Immortality, above angels, Cherubim, Seraphim and all Creations of God.

This lion-hearted, though lamb-like man, whom God had used to His glory to a greater degree perhaps than that of any other, with the possible exception of St. Paul; this twentieth century Religious Moses, from whose very atmosphere radiated the God-like virtues; this princely and inspiring preacher of righteousness, in whom were blended all the attributes of his loving Creator; this colossal intellect, before whose power of logic and exposition all opponents wilted; this unclaimer of the Truth; that wise and faithful servant lay prone in death.

Mentally we gazed upon that prostrate form, looked into those once resplendent eyes and features, the placid countenance—tears trickled, the emotional chords were touched and we bowed low in humble veneration of Him who permitted us to know and be associated with this lovable pioneer and faithful under-shepherd of the Great Harvest work.

Pastor Russell synonymous with all that is noble, upright and God-honoring in man, came of humble Scotch-Irish parentage, received a limited education and early evinced a tendency to show himself "approved unto God." For his sincere and faithful effort to understand God's book and character and to honor him in all things, the young servant of God was given a discernment of the time features and of the fact of the presence of the Glorified Redeemer and of the great love, power, wisdom and justice of Jehovah, as embodied in His Plan of the Ages.

"The mystery, hid from ages and from generations, but now made manifest of Christ in you, the Hope of Glory," that the church class are participants in the great atonement work and will be joint-heirs with the Saviour, receiving the Divine Nature, the highest honor in the gift of God and together with Him will bless and uplift during the Times of Restitution, the glad Millennial Day now dawning, the sin-blighted billions who have gone down into the tomb.

Only since the publication of this wonderful author's works have a portion of humanity received a conception of the true character of the Supreme Ruler—before many generations, the billions who have lived and died will proclaim the wisdom and love of God, as so clearly and beautifully presented in the six volumes of "Studies in the Scriptures."

(To be continued.)

Glendyer, Canada, Jan. 7.

You will find money enclosed for which renew my subscription to the Tribune, which expired in April, 1916. I would renew through the Watch Tower, but I see by your last issue that it is not necessary, so I am sending direct to the Tribune. I like your paper because of the publication of Pastor Russell's sermons, and pleased your are going to continue publishing them. Although he being dead yet he speaketh.

Yours very truly,
JAMES L. SMITH.

Hurt, Va., Jan. 13.

I am enclosing $1.00 to pay for one more year's subscription to your valuable paper. I have always thought the Tribune was the best paper that published the sermons of our dear Pastor, and now, since he has left us, and you are still publishing his back sermons, and giving so much space to present truth, I must say I think it is better now than ever.

May God's blessings rest upon you more each day of your life.

You are doing a great work, and your straightforwardness and honesty, and boldness in exposing so many frauds that are being worked upon the people, is waking many people up and causing them to take notice. Keep it up; your reward is sure.

Yours in true fellowship,
ROBIE D. ADKINS.

Rochester Mills, Pa., Jan. 12.

Enclosed please find renewal of my subscription to the Tribune which expired December 9, 1916. Please pardon my delay in renewing. I am glad you have decided to reprint Pastor Russell's sermons. We enjoy reading them so much. Thanking you for past favors, and wishing you much success.

Yours truly,
BRO. and SISTER BOWERS.

Lanaconing, Md., Jan. 10.

Enclosed find one dollar for the renewal of Labor Tribune for the year 1917. I certainly do appreciate the stand you have taken in this evil day in printing the back sermons of that blessed servant which our dear Lord made ruler over his household to give them meat in due season, (Mat. 26: 45.) And though gone beyond the veil as his sermon comes weekly we feel his presence very near. May the dear Lord bless you, dear editor, for the wise wisdom you had in having these back sermons preserved and treasured away, as I wait patiently for the dear old Labor Tribune to arrive each Thursday.

Wising you a prosperous and happy New Year.

MRS. C. LOCHNER.

Glasgow, Scotland, Dec. 25.

Sorry, but I must ask you to take my name off your subscription list. The great war is pressing very hard on us here in Britain, and in spite of my desire to have your bright paper come every week I find that I have to ask you to stop it.

Yours truly,
J. THOMPSON.

The Divine Plan in "All Film."

Brethren Ernest W. V. Kuehn, Toledo, O., John G. Kuehn, Brooklyn, N. Y., Dr. L. W. Jones, Chicago, Robert R. Hollister, Pittsburgh, Pa. and G. C. Driscoll of Dayton, Ohio, now constitute the Board of Directors of the recently organized Mena Film Corporation, which is to produce the Plan of the Ages in an all Film production, in seven or eight reels, taking two hours only to exhibit.

The Watch Tower Bible and Tract Society has sold to this corporation the "Photo Drama of Creation." Friends now exhibiting "Creation" will receive instructions direct from the society as to future exhibitions.

The "Photo Drama of Creation" equipment is to be sent to Dayton, Ohio, where it will be repaired and kept in as good condition as possible, and from where it can be secured by the friends desiring to operate it. For information address either the Society at Brooklyn, or the Mena Film Company, Drama Department, Dayton, Ohio.

As yet it is undecided whether the official headquarters of the Mena Film Corporation shall be in New York or New Jersey. Full particulars will be published from time to time.

The corporation is to be capitalized at $250,000. Friends interested in co-operating with us in making an effective witness for the world in all the leading languages, through the high class theatres, are invited to subscribe to this stock as per blank below. All subscriptions should be considered as an investment and not as donations.

The new Film will be made as attractive as possible, and we hope we can offer the best theatres something even better than heretofore offered by their leading producers. For this reason, we expect this venture to pay handsome dividends and solicit your support upon this hope and basis. The drama will show the wonderful plot of Satan in his many and varied attempts to destroy the "promised seal" that is destined to bruise his head. Some of the notable instances of Satan's futile attempts are as follows: By instigating Cain to murder Abel, but the Seed came through Seth; by the ugenic children of disobedient angels just prior to the flood, but Noah and his family were saved; by giving of Abraham's wife to Pharaoh, but Sarah was restored to Abraham; by Esau selling his birthright, but the seed then came by Jacob, and many other attempts during the Jewish age. Later, by Herrod commanding the slaying of all babes under two years of age, but Jesus escaped; by inciting mob to stone Jesus—but He escaped as his time had not yet come; by raising storm on Sea of Galilee when Jesus demanded the waters to be still, etc.

His Satanic Majesty no doubt considered himself victor when Jesus was crucified, and he will be shown as having a three-day breathing spell. However his rejoicing will be of short duration for the reason his plot was again frustrated by the resurrection of Christ Jesus to power and glory, and it will be so shown.

The plot of the ages continues: Those of all denominations up to the present time who have suffered martyrdom for righteousness sake will be shown as members of the Seed, and Satan as the instigator of their persecution.

The promised restitution blessings will then be shown by many restitution pictures in contrast with the undesirable conditions of the past and present. This film is to be strictly first class, and all profits made, no matter how large, will be distributed to the stockholders. We are arranging to cover English, Spanish, French, German and several other languages, thus reaching millions that know nothing whatever of the Divine Plan of the Ages. If other or subsequent ventures are decided upon, we will call for funds for the purpose, but the profits on this film, whether large or small, will be declared and paid to the stockholders.

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The 45th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—NO. 8. PITTSBURGH, PA., THURSDAY, JANUARY 25, 1917. FIVE CENTS A COPY

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NATIONAL FOUNDERS' ASSOCIATION MEETING

An Outline of the Proceedings of the Twentieth Annual Convention in New York, November 15-16, 1916.

(Continued from Last Week.)

Local Association of Foundrymen

Mr. Ely Griswold, of the Griswold Manufacturing Company, Erie, Penn., emphasized the advantages to be obtained through the local foundrymen getting together in a compact organization. He reviewed the work of the Erie Foundrymen's Association, during the Erie strike of 1912, showing that the different political problems which had come up were met much better through the organization than would have been possible through independent effort, and how plans were developed for keeping in touch with the superintendents and foremen, and obtaining their co-operation. He felt that local associations should be encouraged in every way by the National Founders' Association; that the expense of such organizations in most cases would be very small in comparison with the benefits.

Conference Board on Apprentices

Mr. W. H. Van Dervoort, President of the National Metal Trades Association, spoke briefly on the necessity of paying more attention to the development and training of apprentices. "Today, we are training up a class of specialists," said Mr. Van Dervoort, "and it is high time that the American manufacturer came to the full realization of the situation and commenced to devote more time, more effort, more money, and show more interest in the development of skilled mechanics. A little over a year ago, the Joint Conference Board on Apprentices was formed. This board consists of the Presidents and two members from each of five national associations. The object of the board is to formulate sane ideas and a sane plan along which the members of these various organizations may work in developing a proper apprenticeship system. We are thoroughly convinced that only by systematic training can we bring the young man up to a point where he can be considered as a skilled mechanic."

The Pittsburgh Strike Situation

Mr. Edward Kneeland reviewed carefully the Pittsburgh strike and the opposition from the Iron Molders' Union which the foundrymen met in their campaign to establish the open shop. "Today, we have 32 shops that are absolutely open," said Mr. Kneeland.

In response to an inquiry from one of the members as to whether he could furnish definite figures in regard to production, Mr. Kneeland read some statistics furnished him by one of the struck foundries: The capacity of the foundry was estimated at 2,000 tons. In November, just previous to the strike, it produced 2,235 tons, which was a high water mark,— the greatest output ever produced in the plant. The strike occurred on December 13th. In January, a month afterward, the production was 1,203 tons; in July, seven months afterward, 2,277 tons were produced, which exceeded the previous high water mark; and in October, it produced 2,542 tons, the greatest amount of material ever turned out of that foundry. "This was done with 89 men, 59 of whom are handymen and a year ago did not know what a molder's trowel was."

The Adamson Bill

After a discussion of the Adamson Bill, granting ten hours' pay for eight hours' work, to certain classes of railroad employees, the following resolution was adopted:

Whereas, a serious question of grave national importance has arisen relative to the conflict between the Constitution of the United States and the so-called Adamson law, which law seeks to compel railway systems of the country to raise the wages of certain of their employees under the pretense of compelling an eight-hour work day and,

Whereas, the railway systems of the country have indicated their opposition to the enactment and operation of that law, claiming said law to be in violation of rights guaranteed all citizens by the Constitution of the United States, and

Whereas, further, the Constitution of the United States guarantees to every citizen the right to test through the courts of the land any act designed to deprive him of life or liberty or property without due process of law, now, therefore, be it

Resolved, that we, the National Founders' Association, manufacturers and shippers of products in the various States of the United States, declare that this right to have their cause determined by judicial proceedings should be secured to the railway systems of the country and that this association approve of their attitude in the maintenance of that right.

(Continued on Page Four.)

GOMPERS SLAMMED BY THE BIG TYPOS

No Member Can be Legally Ordered to Strike and the Big Officials Roast the Union Wreckers.

Who said the typos had lost the kick. Here they come to the front by wilfully, deliberately and knowingly toppeling over the wall of Jericho upon poor Samuel Gompers and his associates for interfering with something with which they have absolutely no right. There is nothing to be said. Get out from under the debris is the cry and as a lover casts his note over the garden wall the Tribune lets lose without comment hoping that some kind wind will waft it to the beloved feet of Sam.

STOP! LOOK!! LISTEN!!!

To the Officers and Members of Subordinate Unions:

In bringing to the attention of the members of the International Typographical Union some of the details of the flagrant, deliberate and unwarranted violation of the constitution of the American Federation of Labor in New York City in September last, the writer has sifted from the mass of available evidence the essential facts necessary to justify this public declaration: That the American Federation of Labor, either through its officers or its subordinate bodies, has no authority whatever to interfere in any manner with the obligations of our members as set forth in the contracts entered into by the subordinate organizations of this International Union, and the further declaration that in the future this International Union will publicly denounce any infringement of its established right to make collective bargains and to keep them, without interference on the part of the American Federation of Labor, its officers or organizers, or any of its subordinate organizations.

Section 5 of article xi of the constitution of the American Federation of Labor specifically denies the power of central labor unions or other central bodies of delegates in the issuance of strike orders as follows:

No central labor union, or other central body of delegates, shall have the authority or power to order any organization, affiliated with such central labor union, or other central labor body, where such organization has a national organization, until the proper authorities of such national or international organization have been consulted and agreed to such action.

There can be no controversy whatever as to the absolute interpretation to be given to this section of the American Federation of Labor constitution. No members of the International Typographical Union can legally be ordered to strike by any central labor union or other central body of delegates UNTIL THE EXECUTIVE OFFICERS OF THIS INTERNATIONAL UNION HAVE BEEN CONSULTED AND HAVE AGREED TO SUCH ACTION.

So much for the law of the American Federation of Labor which has been violated.

In the month of September last a printed circular was sent to our subordinate unions in New York City, which contained a specific order as follows:

Central Federated Union of Greater New York and Vicinity.
September 23, 1916.

To All Federated Unions:

Greetings: — The Greater New York Labor Conference in aid of the carmen, composed of the Central Federated Union of Greater New York and Vicinity, Central Labor Union of Brooklyn, United Hebrew Trades State of New York and the Manhattan Board of Building Trades and the Bronx Board of Building Trades, at the joint conference held on Friday, September 22, 1916, at the Continintal hotel, by a unanimous vote DECIDED THAT A GENERAL SUSPENSION OF ALL WORK BE DECLARED IN ALL TRADES AND INDUSTRIES IN GREATER NEW YORK AND VICINITY, TO TAKE EFFECT WEDNESDAY MORNING, SETEMBER 27, 1916. THE CENTRAL FEDERATED UNION OF GREATER NEW YORK AND VICINITY, IN MEETING ASSEMBLED, FRIDAY, SEPTEMBER 22, 1916, UNANIMOUSLY ENDORSED THIS ACTION.

Unions whose members are employed by firms stocked with perishable materials are requested to take such action as will prevent spoiling of such material.

This order was printed on the official letterheads of the central federated union and was signed by Ernest Bohm, corresponding secretary. No officer of the International Typographical Union had been consulted, as required by section 5, article xi, of the federation's constitution, and this order to our members to suspend work on Wednesday morning, September 27, 1916, was a deliberate violation of the laws of the American Federation of Labor, promulgated with the knowledge and consent and without the disapproval of the executive officers of the federation.

For a number of days prior to the promulgation of this order to our members to suspend work, daily conferences had been held in the Continental hotel in New York City, President Gompers presiding, at some of these conferences. He was cognizant of the dishonest proposal which sought to involve the members of the union in the wholesale abrogation of our contracts with employers in New York City. Other official representatives of the American Federation of Labor participated in these conferences.

From time to time New York newspapers and press dispatches contained statements to the effect that representatives of the International Typographical Union were participating in the conferences being held in the Continental hotel These statements were deliberate inventions. The executive officers of this International Union were not consulted at any time during this controversy, either by the officers of the American Federation of Labor or by the officers of the Central Federated Union of New York City.

As a result of these misrepresentations one daily newspaper in the south on September 11 printed an editorial which included this statement:

> Labor's mental attitude toward the great principle of arbitration is illustrated by the action of the New York Typographical Union, which, contrary to its own constitution and to a solemn agreement it has entered into with the American Newspaper Publishers' Association, voted for a sympathetic strike.

New York Typographical Union did not vote for a sympathic strike, and no such infamous proposition was ever given serious consideration. The strike order issued over the signature of the secretary of the central federated union received scant consideration when presented to our subordinate organizations in New York City. Some of them laid the communication on the table. Others put it under the table.

The order for a general suspension of work in all trades and industries in Greater New York and vicinity was to take effect Wednesday morning, September 27. Because of the fact that the members of this International Union have for years determinedly adhered to the policy that the obligations of existing contracts must be observed at all times, the officers of this union were not fearful of any action by our subordinate unions which would abrogate our contracts in New York. Unfortunately, however, some of our employers and a few of our members were somewhat alarmed, perhaps unnecessarily, by the stupendous proclamations which issued from the conferences held in the Continental hotel.

In reply to several inquiries the following message was sent to the officers of all our subordinate unions in New York on the day set for the great sympathic strike:

Indianapolis, Ind., Sep. 27, 1916.
Leon H. Rouse, 616 World Bldg.,
Leon H. Rouse, 616 World Building,
New York, N. Y.:

Executive council of International Typographical Union will not sanction strike of any subordinate union in New York City as proposed by the central federated union. The obligations of our contracts with em-

(Continued on page 5

After the War Discussed by Labor

Thomas Bacon, Staff Correspondent.

LONDON, Jan. 11.—Amongst the extraordinary changes that the war has brought about in this country—and their their name is legion—perhaps the most remarkable is the distinct and growing movement towards an after-the-war understanding between labor and capital. This kind of movement in peace times would be looked upon by labor as a whole with suspicion but now it is different. Responsible heads of responsible trade unions ally themselves with it and great captains of industry lend aid on the employers' side. Last week a meeting was held of representatives of capital and labor at the Hotel Cecil, London, the chairman being the Right Hon. Frederick Huth Jackson, one of our greatest financial experts, President of the Bankers Institute and a real white man.

Representing labor were John Hodge (Steel Smelters and Tinplate Workers' Association and Minister for Labor); W. A. Appleton (General Federation of Trade Unions); W. Moses (United Patternmakers); Robert Young and J. T. Brownlie (Amalgamated Society of Engineers); Havelock Wilson (Seamen's Engineers); Havelock Wilson (Se'm's (Toolmakers); Ben Tillett (Cigar Makers); W. J. Davis (National Brassworkers and Metal Mechanics); Ben Tillett and Bevin (Dock, Wharf, River side and General Workers); Alfred Todd (Ironfounders' Friendly Society); J. O'Grady, M. P., J. P. (Painters' Trades); Mallalieu (Felt Hatters); G. H. Roberts J. P. (Provincial Typographical Asso.); J. Crinion, J. P. (Card and Blowing Room Operators); J. M. Bell (National Union of Labor); T. F. Richards (Boot and Shoe Operatives); W. F. Dawtry (Steam Engineers) and Ivor Gwyn (Tin and Steel Mill men).

At the meeting the following resolutions were unanimously adopted:—

(1) That the cordial and wholehearted cooperation of employers and employed will be the most important element in the success of any scheme for dealing with the reinstatement of the men of the Forces and munition workers in civil employment, and the general redistribution of labor after the war, and for handling any subsequent problem of unemployment or labor dislocation.

(2) That no machinery now in existence can adequately deal with the reinstatement in civil employment of the present forces.

(3) That power should be obtained from Parliament to set up without delay a Central Statutory Board to regulate and supervise (a) the reinstatement in civil employment of the present forces; (b) the settlement in normal employment of civilian workers now in Government or controlled establishments; (c) any general redistribution of labor arising out of the war. Appropriate transfers of existing powers and duties will have to be made by the various Government Departments to the Central Statutory Board, so that complete authority shall be vested in the new Board.

(4) That not less than two-thirds of the members of this Central Statutory Board should be representatives of employers and employed in equal numbers, such members being appointed by the Crown from associations of employers and from the trade unions of the United Kingdom respectively, the remaining members of the Board to include representatives of Government Departments, etc.

(5) That where a trade union, by arrangement with employers' associations, is capable of placing its members in employment it should be competent for the Central Board, if it deems it to be in the national interest, to delegate to the trade union in question the responsibility of dealing with the reinstatement of its own members.

(6) That local boards should be established wherever necessary to assist the Central Board. Such local boards to have the same proportionate representation as is provided for the Central Board.

(7) All expenses properly incurred by the Central and local boards should be paid out of moneys provided by Parliament.

A serious strike or continuance of a strike threatened last week but the matter is now on the way to settlement. It was perhaps rather a pity that the first thing the new (and first) Minister of Labor had to concern himself about was a strike in defiance of union officials' orders but there it was. On Saturday, December 9, the majority of the boilermakers and iron and steel ship builders on the Mersey (Liverpool

(Continued from Page Eight.)

JUDGE McILVAINE AND HON. J. C. SUTHERLAND

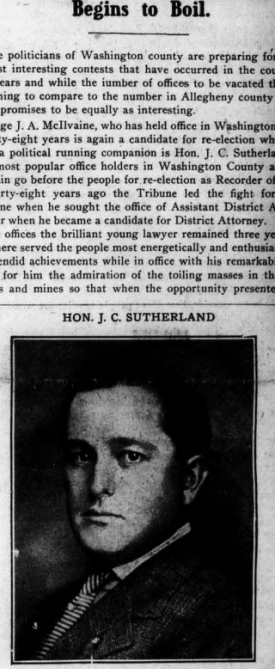
To Lead the Political Battle in Washington County--The Political Kettle Begins to Boil.

The politicians of Washington county are preparing for one of the most interesting contests that have occurred in the county for many years and while the number of offices to be vacated this year are nothing to compare to the number in Allegheny county yet the contest promises to be equally as interesting.

Judge J. A. McIlvaine, who has held office in Washington county for thirty-eight years is again a candidate for re-election while with him as a political running companion is Hon. J. C. Sutherland, one of the most popular office holders in Washington County and who will again go before the people for re-election as Recorder of Deeds.

Thirty-eight years ago the Tribune led the fight for young McIlvaine when he sought the office of Assistant District Attorney and later when he became a candidate for District Attorney. In each of these offices the brilliant young lawyer remained three years and while there served the people most energetically and enthusiastically. His splendid achievements while in office with his remarkable ability won for him the admiration of the toiling masses in the mills, factories and mines so that when the opportunity presented itself

HON. J. C. SUTHERLAND



Recorder Of Deeds Seeks Re-Election.

District Attorney McIlvaine was prevailed upon by the miners as well as the men in the mills, factories and shops to permit the use of his name as a candidate for judge. The Tribune led the fight for McIlvaine and a bitter contest it was. Young McIlvaine was elected and so well did he administer justice that he has been continued as judge ever since. Since then the bloom of youth has faded from the cheek, and while there may not be that alertness there is still the keenness of judicial temperament that has so become the nature of the distinguished jurist that he now administers justice by instinct and intuition rather than by the fundamental principles of which the young lawyer knows so much and practices but little.

There are but few if any judges in the great Commonwealth of Pennsylvania who have met with such remarkable success during thirty years as a jurist. Judge McIlvaine bears the distinction of having fewer reversals by the higher courts than any other member of the judiciary in this, the great state. He is recognized from the Delaware to the Ohio as a lawyer of exceptional ability and a man of the most profound intellect. A man in whom not only the citizens of Washington county have implicit confidence but a man whose legal attainments have established precedence and unravelled the most intricate and difficult legal problems as well as interpreted the law to the satisfaction of the higher courts so that the points have been established for all time, and in all cases.

Thus the jurist of Washington county has brought fame to the citizens of the judicial district which he represents and a reputation worthy of such recognition that will undoubtedly enlist the unanimous consent of the voting population for re-election.

Recorder Sutherland seeks re-election on his record as an efficient officer and having been accustomed to bitter warfare the intrepid and indomitable fighter is prepared to do battle with any opposition if any political faction should see fit to send against him a Goliath.

Sutherland does not owe his election to any faction as his original induction into office was the result of a brilliant achievement won

(Continued on Eighth Page.)

IN DEFENSE OF PASTOR RUSSELL.

The following is taken from "The Jeffersonian," of Thompson, Ga., owned and edited by Hon. Thomas E. Watson. The article is in full and is as follows:

THE CHRISTIAN INDEX AGAIN COMMEMORATES PASTOR RUSSELL.

A Peculiar Effort to Justify a Libel on a Dead Man.

On the front page of The Christian Index for December 28, 1916, appears the usual mottoes:

"The Entrance of thy word giveth Light."

"The Organ of the Baptists of Georgia."

When a family newspaper, claims to be the mouthpiece of a religious denomination, sailing under a pious headlight, whose wording is given above, it owes a moral duty to the whole church for which it assumes to speak.

There was no urgent necessity for The Index to make extended mention of the death of Pastor Russell. To our Baptist church, he was a prominent minister whose faith differed from ours, but he had never given us any especial provocation.

A news-item of his departure would have answered every purpose; and such an item could have been worded in a way that would have defined his position in the religious world, without offending either his disciples or his adversaries.

But the present Editor of "The Organ of the Baptists of Georgia" indulged in the bad taste of cruelly assailing the Rev. Charles Taze Russell before the tears of those who mourned him were dry.

Nature is cruel enough, God knows, but nature had not wilted the floral offerings at Pastor Russell's tomb, before The Christian Index was engaged in the un-charitable effort to wilt, wither, and destroy his good name.

The leading editorial in The Index for Dec. 28, 1916, informs us that it has been threatened with a suit for libel, on account of its uncalled for and unprovoked attack upon the dead.

Commenting on this threat, and by way of excuse for its own conduct, The Index adopts a most extraordinary expedient:

It reproduces another libellous assault on Pastor Russell, made by another publication, and declares that, if The Index had repudiated this other libel, the author of that, could have sued The Index for damages.

The article which The Index republishes in defense of itself was "taken from a tract by the Sunday School Board, Nashville, Tenn."

The Index asserts that the author of this tract, "is a very learned gentleman whose piety and fairness, even to his foes, are unquestioned."

"The Sunday School Board is composed of picked men, whose lives and character will bear the closest scrutiny."

Surely this Board would not publish and send out unauthenticated tract, etc."

Friend, isn't that a pitiable retreat from an indefensible position? Wouldn't a prompt and manly apology have done more credit to the Index?

Accused of libeling the dead, our "Organ" steps behind our "Sunday School Board"—they are "picked men"—and behind an un-named author, who "is a very learned gentleman!"

What's the name of this very learned gentleman?

The Index handled Russell's name freely enough; why not name the men who assailed him? Is The Index giving them time to make their property over to their wives, as little General Funston warned our Baptist preachers to do?

First of all, let me say to the editor of The Index that the law does not permit him to defend one libellous publication by quoting another He can plead the truth in his defense, and he might mitigate the offense by proving an honest mistake; but that which is false itself, cannot excuse a second libel.

Therefore the tract published by the Board does not furnish protection to The Index.

Secondly, I rise to inquire, as an interested Baptist layman, why it was that our Sunday School Board felt it their duty to attack the character of Pastor Russell, in one of the Board's religious tracts?

To refute his doctriens, is one thing; to besmirch his character, is another.

If his doctrines can be refuted, why bother about his character?

The Baptist faith can't live and thrive on the bad records of its opponents; it must live and thrive on the truth of its own creed, and the virtues of its own record.

If Judiasm could have been sunk by the hypocrisies of Jacob, the crimes of Joshua, and the lusts of David and Solomon, it would have perished ages and ages ago.

If Presbyterianism could have been identified with the one great and horrible crime of John Calvin, it would never have saved Scotland, and sown the seeds of free public education in the New World.

If Roman Catholicism could be made responsible for the hideous vices and atrocities of the popes, the inquisitors and the Jesuits, it would not now be the Cloud, the Shadow, the Menace of Christendom.

If Lutheranism had fallen under the malignant libels which rancorous papists heaped upon the very human fallible Martin Luther, there would today be no such freedom and opportunities for man, woman and child, as are so common that, like water and air, they are not fully appreciated.

We are in danger of losing Reformation blessings, because we have forgotten Romanism's curses.

WHY DID THE SUNDAY SCHOOL BOARD ATTACK PASTOR RUSSELL?

But let us examine the defense which The Index makes for its attack upon Pastor Russell.

The present editor of our "Organ" is the Rev. B. J. W. Graham, who published a tract to prove that it costs less to live in this country than in China.

He declares that what he said about Russell was based upon what the Sunday School Board published; and that he can't admit that he was wrong without accusing the Board of "falsifying."

Bro. Graham says that if he were to do this, he could be sued by the Board, and also by the author of "the tract," who "is a very learned gentleman"—presumably a parlous foe to meet in the Court house.

Well, now let's see about that: Since Bro. Graham dodges behind the Board, and behind the very learned author of the tract, it becomes important to compare what Graham said with what was said by the learned Board—"picked men"—and its "very learned gentleman."

We Baptists are not notoriously overstocked with learned men, and when we have a very learned Baptist writing a tract for us, we ought to pay strict attention to what he says, and not try to improve on it—more especially if our improvements take the direction of a court-house encounter with a libel-case.

Now, when I turn to the quotation which my Brother Graham took from that tract written by our very learned, but anonymous brother, I find that the very learned scribe speaks of Pastor Russell's shirt sales, his lecturing on religious topics, and selling out his business "to devote his entire time to propagating his teachings."

Strange how religious faith draws some men! Gautama left a throne, a wife, and regal luxury, to become a Hindoo tramp teacher; Matthew left Caesar's tax-office to take care of itself—apparently not waiting until his successor was appointed and quilified; Mahomet abandoned his caravan and mercantile business; and the Emperor Charles V., resigning his crown, became a monk.

The very learned gentleman who wrote the tract stated that Pastor Russell had trouble with his wife "because of other women," and that a divorce was obtained because of improper relations with other women, especially his stenographer. "Such a character is abhorrent to decent people."

This is a fearful imputation to lay upon any Christian minister, particularly when it is the official accusation put forth by an evengelical Board, for general circulation.

Bad as the insinuation of the Board is, the charge of The Index is worse, for The Index boldly declares that, "On account of illegal relations with other women, he was divorced from his first wife soon after their marriage." To publish the charge of "illegal relations with other women," is a very different thing from using the words "improper," and "unsavory."

To charge a married man with illegal relations with other women, means, in that connection, criminal conduct, adultery!

In other words, the charges published by The Index are clearly indictable; and, with the proper innuendoes laid, the Sunday School Board is also liable to suit, if not to criminal prosecution!

PASTOR RUSSELL'S WIFE DID NOT ACCUSE HIM OF INFIDELITY!

What were the facts? There was a public trial of these Russell cases, in courts of record; and the Board, as well as The Index knew that the facts could be learned, with little expense and trouble.

Some of the Baptists in Brooklyn, or Pittsburgh, could easily have examined the records and made a trustworthy report to the Board and to The Index.

What do those records show? They show that Mrs. Russell was asked, point blank, whether she wanted to be understood as accusing her husband of adultery, and she answered, "No!"

So far as I can gather the circumstances, there was a difference between Pastor Russell and his wife, as to the management of the religious magazine which he had founded; and these differences finally led to the divorce, in which she was given $100 a month alimony. The question of "legal fraud" arose when he conveyed all of his property to the Publication Society; but, as this property was very large and very tangible—worth some $250,000—there was never any chance for actual fraud, because the claim for alimony could not possibly be evaded by the conveyance to the Society.

The Sunday School Board and its "very learned gentleman" stated that Mrs. Russell got her divorce in 1897, but that the troubles of the couple began "soon after his marriage."

The Index plunged ahead and said that on account of the "illegal relations with other women he was divorced from his first wife soon after their marriage."

According to the Sunday School Board's "picked men," the particular erring sister in the scandal was "his stenographer."

But when Bro. Graham handles the statement, the naughty stenographer becomes plural, and the Pastor has an indefinite harem, labelled as "other women."

When did Pastor Russell marry?

It was in 1879; therefore, the divorce, instead of being "soon after his marriage," as The Index alleged, was 18 years afterwards, according to our Sunday School Board's picked men.

As a matter of fact, the suit for divorce was not filed until 1903, and was not tried until 1906.

Thus, the marriage relation lasted 27 years! But you would never get that idea from The Index, or from the "picked men" of the Sunday School Board.

At the trial, not a single witness gave testimony against Pastor Russell's character, and nothing was proved which indicated that he had ever been guilty of either immoral words or deeds.

As to the "first wife," he never had but the one; the second, belongs to the fiction department of The Index.

THE MIRACLE WHEAT.

It often happens that Nature produces a new type of an old plant. Whether this phenomenon belongs to the principle and process of evolution, I do not know.

The original of the Tomato grows yet in Florida, and is not larger than a big cherry. It grew wild on the place I owned near Miami, and I have chopped many of the bushes with a bush-hook, in cleaning the ground for shrubs and flowers.

The original of the most prolific cotton now grown, was a freakish stalk, different from its neighbors, and cultivated afterwards to itself.

The original of the chrysanthemum used to be tolerated, at the back of our mothers' gardens, but was a somewhat despised occupant.

The Watson Watermelon and the Miracle Wheat may not be so very far apart, in the mysteries of nature.

I have been growing watermelons ever since I was old enough to ask for and get a separate little patch; but none that I have ever seen are like the accidental melon which my friend J. E. Wilson, of Barnesville, named after me.

The seedmen have made big money selling the seed of the Watson, but not a cent did I ever make. I plant it, to keep it pure, and for the family and my friends to enjoy it, but we clear no profit on the sale of the seed.

The same thing seems to be true of the Miracle Wheat; it is largely sold and has been a source of profit to some people, but Pastor Russell got none of the money.

If you are skeptical about the wheat, write to Dr. Joseph A. Carlton, Palmetto, Georgia; or to Henry A. Ayer, Cleveland, Tenn., and buy a pound of it for experiment.

Mr. K. B. Stoner, of Fincastle, Virginia, was the father "of this wheat" in the same sense that J. E. Wilson is "the father of the Watson Watermelon.

Mr. Stoner was attracted by the appearance of an unusual plant of 142 stalks in his garden, and at first took it for grass. When each of the 142 stalks bore a full head of wheat, he believed he had discovered a new variety, gave it the name it bears, and began to plant it separately, to see what it would do.

The evidence given at the Russell trial in Brooklyn—against The Eagle newspaper—convinces me that Stoner's wheat is a marvellously prolific sort.

The Sunday School Board made most of the fact that Pastor Russell lost his case, when he sued The Eagle for slander. The verdict as yet settles nothing, because the case is pending in the higher court on appeal. Why didn't The Index and the Board so state?

Eleven practical farmers, from as many parts of the country, gave personal evidence in Pastor Russell's favor; not a single farmer gave evidence against him. One "expert" from the U. S. Agricultural Department appeared for The Eagle, and against the wheat; and from the testimony of this "expert," I would guess that he's close kin to the expert of the Smithsonian Institution who declared that there is no "well authenticated case of death by snake-bite in the United States."

I presume you remember how the world classifies men who don't tell the truth on oath; they are (1) liars, and (2) d—d liars, and (3) experts.

WHY DID OTHER CHRISTIANS HATE HIM?

In the first article which The Jeffersonian published on this subject, after the attack of The Index, I ventured the opinion that Pastor Russell was not the owner of any considerable property. This opinion was predicated upon the small sum allowed by the court to Mrs. Russell as alimony. It was evidently a charge upon his earning capacity, rather than upon an accumulation of wealth. After his death, it developed that he had not owned any estate at all, not even any stock in the great publishing business which he had established. His only financial asset was a bank-balance of $200, which would be about enough to buy a cheap poplar coffin, and brief space for an obituary in The Index.

At the present price of hats, shoes, and clothes, it would just about have supplied Pastor Russell with a new suit, all round and then bought enough food to last him a month.

Or, if it had been invested in live-stock, the $200 would have paid for a fairly good mule—a lineal descendant possibly of the ass that Christ rode into Jerusalem.

Compared with the property of Luther, Calvin, Knox, Wycliffe, Wesley, Bunyan and Roger Williams, the $200 left by Pastor Russell appears in good company.

The poverty of idleness, of dissipation, of senseless waste, is justly rebuked; but the poverty of unselfish consecration to nobler work than the hoarding of wealth, is glorious.

You can read the nation's tribute to it, on the monument of the statesman, and in the pension of the soldier.

Not long ago, the Greatest Republic built a marble temple around a ruinous log-cabin, enshrining the hut of honest poverty.

THIS IS LAZARUS, BUT IS THAT DIVES?

As you pass along the street of the vast cities, strewn thick with human wreckage—and seem to hear that cry of human anguish which moans or shrieks in all the slums—your eyes may chance to light upon Lazarus, lying at the palace gate, as of old; but do not too hastily conclude that Dives dwells within, wearing purple and fine linen, and faring sumptuously every day; the unsecing, unfeeling, pharisaical palace may be that of the Catholic cardinal or the Protestant bishop. Lazarus you will know by sight, and at once; there is no room for mistake, as to him; what he was in the beginning, he is now, and ever shall be—perhaps; but you must be careful about the palace; it may deceive you; it is so imposingly grandiose on the outside, and so luxurously appointed within, that you may jump at the conclusion that it belongs to Dives.

Not necessarily. It may be the resplendent abode of my Lord, the bishop, or of his emminence, the cardinal.

From out of just such mansions same into the streets, spurning Lazarus as they passed by, some of the Pharisees who reviled the apostolic Russell.

I say apostolic, because he lived for his convictions and for humanity, and not for self. I say apostolic, because he gave his whole mind, and heart, and physical strength to a Mission which he said was Scriptural. Whether wrong or right, the man furnished the highest possible human testimony, to his faith, since he gave all he had, and took nothing in return.

Since the days of Roger Williams, John Wesley, and Adoniram Judson, there have been not many such cases of Christian consecration. Inasmuch as Russell got his religion out of the same Book, why hate the man, or desecrate his grave?

Lord! Lord! Pity us, the uncharitable, who hate, revile, and persecute those that study the same Bible, and profess different religions.

Is it the fault of the Book?

Or, is it the fault of human nature? We know that two grains of sand are never alike; any two drops of water differ; and, amid all creation, no flower that blossoms is the twin of any other blossom; nor have the myriads of trees, since Adam, borne a leaf that was precisely like any other leaf.

Yet, if we peruse thousands of pages in the Bible, and read hundreds of verses which seem to contradict one another, we are ready to tear to pieces the independent thinker, who says, "I, too, am a Christian, but my construction of the Old Book is not identically the same as yours!"

Are we civilized? Are we Christianized? Are we at all softened by the Lord's Prayer, and the Sermon on the Mount?

Other professed Christians, speaking through The Sunday School Board and similar trumpets, loudly denounced Pastor Russell—Why?

I have tried to figure it out; a sinful layman like me never hates any individual on account of his personal belief.

I may antagonize a method, combat a system, and hurl rocks at an organization; but no human being can truthfully accuse me of insulting him about his individual religious faith.

But the Boards and the Organs hated Russell! Why?

Some say it was because the Pastor never took up a collection; but I hardly think this explanation will answer. If the other men

(Continued on Page Two.)

Dedham, Mass., Jan. 20.

Please find enclosed $1.00 for renewing subscription which expired in December. I surely appreciate your continuance of the religious features of your paper, reprinting Pastor Russell's sermons, etc. I have been receiving it for about six years and I don't want to miss a copy. May His blessings rest upon your work.

J. A. MORESHEAD.

Paterson, N. J., Jan. 13.

I am writing to thank the friend who is sending me the Labor Tribune. Its truths are like a well of water ever springing up to refresh my soul Words fail me to express what these precious truths have been to me; I so much enjoy the sermons of Pastor Russell, even though he has gone to his reward.

I remain with Christian love,

MRS. J. DREW.

Duquesne, Pa., Jan. 19.

Please find enclosed money order for renewal of Tribune which has been long due. Excuse me for not renewing sooner. I admire your paper very much for the sermons and labor news and for the large print. The letters from the friends is very interesting. Thanking you for the many past favors to the Truth Friends and that you continue the good work. I remain

Yours for the Truth.

I. J. BISHOFF.

Fourd City, Iowa, Jan. 9

My last paper tells me my subscription expired January 3rd. I have been a subscriber to the Labor Tribune since 1906; have always sent Two Dollars in advance; have felt that paper was one of the family and still feel that I cannot get along without it. See if it be sure a clean, pure paper that stands for all that is pure and good, and we see so little of that in these terrible days that we are now living in, that I pray God's blessings may be with our editor in his endeavor to hold up all that is right and run down all that is evil and dishonest. I am so glad to see our dear Pastor Russell's sermons still in the paper for they will bear reading many times, and they are more precious now since he has Gone Home and left us to follow his pure example.

Enclosed please find one dollar for which continue my subscription thro 1917. Wishing you many blessings and a prosperous New Year, I am

Sincerely yours,

MRS. WM. H. WOLF.

Greenville, Tex., Jan. 10.

I am pleased indeed to extend you love and greetings and wishes for a happy and prosperous New Year. The Eternal One, my dear sir, will surely bless you in your work of heralding "The Glad Tidings."

I am much pleased, too, with the stand you are taking in fighting graft and fraud. I predict for you an enviable run up the hill of Alonion Life when earth's long promised president completes the selection of his 144,000 cabinet. Ah, my dear sir, indeed there will be something doing in the old camp then.

I am enclosing money order for $3 subscription of Tribune. One paper you may send to G. B. Weaver, Greenville, Texas, R. R. No. 4, the other to the undersigned.

With sincerest regards, I am your well wisher.

E. J. JOHNSON.

McCoyville, Pa., Jan. 19.

As my subscription ran out with the old year I am renewing for another year. Please find enclosed check for $1.00. I am much pleased that you are printing Pastor Russell's sermons. They bear more than one reading. The Lord bless the "Tribune" for the continued fearless stand it takes in giving forth the Truth as elucidated in "God's Great Plan of the Ages." If ever there was a time when the Truth was needed it is now, with the momentous events transpiring throughout the world.

Yours for the success of the old reliable Tribune.

J. L. KUNKLE.

The Seventh Angel of the book of Revelation. Positive identification of Pastor Russell. Wonderful parallels of important events in his life and Scripture chronology. The date of his "departure" plainly indicated. Four pages, over 2,000 words. Single copies 5c; 10 for 25c; 25 for 50c; $1.50 per 100; $8.00 per 1,000. J. W. Gilbert, 5506 Vine St., Philadelphia, Pa., U. S. A.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are so pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c, in rich sepia tone. Enlargements, 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

A NEW COMPANY.

A new company has been organized at Schenectady, N. Y., for the purpose of handling specialties for the friends. The name of the company is "The Friends' Supply Co." They are starting business with a beautiful watch fob bearing the photograph of Pastor Russell, and expect to add more articles to their list in the near future. This company will welcome ideas of any novelties that the friends may offer.

Pastor Russell Watch Fob just out. Similar to the Gethsemane or Pax Fin Fob, only of better quality and different design, and bearing a photo of Brother Russell. Price 50 cents. The Friends' Supply Co., Box 338 Schenectady, N. Y.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. B. Stetzer, Mohawk, Pa.

In Defense of Pastor Russell.

(Continued from Page Three)

ters are so mercenary as all that, they would rejoice in the fact of Russell's not passing the plate around, because it left all the more loose cash for them to get; when they sent the plates out after ducats

Others say that Russell was hated because he scouted the idea of hell and eternal punishment. There is more in this than in the other, but it does not fully explain.

The Unitarians are not especially hated, although they abolish Christ and the Holy Ghost.

From 1908 to 1912, we had a Unitarian in the White House, and he defeated Bryan and me, both, to get there.

My opinion is, that Pastor Russell was hated because he organized an opposition sect, to those which were in power; and those sects which were already organized and in power, looked upon him as an Insurgent, a Rebel, a Traitor, a Pretender coming into their kingdom to enthrone a new dynasty.

Roger Williams and John Wesley were hated, in the same way; the great Baptist pioneer had to flee into the woods and live among the savages; and the great Methodist was so plagued, and prosecuted, that he left Savannah, between suns, to rid himself of the intolerable conditions made for him by personal enmities and religious rancor.

WHAT WAS RUSSELL'S PROPHECY?

The Sunday School Board and The Index classify Pastor Russell as a false prophet, a cheap faker, because, as they allege, he predicted that the world would come to an end in 1914.

Upon what evidence do they base the allegation?

Physical facts, undeniable and most weighty, tend to prove that no such prophecy was made. A teacher of a distinct idea who establishes large and world-wide agencies to propagate that idea, and who himself was traveling about the earth in 1912, and 1913, to enforce that idea, and who in 1916 was still unflaggingly pursuing his course as the creative builder of a new organization for earthly work, furnishes overwhelming, invincible evidence of his faith in the continued existence of this world.

Didn't the Board and The Index simply misunderstand Pastor Russell? Didn't he say, years ago, that the year 1914 would mark the end of an old dispensation, and the beginning of a new? In other words, didn't he mean that the year 1914 would be the year of transition?

Those who believed in him say that he did; and, in that immediate connection, one of his followers sent me a lot of Russell literature, months before the Pastor died; and, in this literature, were his predictions of the coming of the titanic European war.

This prediction did not impress me with the idea that the Rev. Charles Russell was a prophet, for there were numbers of people—statesmen, diplomats, publicists, and financiers—who had seen that European armaments, and eternal "Preparedness," would inevitably lead to a bloody cataclysm.

It is not a wonder, that these people saw it; the wonder is, that everybody couldn't see it.

We are headed for the same abyss of blood and woe, in this country, but our Preparedness maniacs can't see it. Even our professional disciples of The Prince of Peace howl with joy, at every step we take in preparing for a New World Armageddon. Sometimes these clerical lunatics can't wait for Sunday to deliver themselves of their martial ardor and bloodthirsty effervescence; they have to relieve their warlike fevror by telegraphing to the daily papers.

The Bishop piously blesses the monster battleship; and each Christian sect feverishly pushes forward its chaplain, in order that premeditated man-killing may seem truly religious.

Wasn't Pastor Russell right when he said that the year 1914 would mark the change from the Old Order to the New?

Are we not moving swiftly in an era of transition?

By the living God! I think we are!

From what time does it date?

When did it decisively begin?

It was preparing during all these years when each European nation was furiously engaged in Military Preparedness.

It was preparing when Protestant countries, like England and Prussia, allowed the Jesuits to creep back into the Councils of State.

It was preparing when Protestant governments began to reestablish political and diplomatic relations with the Vatican.

It was preparing when, in 1870, the millions of Catholic laymen stupidly accepted the new papal doctrine in Infallibility, which, in practical political and religious effect, compels God to abdicate in favor of the pope—for it we have on earth an endless succession of priests who cannot err, and who can pardon all our sons, or refuse to do so, sending us to heaven or to hell, there is no need of a God, at all.

Under that doctrine, God becomes a barren ideality; and the Italian priest is the Almighty, periodically succeeded by other Italian priests.

Thus was the Armageddon prepared; it was precipitated in June 1914, when the pope and the Jesuits, backed by the two German emperors and the Turkish rulers, forced three million Servian Greek Catholics to bend the neck to ten thousand Servian Roman Catholics.

This subjection of one Catholic sect to another was enforced in the Concordat (treaty) which Austria, Germany, and Turkey compelled the aged king of Servia to sign.

Why is it, that one sect of Christians may hate each other more bitterly than either sect hates anything else?

Roman Catholics hat Greek Catholics more venomously than they hate the Turks, and vice versa; consequently, a maddened Greek Catholic shot the Roman Catholic heir to the Austrian throne—since which time, thirty million soldiers have been busy shooting one another, and each army is parading the Cross, worshipping with the chaplains, and loudly shouting, "God is with us!"

If an old Catholic church gets riddled with cannon balls, in France or Belgium, more fuss is made over it than when all the folks in the town are butchered.

If a Catholic idol, made of marble and representing "The Mother of God," escapes destruction, pictures of it fly all over the world, and the priests acclaim "the miracle!"

Are we not in a state of transition? Are not conditions rapidly changing? Can you not see that the minds of men are not what they were before the Great War of 1914 broke loose upon the world?

Europe will never be the same. Nor will Asia and Africa ever be the same.

On the very ground where Christ taught Love, modern Christianity has practised Hate.

On the Mount of Olives the cannon has been planted, and the olive is gone

In the Garden of Gethsemane, the sweat of blood has fallen again; and on Calvary, Christ has again been crucified.

On the very plains where Cain slew his brother, Cain's sons have been slaying the sons of his murdered brother.

In sight of Mt. Ararat, Christian armies have moved and fought; and there has been another Deluge—wide, engulfing, remorseless—but of blood. In vain, the Dove flies East and West, North and South; there is no spot beneath the skies where her tired wings may be folded, and her feet find rest.

Isn't humanity unhappy, perplexed, bewildered, tortured, despairing?

Are we not tossed hither and thither, uncertain of our course, unable to see ahead, marvelling what it all means?

Are we not dimly conscious of a tidal movement, sweeping us from ancient moorings, and bearing us out upon an unknown sea—where?

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY IV.

There, at Jesus' death, a new age began—the Christian Age of Gospel Dispensation, wherein should be heralded good tidings of justification, not to the Jew only, but to all nations; for Jesus Christ, by the grace of God, tasted death for every man. During this Gospel Age also there is a class called to special favor, to whom special promises are made; namely, those who by faith accept Christ Jesus as their Redeemer and Lord, following in his footsteps. The gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in every nation. It has not converted nations—it was not designed to do so in this age; but it has selected here and there some, in all a "little flock," as Jesus had foretold (Luke 12:32), to whom it is the Father's good pleasure to give the Kingdom in an age to follow this.

With this age the "present evil world" ends; and mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of his cause, nevertheless his deep designs have been steadily progressing according to a fixed and definite plan, and in the exact order of the seasons which he has appointed. In the end of this age, and the dawn of its successor, the Millennial age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's kingdom and the beginning of "the world to come, wherein dwelleth righteousness."

Millennium, signifying a thousand years, is by common consent used as the name for a period mentioned in Rev. 20:4—the thousand years of Christ's reign, the first age in the "world to come." During the Millennial age, there will be a restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its close all tears shall have been wiped away. Beyond its boundary, in the ages of blessedness to follow, there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. (Rev. 21:4) God's revelations particularize no further, and there we stop.

We have here only glanced at the mere outline of this plan of the ages. The more we examine it, the more we will find in it perfect harmony, beauty and order. Each age has its part to accomplish, necessary to the complete development of God's plan as a whole. The plan is a progressive one, gradually unfolding from age to age, upward and onward to the grand consummation of the original design of the Divine Architect, "who worketh all things after the counsel of his own will." (Eph. 1:11.) Not one of these great periods is an hour too long or too short for the accomplishment of its object. God is a wise economist of both time and means, though his resources are infinite; and no power, however malicious, for a moment retards or thwarts his purposes. All things, evil as well as good, under divine supervision and overruling, are working together for the accomplishment of his will.

To an uninstructed and undisciplined mind, which can see only a little of the intricate machinery of God's plan, it appears like anarchy, confusion and failure, just as the whole, or even a part, of an intricate machine would appear to a child. To its immature and untutored mind it is incomprehensible, and the opposite motions of its wheels and belts are but confusion. But maturity and investigation will show that the seeming confusion is beautiful harmony, working good results. The machine, however, was as truly a success before the child understood its operation as after. So, while God's plan is, and has been for ages, in successful operation, man has been receiving the necessary discipline, not only to enable him to understand its intricate workings, but also to experience its blessed results.

As we pursue our study of the divine plan, it is essential that we keep in memory these ages and their respective peculiarities and objects; for in no one of them can the plan be seen, but in all of them, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole plan by noting the distinctive features of each part, and thus we are enabled to divide rightly the Word of truth.

A statement of the Word which belongs to one epoch, or dispensation, should not be applied to another, as things stated of one age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the Lord. (Isa. 11:9; Jer. 31:34.) This is not rue in this age, and it cannot be true until the Lord having come again, has established his kingdom; for throughout this age there have been many seducing deceptions, and we are told that even in the very end of the age—"In the last days . . . evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3:1, 13.) It will be as the result of Messiah's reign during the Millenial age that knowledge and righteousness shall cover the earth as the waters cover the sea.

A similar mistake, and a very common one, is to suppose that God's kingdom is now established and ruling over the earth, and that his will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit, to as great an extent as the increasing intelligence of the people will permit. Satan, the present "prince of this world," must yet be displaced, and these kingdoms now under his control, must become the kingdoms of our Lord and of his Anointed, when he shall take unto himself his great power, and reign.

By the light now due to the household of faith, we discern that system and order which mark the stately steppings of our God through the ages past, and we are forcibly reminded of the beautiful lines of Cowper, insp'red by a living faith, which trusted where it could not trace the Almighty Jehovah:—

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

(To be Continued.)

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$86.00
Amount received	3.00
Total	$89.00
Paid out	$93.00

PASTOR RUSSELL—AN EULOGY.

(Continued From Last Week.)

These masterpieces of chaste idiom breathe of Divine inspiration and have brought soul-satisfaction to more of earth's hungry ones than all books combined. The name Pastor Russell is a familiar one in every part of the civilized world, the product of his pen having been extensively circulated and read in almost every language. Hundreds of millions of his Bible Students' Monthly have been distributed until his name is known in almost every home. This distinction came unsought. By disposition Pastor Russell was reticent and shrank from all publicity, but God required that his name and personality should be prominently identified with the Cycle of Truth and Harvest Work and thus bring upon him the fierce hatred of Babylon.

The unblemished character of this saintly man was allowed to be besmirched and was held as a salacious morsel, and distorted by his Babylonian enemies, though the court could find no fault in him. Just as the Redeemer was falsely accused and put to death likewise was this meek footstep follower malevolently incriminated and morally assassinated. In each case the charges were made and nourished by the Pharisees and Intellectuals—the religious leaders of the time. But all the incessant hatred and vindictiveness poured out against him only made him stronger in and more submissive to the Lord. Never in his unparalleled career did he utter a word against his accusers, but always expressed love and compassion and prayed for them. What a pattern and how akin to his Master!

Pastor Russell lived sixty-four years on this earth, but was privileged in that brief span of time to accomplish a prodigious work, wider and greater in scope than was ever given any of the servants of God.

It is doubtful if any man ever drew the whole-hearted devotion and love—the love that would sacrifice life itself, as did this remarkable man. To the writer, he appeared to possess every requisite of the consummate man, devout, and this view, I believe, is concurred in by his many admirers.

While still in the early twenties, he became the possessor of a small fortune and had he continued devoting his marvelous talents and peerless executive ability to accumulating further wealth, it is evident he would emerge in the Morgan-Rockefeller group; but the noble, young Christian, having consecrated his all to the Lord, sought only Heavenly riches. In due time, the world will recognize the wisdom of his course and that of his fellow-pilgrims traveling the Narrow Way.

Surely appropriate at this time, are the lines from "The Burial of Moses:"

"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truth half so sage,
As he wrote down for men."

To Moses was given the Tables of the Law and authority to build and effect the Tabernacle arrangements. To Pastor Russell was granted the true understanding of the many, singular features of and sacrifices in connection with the Tabernacle in the Wilderness and the Great Day of Atonement. It is said he spent three days and nights in almost continuous supplication ere God unlocked to him the anti-typical significance of the apparently needless sacrificing and ceremonials of the children of Israel. "Tabernacle Shadows of Better Sacrifices," a booklet in which the entire plan of God is made intelligible, was the result. Surely "God works in a mysterious way His wonders to perform."

In conclusion, an eulogism of Charles Taze Russell seems redundant—his daily life was as a mirror and told better than verbose tongue that he, like Enoch of old, "walked with God." "And he was not, for God took him," and we bow to His holy decree.

R. A. LAURIE.

Detroit, Mich., January 10.

WANTS TO KNOW.

Can any of our readers tell Bro. J. D. Brown, of 108 East Twenty-fifth street, Norfolk, Va., where he can get the debate between Pastor Russell and Dr. Eaton? Also the Russell and White debate. Please write the brother if you know.

West Burlington, Iowa, Jan. 19.

Enclosed find money order for renewal of your valuable paper which we appreciate for the religious stand it takes. Thanking you for the continuance of back numbers. Best wishes for your success.

FRANK JONES.

Portland, Ore., Jan. 20.

Wishing you continued success in the publishing of the back numbers of our late pastor, Brother Russell's sermons, the Plan of the Ages, etc., I remain

Yours respectfully,
E. A. WELCH.

Ogden, Utah, Jan. 20.

Please find Postoffice Order for the renewal of the Labor Tribune. I am very much pleased with the paper. Pleased to note that though our dear Pastor has gone to his reward you have not discontinued any of the Truth features, but in fact have added to them. Pleased to see that you are publishing the back sermons and especially pleased to see you run the first volume in serial form. Let the good work continue for soon the night will come when no man can work.

E. J. KAUFMAN.

Leon, Okla., Jan. 20.

Greetings to all your Christian readers. Although my time does not expire for over a month, I am renewing now, and sending you a new reader for which find $2.00 enclosed. Suppose all your Truth friend readers would resolve to get one new reader; or order it sent to some person that would appreciate it. Would it not stimulate and encourage you to devote time and space to the subject? This could easily be done, and double your circulation in less than a month.

I am truly glad Bro. Rutherford has been chosen to take the place of Bro. Russell. He made a lasting impression on me in his "Great Battle in the Ecclesiastical Heavens." You brothers and sisters that have your ecclesies to meet with, don't know how the isolated ones appreciate your letters, communications, etc.

I began reading "Food for Thinking Christians," and have read all of Bro. Russell's writings to death. I stand alone here, where I have resided for more than 40 years, and all the darts of sectarianism affect me like a squib would Gibralter. Will I never change? Yes, death will change me. I have stood by the Tribune many years, and look forward to its coming every Saturday. May the Lord bless, comfort, guide and protect you, and all your readers, in the narrow way, is the constant prayer of your humble servant.

PETER B. ARTHUR.

P. S.—The new subscriber is my son, Russell B. Arthur, called after Pastor Russell.

The Divine Plan in "All Film."

Brethren Ernest W. V. Kuehn, Toledo, O., John G. Kuehn, Brooklyn, N. Y., Dr. L. W. Jones, Chicago, Robert R. Hollister, Pittsburgh, Pa. and G. C. Driscoll of Dayton, Ohio, now constitute the Board of Directors of the recently organized Mena Film Corporation, which is to produce the Plan of the Ages in an all Film production, in seven or eight reels, taking two hours only to exhibit.

The Watch Tower Bible and Tract Society has sold to this corporation the "Photo Drama of Creation." Friends now exhibiting "Creation". will receive instructions direct from the society as to future exhibitions.

The "Photo Drama of Creation" equipment is to be sent to Dayton, Ohio, where it will be repaired and kept in as good condition as possible, and from where it can be secured by the friends desiring to operate it. For information address either the Society at Brooklyn, or the Mena Film Company, Drama Department, Dayton, Ohio.

As yet it is undecided whether the official headquarters of the Mena Film Corporation shall be in New York or New Jersey. Full particulars will be published from time to time.

The corporation is to be capitalized at $250,000. Friends interested in co-operating with us in making an effective witness for the world in all the leading languages, through the high class theatres, are invited to subscribe to this stock as per blank below. All subscriptions should be considered as an investment and not as donations.

The new Film will be made as attractive as possible, and we hope we can offer the best theatres something even better than heretoforeoffered by their leading producers. For this reason, we expect this venture to pay handsome dividends and solicit your support upon this hope and basis. The drama will show the wonderful plot of Satan in his many and varied attempts to destroy the "promised seal" that is destined to bruise his head. Some of the notable instances of Satan's futile attempts are as follows: By instigating Cain to murder Abel, but the Seed came through Seth; by the ugenic children of disobedient angels just prior to the flood, but Noah and his family were saved; by giving of Abraham's wife to Pharaoh, but Sarah was restored to Abraham; by Esau selling his birthright, but the seed then came by Jacob, and many other attempts during the Jewish age. Later, by Herrod commanding the slaying of all babes under two years of age, but Jesus escaped; by inciting mob to stone Jesus—but He escaped as his time had not yet come; by raising storm on Sea of Galilee when Jesus demanded the waters to be still, etc.

His Satanic Majesty no doubt considered himself victor when Jesus was crucified, and he will be shown as having a three-day breathing spell. However his rejoicing will be of short duration for the reason his plot was again frustrated by the resurrection of Christ Jesus to power and glory, and it will be so shown.

The plot of the ages continues: Those of all denominations up to the present time who have suffered martyrdom for righteousness sake will be shown as members of the Seed, and Satan as the instigator of their persecution.

The promised restitution blessings will then be shown by many restitution pictures in contrast with the undesirable conditions of the past and present. This film is to be strictly first class, and all profits made, no matter how large, will be distributed to the stockholders. We are arranging to cover English, Spanish, French, German and several other languages, thus reaching millions that know nothing whatever of the Divine Plan of the Ages. If other or subsequent ventures are decided upon, we will call for funds for the purpose, but the profits on this film, whether large or small, will be declared and paid to the stockholders.

If you desire to be a party to this move, as a stockholder, you can do so by filling out the following subscription blank. Prompt action is desired. Sums ranging from $100.00 and up are solicited. We do not want your subscription if it will interfere with your former and present intentions respecting donations to the Society. Your subscription, if received before all stock is subscribed, will be accepted as an investment, which we think will be profitable in dollars, as well as an aid in making a witness of the Plan as we see it. Send all subscriptions to MENA FILM CO., 4100 Michigan Ave., Chicago, Ill.

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NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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NATIONAL FOUNDERS' ASSOCIATION MEETING

An Outline of the Proceedings of the Twentieth Annual Convention in New York, November 15-16, 1916.

(Continued from Last Week.)

Conditions After the War.

Mr. E. W. Rice, Jr., President of the General Electric Company, discussed the probable effect the ending of the European war would have on American industries.

"There are many indications," he said, "that when the great war ends our troubles in this country will begin. We have received ample notice that the principal actors in the present struggle will then begin what has been termed an industrial war. This industrial war will not permit us to remain neutral, because it will be aimed to a large extent at us and we will become involved, whether we like it or not. It is evident, therefore, that we as a people, and especially those directly interested in our manufacturing industries, will be faced with new, complex and even menacing conditions.

"The men and women of industrial Europe, as a result of the war, are being trained in habits of discipline, economy and self-sacrifice, while we are being enervated by our great prosperity. The peoples of Europe are being taught by a life-and-death struggle the imperative necessity of co-operation in every detail of life. Their armies are now fighting, but after the war, even if they still continue the struggle commercially and industrially, the now contending groups will in effect be united to compete with us, not only in neutral markets, but if possible in our own market.

"It will not require a very exhaustive process of self-analysis to disclose that we are all relatively deficient in discipline and co-operation compared with the conditions which will exist in industrial Europe after the war.

"The day of extreme individualism is past. The problems pressing for solution are so great that no single manufacturer, no matter how powerful, or group of manufacturers, no matter how numerous, is able to stand alone to the exclusion of other manufacturers or groups of manufacturers. The time has come when co-operation in the broadest sense is essential to the maintenance of our industrial prosperity.

"There is today a serious lack of mutual understanding between the manufacturer and the wage-earner, and while considerable progress has been made in bringing about more harmonious relations, the situation leaves much to be desired. This lack of understanding and confidence is largely due to a lack of knowledge of each other, and this knowledge is lacking in the manufacturer as well as in the wage-earner. Employers are desirous to maintain good, healthful conditions of work and to provide fair treatment for their employees and to pay liberal but just wages, but the employer still needs to take an increased personal interest in his men as men.

"The manufacturers of other countries will have the great advantage of the intelligent and sympathetic help of their governments and of their people, and patriotism will be lifted to the highest plane. Our manufacturers, if we are to be successful in the coming struggle, must secure similar intelligent and sympathetic treatment from our government and our people. We as manufacturers naturally think that we are entitled to such treatment and, in any event, we are making and shall continue to make an earnest endeavor to deserve it; furthermore, we intend to make continuous and, we hope, intelligent efforts to remove such defects in our business methods as may exist. In this process we will take the public and our employes into our confidence and deal with both in a spirit of absolute frankness and sincerity. We will endeavor to obtain constructive and helpful assistance from all sources, but we do not wish to encourage paternalism either in our relationship with our employes or on the part of our government with us."

STATESMANSHIP IN BUSINESS.

Frank A. Vanderlip, President of the National City Bank of New York, took for the title of his address, "The Banker's Relation to Industry." Commerce, he said, was divided into three classes, production, transportation and banking, each field equally important, and each mutually dependent upon the others to make industry successful. He felt one of the greatest weaknesses of such a democracy as the United States was its tendency to bring mediocrity into legislative places; that business men should give greater consideration to the serving of their best interests in public life and endeavor to supplant expert for mediocre representation.

"The message I bring to you," said Mr. Vanderlip, "is that we want statesmanship in business, men who think broadly on social and economic lines, who think on social lines sympathetically but

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BIG MEN MEET IN WILLIAM PENN

Great Convention in Which America's Billions in the Commercial, Industrial and Financial World are Represented.

The Fourth National Foreign Trade convention is on in full in Pittsburgh and Pittsburgh's most fashionable and lavishly equipped hotel has been made the headquarters for the delegates who represent billions and the greatest industries in this country as well as the largest exporters of manufactured products. During this convention all the troubles uppermost in the minds of the American commercial and financial leaders were opened to full view. It is very apparent before the last session shall have closed the producer and manufacturer as well as the banking interests will have a much clearer conception of the conditions which he must meet "after the war."

The future by the keenest analysis seems to be only conjecture and yet there are some brilliant minds among the delegates whose chief purpose has been to so clearly present the situation and unravel some of the most intricate parts so as to eliminate the guess and make the future a mathematical certainty. International conditions and complications are being handled by men of keen intellect and broad experience and the tariff or economic partnership between the British Empire, the Entente Allies and the Central Powers and the establishing of trade relations with Germany and Italy has furnished abundance of opportunity for the profoundest arguments and the most eloquent discussions.

E. V. Babcock, the next governor of Pennsylvania playing a most important part among the financial and industrial leaders and to the great lumber merchant goes largely the credit for the wonderful success of the convention and particularly the magnificent headquarters for the delegates.

J. A. Farrell, president of the United States Steel Company, occupies a handsome suite in the William Penn and he has been one of the important factors. W. K. Field, president of the Pittsburgh Coal Company has been constantly busy. His business experience which has been sufficient to lift him into the position he holds as a captain of the largest of American coal industries with a capital of $100,000,000, has been of inestimable value to the delegates. President Field while a man of exceptional executive ability, never gets beyond the reach of his employes. The men like to work under him, they admire him.

Mr. E. M. Herr, of the Westinghouse interests is attending the convention and this great corporation is one of the foremost in this country while at the same time it has large interests abroad. Mr. H. H. Westinghouse, son of the distinguished inventor, has been giving the convention his attention. J. B. Rider, vice president of the Pressed Steel Car company is also lending assistance. Wallace Rowe, head of the Pittsburgh Steel company, is a prominent figure and J. Rodgers Flannery, one of Pittsburgh's prominent business men is playing a very important part in the program.

The convention is favored by exceptional convention facilities as no hotel in this country compares with the William Penn. It is regarded by the greatest architects of this country as the finest hotel in the world and no other hotel in this country is equipped with anything to compare with the modern and up to the minute facilities found in this magnificent hostelry. The William Penn does mark an epoch in hotel construction and the march of American industrial progress is no better or more clearly exemplified than in the completion of this institution that has been erected by men who have arisen to the great needs of this gigantic centre of the world's industries.

The people of Pittsburgh feel deeply indebted to the wide awake businessmen, whose business acumen and financial genius are responsible for this great institution that has solved the problem of giving this wonderful city a hotel of which a citizenship that has made so many millionaires and multi-millionaires may be proud.

While America's wealth and refinement patronize liberally the William Penn it must not be understood that its exceptional exclusiveness bars all others from among its guests. The heads of the great corporations are constantly inviting their employes to banquet with them at this great hotel. There is a new day dawning and employer frequently invites to luncheon in the hotel the men whom he regards responsible for the success of the institution the head of which he is. Here then may be found the artisans and skilled mechanic, whose genius is keeping in successful operation, the great plants whose products are essential to the nation's wealth.

Appreciating the importance of men of remarkable ability and their needs; and as conveniences must be provided for the employer to meet, rooms and really whole suites have been arranged at such reasonable rate that all are suited and at the same time the dignity of the hotel is maintained and the exclusiveness not at all interferred with. There, too, are commercial men who are privilaged to enjoy the very best the most exclusive hotel can present and at the same time luxuries are placed within easy reach of this class whose visits are looked upon as important to a great commercial and financial center.

Thus this magnificent twenty story building of Indiana limestone on granite base with its beautiful ornamentations is this week overcrowded and the guests do not hesitate to express their amazement over the grandure they behold upon arriving in the foyer of the hotel.

The ornamented ceiling costing approximately $90,000 and the wonderful candelabrum made by the foremost manufacturers in this country, whose fame is recognized by the palatial home builders in the east.

The dining room and restaurant which owing to the great story height of 25 ft. marks the importance of these public rooms and gives ample light. On the first floor the foyer occupies the centre and the main dining room and the restaurant occupy the Sixth avenue and Oliver avenue ends of the building respectively.

The architectual and decorative style of these rooms as a whole is that of the Italian Renaissance which adapts itself especially to the architecture of this type, and insures monumental interiors. The lobby floor is supplemented below by a high base story where in addition to the Elizabethan grill and cafe, with their own kitchen, the lounge, and barber shop and above a mezzanine story which contains writing rooms and reception rooms as well as the main kitchen, a feature which is absolutely new in

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British Labor in 1916 and After the War.

Thomas Reece, Staff Correspondent.

LONDON, Jan. 19.—Organized labor in this country looks back upon the year 1916 at times with feelings approaching wonder. The enormous strides made by organized labor in its trade union form and the entry of labor for the first time into responsible Government Cabinet posts mark out the year as one of tremendous importance. Figures issued by the Board of Trade showing so many disputes and so many raises in wages can but only feebly represent the movement of labor during the past year. The trade union movement was never stronger numerically or financially although of course, large numbers of these trade unionist members are at the front. Still the Government order that skilled engineering shop and allied workers should not be enlisted has preserved some of the important union in almost their pristine strength. The services of their members at the bench and lathe here are more valuable even than their services in the trenches. Labor as a great composite whole regards 1916 as having marked an enormous stride forward in its interests. It is still fixing its eye upon after-the-war when it hopes to see restored to it all the privileges which it has voluntarily foregone in the national interest. One cannot say that the working men have suffered by the loss of these privileges for the time being owing to the fact that work has almost been plentiful and at good rates. These privileges that have been foregone were instituted originally by the trade unions to cope with bad times so that their absence will not be felt in times of prosperity like these, despite the fact that the prosperity is based upon war and not upon a peaceful industry.

An infinitesimal minority of the labor movement is anti-war and is doing all that it can to embarrass the Government in the prosecution of the struggle upon which it has entered. It can be said that all British trade unionists are anti-war but they are not Pacifists at the present time. The Pacifists are a small body but well organized and generally good speakers. They therefore figure in the public press at times with a prominence which their number does not justify.

I cannot do better than give a very interesting labor statement on the existing position of British labor and capital after the war, which deflects the big weight of labor opinion here. It is not extreme either way. It declares that the position of capital has changed fundamentally. The old capitalism, self-sufficient and mistrustful of State action, has been replaced by a new system under which railways, mines, munition factories are for the time at least, both state-aided and state controlled. National or municipal ownership is no longer the only alternative or private capitalism; indirect State control is a new possibility, and one that may profoundly affect labor.

The position of labor has also changed. The trade unions have been told again and again that this is their war, and certainly, if sacrifice counts for anything, theirs it is by right of the sacrifice they have made. The recognition accorded to labor during the war period, and the pledges given to labor by the Government, are factors to be reckoned with in the relations between capital and labor after the war.

The position of the State has changed. No longer does it intervene in industry only on occasion to settle some great dispute. Its industrial activity is continuous and growing, and the engagements into which it has entered during the war will compel continued interference for some time after the war ends.

Many of the proposals for improved relations between capital and labor are based upon one or another of these changes. Not a few minds in this country are evolving plans similar to those set forth for the central Powers by Naumann in his "Mittel-Europa"—a partnership, under State auspices, between great employers' associations and great trade unions. The proposal for an industrial truce, the revived and remodelled schemes of collective profit-sharing, the vague proffers of joint control—all alike have their source in the idea that the co-operation that has existed between employers and employed under State auspices during the war must be con-

(Continued from Page Eight.)

BIG INVESTIGATION IN STATE CAPITOL

Lawyers Pull Down Big Stakes and Startling Sensation Promised in Auditor General's Office.

The present general assembly now in session at Harrisburg promises to be one of the most interesting that has convened in the state capitol since the famous capitol building scandal and while the members now sitting may not be able to unearth anything like a $13,000,000 sensation there is promised some of the most startling revelations that the people of the great commonwealth have been privileged to read for years.

Governor Martin G. Brumbaugh has been indiscrete and his expenditures are to be brought to the attention of the people of the state irrespective of what may happen to others. Then, too, the Public Service Commission has through the machinations of the Vares become a hugh farce.

The plans outlined by Governor Brumbaugh immediately following the appointment of the commission have been consigned to the waste paper baler and no longer is there any worry as to whether the governor's administration will be a success or not. To the ash heap with any plans that may interfere with political plunder.

Everywhere failure has haunted Governor Brumbaugh and his is a sad plight. He is a victim of the most vicious environment and his accessories in political entanglements have so enmeshed him that he is politically doomed.

Unless some unforeseen arrangement is entered into the Public Service Commission will be so badly crippled if not entirely ousted that its sadly abused usefulness will be at an end. The members attending the general assembly are determined to wreak vengeance upon the present worthless commission and since its value has already been destroyed the statesmen contend that its utter destruction would actually mean a saving to the taxpayers.

The Public Service Commission has become a tool of the corporations which it was organized to regulate and the promised investigations have been abandoned by agreement with the enemy of the people. An eastern lawyer, a partner of the present attorney general of the Commonwealth it is charged has become a very important figure as a practicing counsel before the commission and that all cases are handled through the Vares or the political coterie into whose hands the governor has given the administration of the state. This is not all. The legal matters that are within the jurisdiction of the state are handled by the eastern coterie and a grand conspiracy has been entered into whereby a favored lawyer becomes immediate heir to a plan in which vast fortunes may be wrung from the people. The scheme unless nipped by the promised investigation gives ample proof of being one that will outshine the earnings of the United States Steel corporation and a few others equally as prosperous. The special privileges of practicing before the Public Service Commission is said to be a remarkable money earner and the desperate tactics of the Penrose forces to destroy this marvelous source for private revenue strikes terror among the Brumbaugh oligarchy while the Vares resent most vehemently the cutting insinuations and unkind references.

The details of this multi-million dollar clean up are to be made known when the investigation begins and the members of the house of representatives are chafing the bit to be off.

Broad rumors are in the atmosphere that the Auditor General's office is foul with scandal and that the people of the great state may prepare themselves for a most startling jolt. This office to which the people have been looking for relief in the matter of guarding the public expenditures has been passing bills, it is alleged, in which certain sums are included that have nothing to do with the state but are for luncheons and big dinners for the fair sex.

If the charges abroad are established the incident will be regretted by many of the friends of those who were lifted to fame by a most strenuous and energetic campaign. The sad feature is that men who have won favor should stoop to such malicious folly and worst of all, that a man of intellect should so overreach himself as to forget his family after reaching the pinnacle of success.

There is a rumor that family ties have been broken and that a Salome has won favor and that the modern Herod has been passing up a half of his kingdom to a brazen and infamous beauty.

Herod to express his delight in maudlin munificience has never objected to lavish his income upon this lascivious charmer and it is said an investigation will show that the state has been charged with setting aflame the palace with bewildering illumination, flowers, and birds in golden cages who might fling their songs to enliven the occasion. What weight these startling allegations and strange and wierd rumors have, only the future can tell and it is only fair that judgment shall be suspended until the details are presented for public consideration.

THE FIGURATIVE RESURRECTION FROM SIN AND DEATH.

The following sermon was delivered by Pastor Russell on March 19, 1905, in the Bible House, Arch Street, Allegheny:

Pastor C. T. Russell addressed the Bible House congregation Sunday and was heard with great attention, as usual. His text was:

"Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee."—Eph. 5:14.

The discourse follows:

Our text naturally divides itself into four heads. (1) The sleepers. (2) The awakening. (3) Arising from the dead. (4) The light of favor then bestowed.

Nothing in this text has reference to the actual resurrection in the future nor does it refer to actual sleepers and literal awakenings. The world in general is in a state of lethargy, asleep, and only the few have awakened. The prevalence of sin is, we believe, less the result of intentional wrongdoing than of a numbness of mind, an obtuseness, a lethargy on the subject which the inspired writer denominates sleep. This comatose condition is otherwise spoken of as blindness and deafness, and the apostle assures us that the god of this world has blinded the eyes of them that believe not. They see not, neither do they understand, matters from their true standpoint; they need to be awakened.

We can readily see how easy a matter it would be for the Almighty to awaken the whole world in short order. Indeed we have the assurance of the Scriptures that such an awakening is to be one of the particular features connected with the new dispensation of the future—the millennial age. The Lord will no longer allow the world to lie in stupor and asleep respecting right and wrong, but will call their attention to the principles at stake by the judgments which he will establish in the earth—judgments of approval for and toward all well doers, judgments of disproval and condemnation toward all evil doers.

HOW QUICKLY A CHANGE.

Who can not see that if judgments and rewards followed swiftly upon the heels of wrong doing and right doing, the world would very soon get awake to the new conditions? The lethargy, indeed, results from the fact that the majority have little faith in the Lord and in the rewards and punishments which he has promised. Their attitude is that of the agnostic, though the majority profess some religious creed. They perceive that many who do righteously to the best of their ability suffer from poverty and sometimes from injustice; on the other hand they perceive that many evil doers prosper and, as the Psalmist declares, their eyes stand out with fatness and they have more than heart could wish. Under the circumstances, perplexed and bewildered, they gradually become indifferent or go to sleep in respect to such matters—their doubts and their fears about balance one another.

But since we can not hope for the establishment of divine judgments upon the good good and evil until the reign of Christ begins—until the time when we will take unto himself his great power and reign, until the time mentioned in his prayer when God's kingdom shall come and his will be done on earth as it is done in heaven—we must deal with present conditions and note what there is in the divine plan and arrangement at the present calculated to awaken these sleepers—"Awake thou that sleepest!" As a rule, but not as an invariable rule, some great trouble, some calamity or some fall into special sin, awakens the conscience, causing the individual to get awake and to come to some reasonable appreciation of his need for a Savior and a great one. Awakenings, therefore, not infrequently follow some great calamity or some condition of dire poverty, when faith in men and faith in self are strained to the snapping point. Then frequently comes the turning to the Lord as the only unchangeable and all-powerful friend, and an awakening to a sense of unworthiness results. Considerably of this nature seems to be the recent awakening in the mining districts of Wales, where large numbers have been awakened to the fact that they are sinners, to a realization that they have been living in a deplorable and immoral condition and almost like heathen. The considerable measure of prosperity now prevailing in the United States is not favorable to this kind of an awakening. Those who are well satisfied with the good things of this life, "full," are not easily awakened to an appreciation of the great facts of life and righteousness.

THE AWAKENING OF THE TRUTH.

Another thing which may bring an awakening is a glimpse of the error and confusion frequently prevailing among Christians and represented in many of the creeds. As the darkness of the error is discerned, if a glimmer of the truth be present to show that the error is not of God but a result of the failure to walk in the way of the Lord, this sometimes leads to an awakening—an awakening of the most desirable kind—an awakening to a realization of the goodness and justice, the wisdom and love of the Almighty, sure to be attractive and helpful to hearts of the right character. An awakening of this kind is quite possible at the present time, it would seem, for never before have man been thinking as much as now respecting the truth and falsities handed down to them from the dark ages.

The difficulty is that just as soon as some get awakened to a realization of the error, they are met with deceptive snares under the name of a new light—false doctrines such as the apostle describes, saying that they present themselves as angels of light, inviting the awakened ones to doctrines more untrue than those they already had, but labeled a new light and presented in a more specious form. Spiritism, Christian Science, Theosophy, Mormonism, etc., are all along these lines, and whosoever is deceived thereby is not wise. The thing that is better than the creed of the Dark Ages is the Truth of God's Word, cleansed from the defilement of human tradition—not something new under the sun, but the old theology of Jesus, the apostles and the prophets.

Thousands are gradually getting awake in this latter sense of the word, and it behooves all that have tasted that the Lord is gracious and who realize that the foundation of the divine plan rests not merely upon Jesus (whom all are inclined more or less to acknowledge, but upon the work which Jesus did, the ransom price which he paid in his own death, the redemption of Adam and his race which he effected, and the great blessing which is to follow as a result of that redemption in his "due time." I trust, dear friends, that all of this audience have gotten awake to the realization of their own insignificance and unworthiness, awake to the realization that they are sinners, that they can not do as they would nor keep the law of God except as they shall have a covering of the sins that are past through the merit of the great sacrifice of Christ, and also as they shall have through the Redeemer, grace to help in every time of need all the journey through. Let us be glad that we have awakened; let us help to awaken others, and yet realize no disappointment if many whom we desire to awaken be so thoroughly immersed in pleasure or business or what not as to be beyond all our powers to arouse to a realization of their own condition and needs.

"ARISE FROM THE DEAD."

The world in general is reckoned "dead" from God's standpoint for two reasons: (1) As the children of Adam and inheritors of his estate, both good and bad, they have inherited a death sentence under the Lord's words, "Thou shalt surely die." (2) Under this death sentence depravity, blindness and weaknesses have come over our race to such an extent that they are all dead, helpless and hopeless so far as the attainment of everlasting life by their own efforts is concerned. We can neither pay for our share in the original sin and free ourselves from that penalty, nor if freed from that penalty would we be able to maintain a righteous standing before the Lord, so ingrained has sin become in our natures.

There is just one way to arise from this dead condition, "dead in trespasses and sins" as well as under sentence to death. That is to accept the forgiveness and reconciliation which God provides for us in Christ. The provision is very simple; the Lord shows that we who were sinners in and through Adam have been bought with the precious blood—that Jesus has paid Adam's penalty, and incidentally thus paid the penalty of his race, who were in him and partook of his fall, sentence, weaknesses and death. We can scarcely believe at first that the Lord proposes that if we accept of Christ by faith and determine to reform to the extent of our ability, he will count us as having passed from death unto life—he will reckon that old things have passed away and that all things have become new to us; he will reckon the trespasses and sins in which we were dead as covered, hidden from his sight through the imputed merit of the great Redeemer's sacrifice. This is arising from the dead in the sense of our text.

It means more, however, than a mere resolution, for the justifying forgiveness continues to be ours so long as we maintain this attitude of heart, this desire to be free from the state of sin and death and to be alive toward God through Jesus. To maintain this standing implies that our hearts' desire is for righteousness, and the new life in harmony with God will exercise itself and seek so far as possible to control the depraved appetites and desires which are ours as inheritors of Father Adam's sin and death. If any should turn away from this position he would be turning again from life back to death. The apostle describes some such, saying that they turn like a dog to his vomit, turn like a sow to wallow in the mire. (II Peter 2:22).

Those who continue the new life and strive against the weaknesses of the flesh to the extent of their ability are counted as perfect all the way along, as the Apostle declares, "The righteousness (the full requirement of the law) is fulfilled in us who walk not after the flesh but after the spirit." The Lord does not demand that we walk up to the spirit of his law, for that is impossible so long as we have the new mind in these earthen vessels, in these mortal bodies. The new mind can express itself in thoughts and words and deeds only along the lines of the possibilities of the earthy body but all the time the awakened one—who has arisen from the dead by accepting Christ—has all of his unintentional blemishes and imperfections covered by what the apostle designates "justification by faith."

Companions may think it strange that we run not with them to the same excesses as formerly. They may rail against us, call us hypocrites, etc., but those who passed from death unto life, who have arisen from the dead, realize a peace and a joy and a blessing which far outweighs the sneers of former companions, who know us not even as they knew him not. Our worldly friends, while conceding that the gospel of the Lord and the blessed hopes we have received have a transforming effect upon our lives, are sometimes disposed to cavil and to claim that we are not perfect yet. This we freely admit; not that we glory in it, but that in honesty we confess our faults, our blemishes, which we deplore, which we continually strive against, which so long as we are in these mortal bodies we shall not be able fully and permanently to overthrow.

But here we have the divine promise that the Lord's grace is sufficient for us, that he remembereth our frame, he knoweth we are dust, he expects of us nothing more than we are able to render. Yea, he is very generous, for we all sometimes have the consciousness of not doing all that we might have done on the side of righteousness and truth; but so long as the Lord reads in our hearts that we are not wilfully associating with wrong, that at heart we repudiate sin and see to walk in his steps, so long will he be pleased to forgive us our sins and to cleanse us from all unrighteousness—giving us more and more the experiences in life necessary to our development, that our hearts may be fully in his likeness, and that by and by in the first resurrection we may be absolutely like him and absolutely free from sin, because then we will be perfect—have perfect bodies promised us.

"CHRIST SHALL GIVE THEE LIGHT."

It is not to the sleeping one that Christ gives light before he is awakened. It is not to the dead one that Christ gives life after he has been awakened and before he has experienced the resurrection change of passing from death unto life, from sin unto holiness. It is after these two great steps of awakening and arising up out of death and condemnation have taken place that the Lord is prepared to give the light, and that the awakened and arisen one is in a condition to receive the light.

Here we see a matter which not only greatly perplexes the world but many Christians as well, who somehow fancy that all the light of God's Word and revelation is as much for the worldly and unregenerate as for the Lord's consecrated ones. Indeed some claim that the Scriptures are mainly to the wicked, and that after one has become a Christian he has little need for the Scriptures. This is all a great mistake, all contrary to the divine promise on the subject. The Lord does not wish the world to understand the deep things of his plan; it is better for the unregenerate that they should be left thus in a measure of darkness, and hence the Scriptures declare, "Light is sown for the righteous and truth for the upright in heart;" again they declare, "None of the wicked shall understand, but the wise (the sincere) shall understand."

In accordance with this wrong thought many preachers seek to use the Lord's Word as a hammer to break the hearts of the ungodly, the unregenerate; and, on the contrary, when any have become the Lord's true people they seem to consider the study of the Scriptures as rather a waste of effort on their part because—they are saved? Not so, we answer; the Lord's Word is not a hammer. On the contrary, the suggestion of Scripture is that men's hearts are being broken with sorrows, trials, difficulties, and disappointments incidental to sin and our present imperfection condition as sinners, and we are specially informed that the gospel is intended to bind up the broken hearted.

True, the Scriptures, too, speak of the Word of God being quick and powerful, sharper than a two-edged sword, to separate between the thoughts and intents of the heart; but this is not applicable to the world, the sleeping, the unregenerate, but merely to believers. After they have become the Lord's people, then the Scriptures help them discern between the wishes and desires of the old nature, the flesh, and the will of the Lord, and often draw very fine distinctions, for, the natural mind, would sometimes deceive us, being deceitful above all things and desperately wicked. The new mind needs to contend against the deceptive old mind or will of the flesh, and the Word of God is the only power which makes such fine distinctions and really can separate a thought and divide its elements and show us which features of it are of the flesh and which are of the spirit.

When the Apostle Paul was reasoning before Felix respecting right and wrong, truth and untruth, and the certainty of the Lord calling all eventually to an account, we read that Felix trembled. He very nearly got awake, he shook a little in his sleep, but evidently he did not get awake, did not become one of those to rise from the dead, did not get the great enlightenment promised to this class. Similarly King Agrippa said to Paul, "Almost thou persuadest me to become a Christian." He was half awake, perhaps wholly awake, but he did not arise from the dead, he did not take the necessary step of fully consecrating his life and its every interest to the Lord and his cause. He did not, therefore, go on to get the higher and better light promised in our text. The Apostle Paul himself was asleep in respect to truth and righteousness, but being sincere at heart the Lord, even miraculously, shook him awake. At once we see the loyalty of the man in his prompt exclamation, "Lord, what wilt thou have me to do?" and in his obedience to the heavenly voice and in his faithfulness in after days and years in laying down his life for his Lord and the brethren.

ST. PAUL AN ILLUSTRATION.

The Apostle Paul is an illustration of those upon whom the Lord shines—of those whom he enlightens. His prompt transfer of his affections and desires and everything that he possessed to the Lord is most beautifully expressed in his own language. "I count not my life dear unto me so that I may finish my course with joy and the ministry which I have received of the Lord Jesus to testify of the gospel of the grace of God." "What things were gain to me I count loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Acts 20:24; Phil. 3:7, 8.

In the Apostle Paul we see one of the grandest illustrations imaginable of the awakening of a true noble character, his passing from sin unto righteousness, from death unto life, and his subsequent enlightenment by the Lord. What a knowledge came to the Apostle after he had been awakened and after he had passed this figurative resurrection and become reckonedly a member of the Church, the Bride of Christ. Then all things were his, because he was Christ's and Christ's was God's. And so it is with all who become the Lord's true people in this true sense—all things are theirs richly to enjoy. They may enjoy the things of the present life even though they have not much of this world's goods, as the apostle was frequently in straitened financial circumstances; and even though, like him, they suffer the loss of friends through their fidelity to principle, and even though, like him, they be counted fools for wasting time and talent which otherwise might be used in the acquirement of worldly fame or worldly riches—notwithstanding all these things they are rich toward God, and are able to appreciate the spiritual to such a degree that the things they part from are esteemed of no real value, as "loss and dross and dung," as the apostle expresses the matter.

(Continued on Second Page.)

SPECIAL NOTICE.

Owing to the heavy demand for copies of the Tribune of January 25th, containing the article in "Defense of Pastor Russell" having been exhausted, and as we have several orders for extra copies, we have decided to republish the entire article, which will appear in a future issue. Any of our readers desiring extra copies should let us know at once. Be patient, friends, and you who have ordered extra copies will get them in due time.

Corbettsville, N. Y., Jan. 20.

I think your paper is just splendid. Am glad to know that you still publish dear Brother Russell's excellent sermons, and there are other features of the paper that I admire, for instance bringing to light some of the hiddden things of darkness in the way of exposing frauds, etc. I also love to read the testimonies of the Lord's dear people. Would love to see you prosper in the good work that you have been so faithful in performing.

Yours for the success of the Tribune.
E. W. DEAN.

Santa Anna, Cal., Jan. 20.

I regret having allowed my subscription to your invaluable paper to run over this far into the new year, and take the earliest opportunity to renew, and will continue to do so as long as you publish Pastor Russell's sermons.

The Labor Tribune has been a regular weekly visitor at our house for more than ten years, and we appreciate the style and clear type in which you print the religious features of your newspaper. We believe that it should be in every household in the land, that the presentations of Truth and Light from the pen of the Lord's servant should be given to all, and known by all.

Very truly yours,
R. S. BARKER

Brooklyn, N. Y., Jan. 26

Please stop sending on the Tribune. It is not allowed any more in our institution, in fact, I do not receive it any more, as it is confiscated. Better let some body else have the benefit of it, because it is a grand paper and its editor is certainly a noble Christian. May God bless you and all those who work for the advancement of his cause. I still receive the Watch Tower, as they have not noticed it yet, it is so carefully wrapped.

Yours truly,
H. CORTEAU

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c; in rich sepia tone. Enlargements, 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

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We know you are interested in the success of the new "All Film" picture illustrating the Divine Plan of the Ages. Thousands of shares have been sold. A sufficient sum has been paid in to enable us to pay the Society in full for the Photo Drama of Creation and to go ahead with our plans on a large scale. Notwithstanding this, thousands of shares are yet to be sold.

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The Figurative Resurrection from Sin and Death

(Continued from Page Three)

GROWTH IN GRACE AND GROWTH IN KNOWLEDGE.

We are not to expect that those who are awakened and then pass from sin and death to righteousness and life conditions through faith in Jesus, and on whom he then shines the light of the riches of his grace and a knowledge of the divine plan—we are not to expect that these will receive all the light suddenly; but, as the Scriptures explain, having come into the place where the Lord is pleased to reveal himself and his plan to them, it is their privilege thereafter to grow in knowledge as they grow in grace. Each new step in grace brings additional privileges, and each new step in knowledge brings more fervent devotion and further growing in grace. Thus those whom the Lord is leading from darkness into his marvelous light progress day by day and step by step in the heavenly way.

The degree of this development is suggested by the apostle in Ephesians 1:18; 3:19, when he says, respecting some who had been awakened, who had passed from death unto life, and who were to some extent developed in the knowledge of the Lord—I pray God for you that the eyes of your understanding being opened, you may be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding. Let us, then, dear brethren and sisters, not only make sure that we have taken the first of these steps, that we have gotten awake to what really constitutes sin and to what is the real standard of righteousness as represented in the perfect law of God, but let us make sure additionally that we have taken the step mentioned in our text—out of darkness and sin and degradation and condemnation into the light, into the fellowship with God and into the endeavors of the new life. And let us additionally see that we are going on, and that by the Lord's grace "still more beauty may we see and still increasing light" in his great storehouse of truth, the Bible.

The apostle speaks of the lengths and breadths and heights and depths of favor and knowledge, and yet it seems to me that all that the early Church enjoyed in these respects was less than the Lord is pleased now to make known to the same class who along similar lines are seeking to know the Lord and to walk in his way. As in the end of the Jewish age there came a time when further light was possible upon the prophecies of the Old Testament, bringing to light hidden things of previous days, so it is apparently in the ending time of this gospel age, in the dawning time of the millennial day. It is possible by the grace of God to have clearer views respecting the divine plan than were enjoyed either at the beginning of the age or throughout its length. Not that we have new revelations nor that we need them, but that God's promise has been that he will supply his people with meat in due season. We have the meat of the past and its rich nourishment and strength, and so now we have also the meat in due season, which is specially appropriate and necessary in the present time that the Lord's people may grow; that they may understand and be on guard against the various wiles of the Adversary, which we are assured will be in great force in this harvest time.

WHY ALL ARE NOT WAKENED NOW.

We have already seen that present conditions are not favorable to this awakening of the world, and that many who do get just a little awake prefer rather to fall asleep again, as did Felix and Agrippa. Why is this? Why does not God thoroughly arouse the whole world? Would it not be as easy for him to do it as not? We answer, Yes, and that when his due time shall come the whole world will be awakened. He indeed has assured us that when the judgments of the Lord are sent abroad in the earth, the inhabitants of the world will learn righteousness. We are glad to know that the time is coming when all these sleeping ones will be awakened; that the time is coming when all these dead in trespasses and sins, but redeemed by the precious blood, shall have full opportunity for release from their condemnation and of coming to an accurate knowledge of the truth, that they may be saved.—Tim.

The reason why the Lord does not now deal with the whole world in this manner is that in his great plan he has purposed first of all to select from amongst mankind a "peculiar people," a "little flock," to whom he has promised joint heirship with the Lord in the next age, that they may become co-laborers with the glorified Jesus in the work of extending to every member of the human race the precious privileges secured to all through his death. When the awakening shall come matters will be much more favorable for the world than they are at present, though the reward then obtainable will be much less valuable than the one now held out as a prize to the Church.

Then the Lord's arrangement will be that all who desire may by obedience to the Lord and the laws of the Kingdom secure eternal life, or by disobedience bring upon themselves the wages of sin, death—the Second Death—from which there will be no hope of recovery. The Lord's arrangement for this gospel age is also one of life and death—eternal life and a death that will never cease, a death from which none will ever be awakened, the Second Death. But the life that will be granted to the overcomers of this gospel age will be life on a spiritual plane, whereas the life offered to the world in the age to come will be an earthly life under good but earthly conditions. Moreover, in addition to the life now offered to the faithful, is the glory, honor and immortality which the Lord holds out as a triple crown for all of his faithful who by a manifestation of the Spirit of Jesus shall be counted worthy to be his joint heirs in the Kingdom.

We might even say that it is necessary that all the world should not be awakened in the present time. If all had been awakened and had known really what they were doing, who amongst the Jews, Pilate's soldiers, would have crucified the Lord of glory? The apostle explains, "I wot that in ignorance ye did it, as did also your rulers." Similarly, had all the world been awake throughout this gospel age, it is not supposable that the consecrated people of God would have had any opportunity for suffering with the Lord, for if the world had known them as the children of God and heirs of the coming kingdom, they surely would not have persecuted them even if they did not glorify them. Hence in the outworking of the divine plan it was proper to permit some of the world to remain in blindness and ignorance, asleep, dead, that they might work the works of the evil one and thus unwittingly accomplish the divine purpose of chiseling and polishing and preparing the members of the body of Christ for the coming glory.

PRESENT CONDITIONS NECESSARY.

We may say also that the permission of this asleep and death condition in the present time is necessary or advantageous to the world under present conditions. For the masses of the world to get awake now would be a disadvantage to the majority of them. In their weakness, blindness, ignorance and perversity they need a strong hand of government, they need the instructions and corrections of righteousness which the Lord proposes to give them during the millennial age and which he does not propose to introduce during this gospel age.

This must not be considered, however, as any encouragement to sleep on. Rather "Blessed is he who hears the voice of the Son of Man," who is awakened thereby in this present time. His present blessing in accepting the divine favor would be very great indeed and his future privileges and opportunities in the Kingdom in association with the Redeemer and little flock, his Church, would be superlatively precious. Whoever, therefore, gets awake in any degree should be on the alert to improve his opportunities. He should hearken to the Lord's word, "He that hath an ear, let him hear"—let him obey, let him get the great blessings which are now possible to him. He who has not heard, who is fast asleep, let him rest. He can do nothing else and it is the best for him.

It is still, therefore, our privilege to cry with the apostle, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light," notwithstanding the fact that we must not expect many wise, many great and many noble, or many rich, nor indeed many of any kind, to obey our call, even as few responded to the Master's own invitation. The thought that all the sleepers will awaken, and all the blind eyes will be opened and all the deaf ears unstopped in the future is a comfort to us, not only in connection with our own dear ones who have not heard in the present time, but also in connection with the whole world of mankind.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY V.

"THE MYSTERY HID FROM AGES AND FROM GENERATIONS, BUT NOW MADE MAINFEST TO HIS SAINTS."—COL. 1:26.

The Glimmering Light of the First Promise to Abraham—Hope Deferred The Mystery Begins to Unravel at Pentecost—What the Mystery is—Why So Long Kept a Mystery—Still a Mystery to the World—In Due Time to be Made Manifest to All—When the Mystery will be Finished.

While mankind was under the discipline of evil, and unable to under stand its necessity, God repeatedly expressed his purpose to restore and bless them through a coming deliverer. But who that deliverer should be was a mystery for four thousand years, and it only began to be clearly revealed after the resurrection of Christ, in the beginning of the Christian or Gospel age.

Looking back to the time when life and Edenic happiness were forfeited by our first parents, we see them un der the just penalty of sin filled with sorrow, and without a ray of hope, ex cept that drawn from the obscure statement that the seed of the woman should bruise the serpent's head. Though in the light of subsequent de velopments this is full of significance to us, to them it was but a faint and glimmering light. Nearly two thousand years rolled by with no evidence of a fulfillment.

About two thousand years after, God called Abraham, and promised that his seed should bless all the families of the earth. This looked as though God still held to his previously ex pressed purpose, and was now about to fulfill it. Time sped on; the promised land of Canaan was not yet in his possession; they had yet no offspring, and Abraham and Sarah were growing old. Abraham reasoned that he must help God to fulfill his promise; so Ishmael was born. But his assistance was not needed, for in due time Isaac, the child of hope and promise, was born. Then it seemed that the prom ised ruler and blesser of nations had come. But no; years rolled by, and seemingly God's promise had failed; for Isaac died, and his heir, Jacob, also. But the faith of a few still held firmly to the promise, and was sus tained by God; for "the covenant which he made with Abraham" was assured by God's "oath unto Isaac, and confirmed to Jacob . . and to Israel for an everlasting covenant."—1 Chron. 16:16, 17.

When at the time of Jacob's death his descendants were first called the Twelve Tribes of Israel, and recognized of God as a "chosen nation" (Gen. 49:28; Deut. 26.5), the expectation that this nation as a whole, as the promised seed of Abraham, should possess Canaan, and rule and bless the world, seemed to be on the eve of realization; for already, under the favor of Egypt, they were becoming a strong nation. But hope was almost blasted and the promise almost forgotten when the Egyptians, having gained control of them, held them as slaves for a long period.

Truly God's promises were shrouded in mystery, and his ways seemed past finding out. However, in due time came Moses, a great deliverer, by whose hand God led them out of bondage, working mighty miracles on their behalf. Before entering Canaan this great deliverer died; but as the Lord's mouthpiece he declared, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." (Deut. 18: 15; Acts 3:22.) This gave a further insight into God's plan, showing that not only would their nation, as a whole, be associated in some way with the future work of ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfillment of the promise. Then Joshua, whose name signifies deliverer, or savior, became their leader, and under him they won great victories, and actually entered the land promised in the covenant. Surely then it seemed that the true leader had come, and that the promise was about to have complete fulfillment.

About the time when Jesus was born, all men were in expectation of the Messiah, the coming king of Israel and, through Israel, of the world. But Israel's hope of the glory and honor of their coming king inspired as it was by the types and prophecies of his greatness and power, caused them to overlook another set of types and prophecies which pointed to a work of suffering and death, as a ransom for sinners necessary before the blessing could come. This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals, at the giving of the law covenant (Heb. 9: 11; 20; 10: 8- 18), and in the Atonment sacrifices performed year by year continually by the priesthood. They overlooked, too, the statement of the prophets, "who testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter 1:11.) Hence, when Jesus came as a sacrifice, they did not recognize him: they knew not the time of their visitation. (Luke 19:44.) Even his immediate followers were sorely perplexed when Jesus died; and sadly they said, "We trusted it had been he which should have redeemed Israel." (Luke 24:21.) Apparently, their confidence in him had been misplaced. They failed to see that the death of their leader was a surety for the New Covenant under which the blessings were to come, a partial fulfilment of the covenant of promise. However, when they found that he had risen from the tomb, their withered hopes again began to revive (1 Peter 1:3), and when he was about to leave them, they asked concerning their long-cherished and oft-deferred hope, saying, "Lord, wilt thou at this time restore again the kingdom to Isarel?" That their hopes were in the main correct, though they might not know the time when they would be fulfilled, is evident from our Lord's reply: "It is not for you to know the times and seasons which the Father hath put in his own power."Acts 1:6,7.

What turn has God's plan now taken? must have been the query of his disciples when Jesus had ascended; for we must remember that our Lord's teachings concerning the Kingdom were principally in parables and dark sayings. He had said to them, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." "He shall teach you all things, and bring all things to your rememberance, whatsoever I have said unto you." (John 16: 13; 14:26.) So they could not understand before the Pentecostal blessing came.

Even then, it was some time before they got a clear, full understanding of the work being done, and its relations to the original covenant. (Acts 11:9; Gal. 2: 2; 12, 14.) However, it would seem that even before they fully and clearly understood. they were used as the mouthpieces of God, and their inspired words were probably clearer and deeper expressions of truth than they themselves fully comprehended. For instance, read James' discourse in which he says: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name (a bride). And to this agree the words of the prophets as it is written, 'After this (after this people from the Gentiles has been taken out) I will return, and will build again the tabernacle of David (the earthly dominion) which is fallen down, and I will build again the ruins thereof, and I will set it up.'"—Acts 15: 14-16.

James began to read in God's providence, in the sending of the Gospel through Paul to Gentiles in general that during this age believing Jews and Gentiles were to be alike favored. He then looked up the prophicies and found it so written; and that after the work of this Gospel age is completed, then the promises to fleshly Israel will be fulfilled. Gradually the great mystery, so long hidden, began to be understoon by a few—the saints, the special "friends" of God.

Paul declares (Col. 1:27) that this mystery which hath been hid from ages and from generations, now made manifest to his saints, is

..**"CHRIST IN YOU, THE HOPE OF.. GLORY."**

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class—the saints, or consecrated believers. But what is meant by "Christ in you?" We have learned that Jesus was anointed with the Holy Spirit (Acts 10:38), and thus we recognize him to be the Christ—the anointed—for the word Christ signifies anointed which we (consecreated believers) have received abideth in us (1 John 2:27.) Thus the saints of this Gospet age are an anointed company—anointed to be kinsg and priests unto God (2 Cor. 1: 21; Peter 2:9); and together with Jesus, their chief and Lord, they constitute Jehovah's Anointed—the Christ.

In harmony with this teaching of John, that we also are anointed, Paul assures us that this mystery which has been kept secret in ages past, but which is now made known to the saints, is that the Christ (the Anointed) is "not one member, but many," just as the human body is one, and has many members; but as the members of the body, being many, are one body, so also is the Anointed—the Christ. (Cor. 12: 12-28.) Jesus is anointed to be the Head or Lord over the Church, which is his body (or his bride, as expressed in another figure—Eph. 5: 25-30), and unitedly they constitute the promised "seed"—the Great Deliverer: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

The Apostle carefully guards the Church against any presumtive claims, saying of Jesus that "God hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body," "that in all things he might have the pre-emenence." (Eph. 1:22; Col. 1:18.) Yet, under the figure of the human body, he beautifully and forcibly shows our intimate relationship. This same oneness Jesus also taught, saying "I am the vine, ye are the branches."—John 15:5.

Our oneness with the Lord Jesus, as members of the Christ, the anointed company, is well illustrated by the figure of the pyramid.

The top-stone is a perfect pyramid of itself. Other stones may be built up under it, if in harmony with all the characteristic lines of the top-stone, the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "the Seed"—"the Christ." Joined to and perfectly in harmony with our Head, we, as living stones, are perfect; separated from him, we are nothing.

(To be continued.)

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

"A PROPHET IS NOT WITHOUT HONOR."

In the time of our Lord all Palestine was divided into three provinces, Judaea, Samaria and Galilee. Galilee embraced the whole northern portion of Palestine from the Mediterranean to the Jordan. The district was divided into Upper and Lower Galilee, the former being highly and well wooded, the later level and very fertile. At that time it was mainly inhabited by Syrians, Phoencians, Arabs and Greeks, with a few Jews. The The principle towns were Tiberias and Sephoris; those that figure in the Gospels are Cana, Capernaum, Nazareth and Nain. The Jewish inhabitants were held in low estimation by their brethren in Judaea, on account of their less rigid sentiments regarding religion.

Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent in Nazareth; and when he entered on His Great work, He made Capernaum His home. "It was a remarkable fack that the first three Gospels are chiefly taken up with our Lord's ministrations in this province, While the Gospel of John dwells more upon those in Judaea." The apostles were all Galileans either by berth or residence. The following quotation relates to our Lord's experience and reception in His home city, Nazareth.

"And it came to pass, when Jesus had finished these parables, he departed thence. And when he had come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said: 'Whence has this man this wisdom and mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?' And they were offended in him. But Jesus said unto them, 'A prophet is not without honour, save in his own country, and in his own house'. And he did not many mighty works there because of their unbelief".

Jesus had performed a miracle among the people of Nazareth on this occasion and was met with approval, for prior to the sentiments expressed in the quotation presented it is written of Him that "he came into his own city and behold they brought to him a man sick of the palsy,and Jesus seeing their faith said unto the sick of the palsy, 'Son, be of good cheer, thy sins be forgiven thee'. And behold certain of the scribes said within themselves, "This man blasphemeth; and Jesus knowing their thoughts said, 'Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed and go into thine house'. And he arose, and departed to his house. And when the multitude saw it, they marveled, and glorified God, which had given such power unto men. And Jesus passed from thence."

We wish to emphasize the fact that on this visit of Jesus to His home city he was received differently—the people hailed Him on the first occasion and not on the latter. Why? What had occurred? Did those "certain of the scribes", who picked flaws with the expressions of Christ when he healed the sick, work amongst the populace and destroy the good esteem they held for the Master? This seems quite likely for His fame as a teacher went abroad, being introduced by His miracles, and this set them to thinking how He came into possession of these powers, and they recognized that He was undermining their influence amongst the people.

This solution is true enough as far as it goes, but we point out another fact. The record is that since they did not believe he did not perform any more miracles there: "and he did not many mighty works there because of their unbelief". This would indicate that the miracles were for the specific purpose of introducing him as a Teacher. The miracles they could appreciate but His teachings they could not because they had lost their faith in Him, inspired by His miracle, as the one sent of God—a great Teacher. So two thing stand out prominently, (1) they could appreciate His wonderful works which appeal to their senses; and (2) they could not appreciate His teaching for it required faith, and confidence. Here we have the limitations of the people of the home of the greatest of teachers.

Our purpose in introducing these facts here is to note a parallel between the Master and His servant, Pastor Russell. Pittsburgh Corresponding to Nazareth the home of Christ during His younger days, was the home of Pastor Russell during his earlier days. Brooklyn, corresponding to Capernaum where Christ made his home after he launched upon His public career, was the home of Pastor Russell after he launched upon his newspaper publicity and excelled in this the greatest syndicate writer of the age. Just as Nazareth once recognized Christ as a great teacher sent of God, so Pittsburgh at one time recognized Pastor Russell as a public expounder of the teachings of Christ and His apostles by publishing his sermons regularly in four of the oldest and leading newspapers of that city. The Pittsburgh Dispatch, The Pittsburgh Gazette, The Pittsburgh (Sunday) Post, and the National Labor Tribune. This was during Russell's residence in the city and after he had produced his credentials—his "Studies in The Scripture."

The fifth of the series of Millennial Dawn, Russell's theological masterpieces, The Atonement Between God and Man, won for him the recognition of the following periodicals from abroad: The Grand Rapids (Mich.) Herald; The New Haven (Conn.) Courier Journal; The Indianapolis (Ind.) Sentinel; The New Bedford (Mass.) Standard; The Jacksonville (Fla.) Union Citizen; The Worchester (Mass.) Evening Post; The St. Louis Christian Advocate; The New York Merchants Review; The St. Albans (Vt.) Daily Messenger; The Syracuse (N. Y.) Herald.

Pittsburgh was not a whit behind any of these cities in this for the Pittsburgh Times gives the following editorial concerning Russell's masterpiece:

"'The title explains the object of the book. The author, as is usual with him, fortifies his opinions and assertions by a close adherence to the Scrpitures. He writes with great enthusiasm and with apparent sense of strong conviction, and the book will be of considerable aid to those who find occasion to study the points treated."

As if to fill the vacancy created by the Times being bought by the Gazette and merged into The Gazette Tiems, the National Labor Tribune has recognized the truth of this editorial by publishing Pastor Russell's sermons, after the other had discontinued. The Tribune is the only Pittsburgh periodical that has weathered the storms of opposition created by the Brooklyn Eagle since Russell made his home in Long Island. So let it here be understood that in the following remarks respecting newspaperdom in Pittsburhg, the Tribune is the exception and justifies our caption of this section of our story: "A prophet is not without honor."

The discontinuence of the Pittsburgh Times, a young and flourishing daily, foreshodowed the experience of the City itself in not continuing to recognize the value of it's own product. This is in line with what the Master had said, "The servant is not greater that his Lord. If they persecuted me, they will also persecute you." If we can establish this fact true with Pastor Russell, instead of being a discredit, it would prove a credential. So just as Christ was first recognized as the teacher sent of God by his miracles, and after doing His mightly works in Capernaum, was later rejected as a teacher, we here note that Pastor Russell was once recognized as a servant of God on account of his credentials just noted, and after reaching a world wide reputation as a preacher of righteousness with his headquarters at Brooklyn, we find him rejected as such by the daily press dropping his sermons. Moreover, as if to disprove it's own slogan "Pittsburgh Promotes Progress" (in this respect), and to prove the statement of the greatest of all teachers: "A prophet is not without honor, save in his own country." Pittsburgh proved itself an exception to the many cities that had the honor of seeing the exhibition of Pastor Russell's Photo-drama of Creation in that it's daily press refused to publish even the news in connection with this enterprise.

When the famous photo-drama of Creation was presented at Exposition Music Hall in Pittsburgh, May 17th 1914, the press, which had previously given its columns to "Billy" Sunday generously, and used considerable editorial space in reflecting their wisdom concerning the good accomplished by the Sunday campaign in making the bad better (but too shortsighted to see that it was making the good worse by the superstition being dished out) had not one word to say concerning Russell, not even a news item appeared in the columns of any of the daily papers after the author of this gigantic philanthropic enterprise had slipped into his home city to preach to his old congregation and introduce his Creation Drama. This was the first time in the history of Pittsburgh that its daily press neglected to honor its own product—a man whose time and talent is now the property of the world. Remember this was not in Russia where news censorship is the rule of the day, but in an American city just evangelized at a cost of $47,500.00 for vocauism alone, in the month of January in the year of our Lord 1914. No excuse can be offered on the grounds of not having the matter brought to their attention, for an innocent reporter chanced in and congratulated himself on his "scoop"—which appeared in one of the political organs, but disappeared in the next edition of that issue.' The same issue gave copious space to the report of an extraordinary occurance in churchianity when thirty people attended, but not a word about the trivial occurance when over three thousand people assembled in the popular Exposition building.

(Continued next week.)

Pittsburgh, Jan. 20.

With appreciations to you for your helpful paper as a channel of God's love to convey His message to others, I would love to state to its readers while being denounced by others as Russellism Exposed. Nevertheless, dear friends, while being about our Heavenly Father's business, keep sweet, and as Bro. Paul states: "Not slothful in business (our Heavenly Father's instructions to us) fervent in spirit, serving the Lord. . Rom. 12:11. Would state: "Higher than the highest heaven, deeper than the deepest sea, Lord Thy love has conquered. None of self, and all of thee." Such a spirit keeps us from being slothful in His service sweet, be it much or little as circumstances and conditions may measure our daily ability, but not our talents, and as our Heavenly Father says to us: His children: "Can a woman forget her suckling child? Yea, a woman may forget, yet will I not forget thee. Isa. 49:15. Yet God permits a whole lot to happen to His children as He did Christ, which on the surface seems contrary to love and yet no good thing will He withhold from them who walk uprightly, and especially for their kingdom fittings and character developments under trying conditions as with Christ as to develop them into the image of God's dear son.

Yet all of our trials even the most bitter ones, are only favor upon favor shown upon us in our schooling course under the Master's headship and God so offsets all our trials with His blessings to such an extent that He can reasonably say beforehand, I will not try you (my child) beyond your strength, and as thy day so shall thy strength be. We can do all things through Christ who strengthens us, yet apart from Him we could do nothing of ourself. So dear, reader, let your light (from God) so shine that others may see your good works and glorify God. Even though some may preach sermons to denounce or expose Russellism, never falter; keep sweet, for God is love. With appreciations to the Tribune and its readers.

ROBERT J. CRAIG.

Verona, N. J., Jan. 24

As I did not receive the last issue of the Tribune, Jan. 11th and it being due again the 18th, thinking perhaps it may have been discontinued on account of over due, I enclose $1.00 for same. Kindly send me back issues for I do not want to miss Pastor Russell's sermons, for they are such precious truth. I pray that the dear Lord will continue to bless you for the great stand you take in publishing them so faithfully. I shall remember you in my prayers daily at the throne of grace.

You may use this in appreciation column if you desire.

Sincerely yours in haste
MRS. GEO. W. ENDERLINE

York, Pa., Jan. 22

Enclosed please find $1.00 for renewal of your valuable paper, as we have received your paper for five years and found it a visitor of spiritual good things would like to have same for another year.

Wishing you a prosperous New Year Year,

Mr. & Mrs. H. D. E. Steininger.

St. Paul, Minn., Jan. 24.

My time is up Jan. 22, so please discontinue it and many thanks for sending it especially to Mrs. Burke, in New Hampshire, that paid for it.

Respectfully,
MARY [illegible]ONN

Jacksonville, Tenn., Jan. 23

Enclosed find $2 for two years renewal to National Tribune. I do appreciate the stand you have taken in printing the back sermons of that wise and faithful servant whom his Lord found giving meat in due season to the household of faith—Mat. 24, 45, 46, 47.

You may consider me a life subscriber if you continue to publish truth features as now.

I would be wiling to fast for 48 hours, if necessary in order to pay for another year's subscription to Tribune, and then get to feast a whole year on its scripture food.

J. E. LAMBERT

Plumbridge, Canada Jan. 25

While my subscription to the Tribune does not expire until late in February, as I do not wish to miss one copy, I herewith enclose postal note for renewing it for another year. I rejoice that you still continue to print our dear Pastor's sermons. Especially are they good, as I had never read them before, and also I enjoy reading. Appreciations, if so many of the dear friends. The Lord will surely bless you for your good work of spreading the glorious gospel message. May His blessing still continue with you.

MRS. J. T. LEE

Louisville, K., Jan. 25

Noticing that my subscription to the National Labor Tribune expired Jan. 9th, I take pleasure in enclosing postal order for renewal.

I assure you the National Labor Tribune has been greatly enjoyed by me during the past year. There have been many interesting articles, in addition to the religious features, and I hope you will continue to publish sermons, etc., that are so much enjoyed by all Truth followers.

Wishing you continued success and prosperity, I remain

Very truly yours,
M. H. MAYNARD

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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BIG STEEL COMPANY GIVES NEARLY MILLION

Employes Receive Large Sums Which Come Whether Stockholders Get Any Dividends or Not

The huge sum of $711,130.33 has been distributed among the retired employes of the United States Steel Corporation and this, too, during the year of 1916. This is in keeping with the work that the great steel corporation is doing in other directions and while at the present time the incomes are exceptionally large yet the retired employes received inestimable benefits during the periods of industrial paralysis.

It is not so long ago that the great corporations were passing their dividents, but the pension employes were never overlooked or passed by. Regardless of the awful depression and stagnation which threatened the life of many once prosperous industries the most active institution was the pension fund and it kept up its activity, meeting every demand made upon it. Thus the big company never faltered in caring for those whom it had so generously favored. The extent of the work is given in the Sixth annual report of the United States Steel and Carnegie Pension Fund, a copy of which has been presented to the Tribune for publication.

The report shows that during the year of 1916, the sum of $711,130.33 was distributed among the retired employes of the United States Steel Corporation and its subsidiary companies. At the close of the year there were 3013 beneficiaries to the fund. Two hundred and seventy-five pensioners were added during the year and two hundred and sixty-four were discontinued through deaths in the ranks. There was an increase of twenty cents in the amount paid per pensioner, over the pervious year; the average pension now amounting to $21.05 per month. The minimum pension paid is $12.00 per month and the maximum $100.00 per month.

The average age of the pensioners is 65.33 years, and average service period 29.93 years.

The total distribution made from the pension fund which was established in 1911 now amounts to $2,945,541.08.

The Steel Corporation pension plan was one of the first, if not the first comprehensive industrial pension plan established in this country, to which the beneficiaries are not required to contribute at any time and has been largely followed by other employers in instituting pension systems in connection with their operations.

The centralization of the Steel Corporation Plants in the Pittsburgh district, naturally places the amount distributed here much above that of any of the other industrial centers.

In the Pitsburgh and Valley Districts (Youngstown, New Castle, Farrell, Sharon), the amount distributed in 1916 amounted to $396,544.78. This amount includes pensions of the Coke and Coal Companies, operated by the Corporation in Pennsylvania.

In the Cleveland district the distribution amounted to $79,498.74, and in the Chicago distict the amount was $81,406.83.

In the Eastern Seaboard and New England States, the distribution amounted to $95,320.36, and on the Pacific Coast $1,502.00 was distributed.

To retired employes of the Corporation's mills and mines of the South a total of $7,045.95 was paid, and to the retired Northwestern ore miners, the sum of $30,013.12 was paid. The total amount distributed to retired coal, iron ore and limestone miners was $105,736.23.

The report shows that $19,038.97 was paid to retired employes of the Corporation's transportation lines and terminals, both rail and water.

Of the total distribution of nearly three quarters of a million dollars, but $13,879.55 was paid to retired general office and sales department employes.

Retired employes of the Carnegie Steel Company drew the largest amount from the Pension Fund, heading the list with $170,981.98. Of this amount $37,818.60 was paid to retired Homestead workmen, and $37,350.45 to retired Edgar Thomson workmen.

The American Steel & Wire Company's retired employes came next with $150,520.06; the American Sheet and Tin Plate Company with $72,456.64; The National Tube Company with $72,435.70, the H. C. Frick Coke Company with $72,528.51, and the American Bridge Company with $52,958.79.

The fund from which the pensions are paid, amounts to $12,000,000, being made up from the $4,000,000 Carnegie Relief Fund, established by Mr. Andrew Carnegie prior to the formation of the Steel Corporation, and $8,000,000, which was set aside by the Steel Corporation for this purpose.

375 MINERS KILLED.

CHARLESTON, W. Va., Jan. 29.—The chief of the department of mines has announced that 375 miners were killed in the mines of this state last year. A movement has been started to create a state rescue body, equipped with its own car and trained crew, and modeled after the federal government's standard.

WANT UNIFORM WORK DAY.

PALESTINE, Tex., Jan. 29.—At a conference of the federation of shop employes on the International & Great Northern railroad system it was voted to ask for a uniform work day for all shop men instead of the prevailing system of nine hours for some workers and eight hours for others.

MAXEY'S FUTURE TOSSED INTO THE RING

A Challenge Hurled Into the Teeth of the Enemy, and the Fight is On With Vengeance

Considerable interest is being manifested in the approaching contest for district attorney, and the most recent name offered to the voters of Allegheny county is that of Attorney W. S. Maxey, who is regarded as one of the ablest criminal lawyers now practicing at the Allegheny County bar.

The determination of those interested in the candidacy of Maxey gives ample assurance that the contest will be a lively one and that if ability and experience are essential qualifications then Maxey will undoubtedly surpass all others in the field.

He is a lawyer of wide experience and is well fitted educationally. He is a graduate of the Mansfield State Normal and has a degree from one of the universities. He has practiced before the State Supreme and Superior courts and he has had remarkable success in establishing precedents which have become nation wide in their importance. It was only after three trials did he succeed in having the Superior court sustain his points in a suit to determine the liability of a bank for the wrongful acts of its agents in its foreign department. A foreigner had deposited money in the foreign department of one of the banks and the one assuming the place of cashier or officer had induced the foreigner to sign a check transfering the money. Instead of transfering the money the agent had kept it and applied it to his own use thus pretending he had borrowed the money. The foreigner was unable to read or write and Maxey contended the bank was liable for the money to the foreigner. The foreigner had been defrauded through the agent and while the foreigner and the bank were innocent parties to the deception the bank was responsible for the actions of its agents. The opinion of the Superior court and the facts in this case are being used in the litigation now against the Uniontown bankers who became involved through the failure of J. V. Thompson.

W. S. MAXEY.

Attorney Maxey devotes his time to the law and chiefly to criminal practice. There are few if any lawyers who have a wider practice and none who have such an extensive clientel among the foreign population.

Maxey has fought many battles for the unfortunate victim who has fallen into the hands of political extortioners. The foreigner has been preyed upon unmercifully by human vultures but many of these have been hauled before the courts and suffered the penalty. The punishment would have been very severe in many cases were it not for Maxey suggesting to the court leniency when restitution with costs had been made.

That Maxey understands the political game is apparent as he was one of the most prominent factors in the old Citizens campaign. Maxey was the legal adviser for the political workers in the upper end of the South Side during the strenuous battles in which legal advice was very essential. Maxey, too, was one of the wise councellors to the principle leaders of the Citizens' party and the contest was one that kept some brilliant minds busy. While Maxey has been holding himself aloof from political entanglements he never hesitates to enter a contest nor does he become alarmed when in the midst of conflict. He is cool and bears well his part when in battle. He is not easily alarmed. He is of the Lloyd George stock and a member of Cambrian and St. David's society but he is absolute nuetral both in politics and with the issues over which the warring nations are contending.

His clients represent both sides and his business is that of adjusting disputes on amicable terms with the enemy to the best interest of his clients. However, the word has gone out that Maxey

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Women Assessors in Munition Factories

Thomas Reece, Staff Correspondent.

LONDON, Jan. 25.—The women assessor is though perhaps she has never had time to realize it, a pioneer. In the British labor world. In her person women are for the first time taking part in legal decisions. She is the representative of the working women, who come before the Munitions Tribunals, and is, in a sense, their counsel. She seizes points in their favor arising out of the working of the Munitions Act, while the employer's representative or assessor performs a similar office for his client, and the chairman gives his decision as a result of the arguments on both sides.

Women assessors were first appointed about nine or ten months ago as a result of an amendment of the Munitions Act. No tribunal is now legal without a woman assessor, of whom there is a considerable number all over the country, drawn from a local panel usually chosen from the women's trade unions with the approval of the National Labor Advisory Committee at the Ministry of Munitions. They are usually, but not always, working women, but they are always women with a sound knowledge of labor conditions the provisions of the Act, and the various circulars issued by the Ministry affecting women. Their appointment arose out of a very flagrant cause concerning women, or a night shift in a large munitions factory.

A number of the women applied for their leaving certificates on the ground that a man employed also on the night shift had been "rude" to them. Pleading before a tribunal when the chairman and the two assessors were men, this was the way the girls, timid and reluctant to state exactly what had occurred, put their case. The chairman was refusing their application as being made on insufficient grounds, when a woman official of the Women's Federation who happened to be in court and knew the circumstances, wrote on a slip of paper a brief account of what had realy happened, and passed it up to the chairman. He was profoundly shocked, and when after some questioning he discovered what the shy and frightened girls had been subjected to the case was decided in their favor. But the fact that a miscarriage of justice had very nearly occurred made it obvious that something must be done.

The women's societies took up the question, and the Ministry agreed to the amendment which ensured that the moral support of a woman assessor would be forthcoming, particularly as a defence against the operation of section 7 of the Munitions Act, which does not allow a woman to leave a controlled establishment without the permission of her employer. The presence of the woman assessor is generally acknowledged to modify the difficulties of the MuMnitions Act, both for the women and for the chairman, who was often puzzled to get at the real facts when young girls, unaccustomed to stating their case, had to do so in a court entirely composed of men, with the employer's representative fully primed against them.

The woman assessor is unpaid but is entitled to her expenses. Many cases of bad timekeeping are brought up before the court; and often she has to plead the case of the married woman who tries to play her part as mother and wage-earner, but might have to pay the same fine as the young girl who stays away for a lark. Here is a case in point. A tribunal was hearing a long string of cases of workers who had been losing days and half-days, some with lame excuses and others with no excuses at all. One after another they were fined. The last on the list was a weary-looking, haggard woman, in shabby black, charged with missing two half days and one whole day and being constantly late in the morning.

When charged, she answered "Yes" in a dull and listless voice to every accusation without any suggestion of an excuse. The chairman was saying "Same fine," when the woman assessor leaned over and asked him to ask the woman why she was absent. "My baby was ill," she said, and then she wept. "Did you stay at home to take care of it?" "I had to," she said "the granny was afraid to be left with it." She wept again and no one spoke. Then the woman assessor said, "Have you lost your baby?" and the woman nodded and said, "Yes; it died." There was the story in a nutshell. One and a

(Continued from Page Eight.)

STATE PAID FOR JOY PARTIES HELD AT HOTEL

Cigarettes and Cocktails Bought by the State and Board Bills With Hair Trimmings and Taxi All Thrown In

The legislative investigation promises to be interesting and it will give the people of Pennsylvania why, in a list of items totaling $1800, cocktails, cigarettes, theatre tickets, taxicabs, hairdressing and manicuring, should be paid by the commonwealth and for an explanation the Auditor General of the state it is said will be called upon.

It is cruel to bring these matters into public view, but men who have won favor with the public to such an extent as to be elected to office should be willing to have brought to light items that are of sufficient value to be approved by those who have been elected to office to safeguard the public funds.

There is much criticism about these items totaling nearly $1800 which the state must pay and this amount is in addition to the salaries that were paid during the occasion of this extravagance.

Just why this money should be paid by the state of Pennsylvania is causing much anxiety by the members of the General Assembly as well as others who may be vitally interested and the cover is to be torn off and the true conditions exposed.

The various sums and expenditures it is claimed grew out of the counting of stock transfer stamps in Philadelphia and the incidents are to be explained to the Legislative Investigating Committee by Miss Lillian Fisher and Miss Bess Weller, of the Department of the Auditor General.

These attaches of the Department of the Auditor General's office were registered as guets at the Hotel Adelphia, Philadelphia, for a period of forty-two days. Their bill, paid by the State of Pennsylvania, totalled more than $1800. Certain reductions wrought by Auditor General Powell brought the total down to about $1700, which was the sum actually paid by the commonwealth as the cost of a mere incident of clerical routine.

In the list of items making up this total of $1700 are charges for cocktails, cigarettes, theatre tickets, taxicabs, hairdressing, manicuring and all of the other "fixings" common to a life of easy extravagance wholly different from that commonly led by female clerks earning only $100 a month in a political position where certain charges have to be met out of salaries.

It is not believed that Miss Fisher and Miss Weller, of, or by, themselves, contracted this enormous hotel bill.

The suspicion is that a jolly crowd of statesmen took advantage of the fact that Auditor General Powell had authorized an account with the Hotel Adelphia and that the account was "worked" to the limit by these joy riders.

Of course the young women know who helped them run up the bill; who drank the cocktails and who smoked the cigarettes, and certain it is that they will give exact and most specific information as to these absorbing details to the Legislative Committee of Investigation.

Another charge in which Miss Lillian Fisher figures has to do with three months' salary paid to her during a time when she was absent from her desk and visiting in Texas with friends.

Miss Fisher was not on duty at any time during July, August and September, but the records show that she was paid $300 for services as "stenographer" during those particular months. This money was paid to her in a lump sum as the voucher proves.

That Miss Fisher was in El Paso, Texas, during this period of three months is admitted. That she was paid for the time cannot be denied. That no other woman employed by the state was ever permitted to absent herself for three months without loss of salary is asserted by high officials as a fact.

Both Robert K. Young, a former Auditor General, and the present incumbent, Auditor General Powell, will be hauled before the Legislative Investigating Committee to explain these vouchers because, it seems, Mr. Young passed upon some of them, while Mr. Powell passed upon others.

A similar inquiry will be made as to stenographers employed in the Department of the Attorney General who were paid for services while away from Harrisburg. One of them registered at the Hotel Walton, in Philadelphia, on November 17. The records show that she was on the pay roll of the state on that date and that she was paid for her services at that time despite the fact that she was in Philadelphia.

The idea back of calling these young ladies to the stand is to lay bare the system under which the contingent funds of the state have been squandered by all of those identified with the Brumbaugh administration from the governor down to the stenographers and other clerks who have no executive authority.

It is expected that Miss Aria Robinson and Miss Janet Bixler, of the office of the Attorney General, will be important witnesses before the Legislative Investigating Committee. Both of these young

(Continued on Page Five.)

CHRISTIANS SHOULD JUDGE THEMSELVES.

GREENSBURG, Pa., March 26, 1905.—Pastor C. T. Russell of Allegheny, Pa., spoke at the St. Clair Opera house here this afternoon to a large audience, his subject being "To Hell and Back. Who Are There? Hope for the Recovery of Many of Them." The evening discourse, which we report in full, was from the text, "If we judge ourselves, we should not be judged. But when we are judged of the Lord we are chastened; howbeit we are not condemned with the world."—I Cor. 11:31, 32.

Our text is one amongst many that point out that the judgement of the Church is totally separate and distinct from that of the world. It is not surprising, therefore, that many of the Lord's people who have not discerned this fact are confused rather than enlightened by it. They do not comprehend, for instance, the full import of the apostle's declaration that "God hath appointed a day (a future thousand-year day) in the which he will judge the world in righteousness by that man whom he hath afore ordained (Acts 17:31.) Thinking of the judgment of the world as now in progress this Scripture would seem inconsistent, because it positively puts the judgment of the world in the next age, and indicates that in no sense had it begun in the apostle's days, but was still future "appointed." Again the apostle's statement, "Know ye now that the saints shall judge the world?" (I Cor. 6:2), perplexes those who think of the world's judgment as now being in progress. They well know that the Church is not judging the world now. They must see, too, that the judgment or trial of the Church must be a thing of the past before the overcomers of the Church could be associated with the Lord in his great work of judging the world.

One great difficulty connected with the subject is the erroneous idea respecting the meaning of the word "judgment" in such connections. A misconception of the divine character and plan has interpreted the reference to a coming day of judgment of the world to signify a 24-hour day, and such a hasty acquittal or condemnation as would be possible in so brief a time for the living 1,600,000,000 and the dead 20,000,000,000. No wonder the proper thought of judgment is lost sight of from such a standpoint. No wonder that instead of thinking of the coming judgment of the world as signifying a schooling, a disciplining, a time of trial under righteous conditions, may have come to think of it as merely the time for the expression of a sentence. Indeed we see how even a sentence upon each individual of the human family would be impossible within a 24-hour day under any imaginable conditions, reasonable or unreasonable. It is here that we need to remember the words of the Apostle Peter: "Be not ignorant of this one thing, brethren, that a day with the Lord is a thousand years" (with man). (II Peter 3:8.) If this thought, that the world's day of judgment which God has appointed is a thousand years long, be kept in mind, the character of the judging then to be done will the more readily be discerned.

THE CHURCH NOW BEING JUDGED.

This gospel age of nearly 19 centuries has been the Church's period of judgment or trial. During this time those who have been called and who have accepted the call and who have been begotten of the Holy Spirit and received as probationary members of the Church of Christ, have been on trial, have been subjected to testings and instructions in righteousness with a view to develop in them the Christian graces, the fruits of the Spirit—in preparation for the glories and services to which they have been called by the grace of God. The Apostle tells us that these are subjected to "corrections in righteousness." He tells us they will need and receive chastisements at the Lord's hand, to the intent that they may develop proper characters and learn the proper lessons of obedience and be trained up in the way they should go for the inheritance to which they are called as sons of the Highest. The apostle intimates that there is no exception to this rule, saying, "If ye be without chastenings, then are ye bastards and not sons."—Heb. 12:8.

Here the apostle uses the word chastisements as signifying judgments, disciplines, corrections in righteousness. Indeed the word judgments is broader than the word chastisements, because the latter is applicable only to corrections for wrong doing, whereas judgments include the thought of either punishments for wrong doing or rewards for right doing. "The Lord shall judge his people," his blessing shall be upon those who seek to walk in the narrow way, upon those who hear the Shepherd's voice and follow him. His corrective chastisements or corrective judgments will be upon those who incline to wander from the narrow way, and are not destructive but corrective—intended to reclaim, to bring back, to teach, to establish in the ways of righteousness.

True, those who have entered the school of Christ and who are subjects to these judgments of the Lord, these rewards and corrections, will be liable to the extreme penalty of the divine law should they wilfully, intentionally, perversely oppose the divine leadings, and sin wilfully after they have received a knowledge of the Truth. For such the apostle tells us there is nothing to hope—"There is a sin unto death." Such, resisting the rewards and chastisements of the Lord and hardening their hearts, who put the Lord to shame wilfully and intelligently, dishonoring and trampling upon that blood of the covenant with which they were once sanctified—there remaineth no more a sacrifice for their sins, and hence nothing that we could hope for them. We must merely look forward in the case of such for the ultimate manifestation, of God's destructive indignation, to be manifested in the Second Death, which will be their portion.—Heb. 10:26, 27.

The point we wish to impress is the finality of the judgment in the case of the Church—namely, of one class being received into life eternal and the other class going into the Second Death at the close of the judgment. The judgment itself consists of the innumerable encouragements and chastisements, rewards and punishments, corrective in their intention and results. How thankful we are that this is so! How reasonable it is that the Lord should thus judge his people! And if the judgment of his people in the present time be after this manner, it gives us a clear outline of what the righteous judgments of the Lord will be toward the world of mankind during the great thousand-year day of judgment, for which such great preparations have already been made in the appointment of Christ to be the great Judge and in the election of a little flock of his saints from the world to be his associate judges. We see, too, the great preparation that God is arranging whereby that millennial age of judgment shall afford the world every opportunity for a "righteous judgment." How grand that will be! How like the Lord it will be to provide just such a plan for mankind in general.

In our discourse of a week ago, which reached some of you through the columns of The Tribune, we noted the fact that the Scriptures uniformly speak of the world as blind and deaf and asleep, hence not on judgment now, not on trial now. We pointed out that only those who have heard the Lord's voice have been awakened thereby, that only these see and hear and understand the wonderful privileges that are being offered by the Lord during this gospel age—the privilege of association with the Lord Jesus in the heavenly nature and kingdom and glory and the privilege of being schooled and judged in advance of the world, that they may be thus prepared for the work of ruling, instructing, correcting and judging the world when its day of judgment shall have come when all the sleepers shall be awakened, when all the blind eyes shall be opened and when all the deaf ears shall be unstopped, and when, consequently, the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. Thus seen, all who can get awake now, all who can open wide their eyes now, all who can hear now, all such who obey, who rise from the dead condition of the world and who receive the light and instruction of the Lord Jesus and who become children of God through faith and consecration and adoption—all these are specially favored. Blessed their eyes! Blessed their ears! Blessed their hearts! Blessed their instructions, their trials and triumphs. To these all things are working together for good, because they love God and have been called according to his purpose by joint heirship with their Lord and Master in the Kingdom.

NOT CONDEMNED WITH THE WORLD.

Before coming to the pith of our lesson in its special application to the awakened ones, let us get the force of the sharp distinction which the apostle makes between these and the world in the words, "Howbeit we shall not be condemned with the World." The question arises, "What is the condemnation of the world? When will it be condemned?" We reply that the world is already condemned—condemned to death; and when we were of the world we were also under this condemnation of death, as the apostle declares, "We have escaped the condemnation which is upon the world." As already seen we have been awakened—"Awake thou that sleepest and arise from the dead." We have arisen from the dead, arisen from the condemnation which is upon the world. We are justified to life through faith in the precious blood, through obedience to the voice of him who speaketh from heaven.

The world still lies, then, under the original Adamic condemnation; the condemnation upon the world is death; its members have not passed from death unto life—they are yet in their sins; they have not accepted God's provision for their sins through the faith in his precious blood. There is no other name given whereby they must be saved; they have not yet heard, not yet been awakened, not yet seen the grace of God. Those of us who have tasted of the Lord's grace and who have learned through his Word are glad to know that the divine plan will not leave the world in blindness, deafness, slumber, ignorant of the only name given under heaven and amongst men for salvation, but will ultimately rescue them from that condition. We are glad and rejoice in the great things the Lord has promised shall be accomplished—"in the day of Jesus Christ"—in the millennial day—in the period of the Kingdom of God's dear Son.

But now we have seen that the world is still under this condemnation, and the apostle is telling us in our text that we who are of the Church, we who have gotten free from the Adamic condemnation and have reached the plane of justification who have passed from death unto life and become the Lord's consecrated children and who are in the school of Christ and undergoing our judgments, disciplines, corrections, etc., may know that even though it be necessary that we should receive chastisements we are still separate and distinct from the world, and nothing that we could do would put us back again under the condemnation that is upon the world. We can not get back again under Adamic condemnation and sentence. So far as we are concerned this is settled and finished once for all.

With us the instruction of the Lord must either result in our instruction in righteousness, bring us nearer to him and develop in us the character likeness which he would approve, or else it must land us in the Second Death. The latter condition would be still worse than that of the world, because the world is yet to have a share and benefit and opportunity and blessing as the result of Christ's redemptive work; but if any of the Church shall fail to be influenced by the Lord's corrections and chastisements, it will mean for such the end of all hope, oblivion—because they will have enjoyed all of their share of the redemptive sacrifice. There will remain for them no more a sacrifice for sin; they have misused the blood-bought opportunities presented to them by the grace of God.

IF WE WOULD JUDGE OURSELVES.

The apostle points out to the class he is addressing, the Church, the awakened ones who have passed from death unto life, who are no longer of the world or under the world's condemnation, an alternative. They are favored of the Lord in having their judgment or trial, experiences, encouragements, rebukes and chastisements toward righteousness in advance of the world; and now, if they will note the privilege, it is largely with themselves to determine how quickly they will learn the lesson of full obedience to the divine requirements. The apostle pointed out how we may become adept pupils, who will need the less of the Lord's chastisements and corrections. He points out how we can learn our lessons more quickly, and with the greater joy and with the realization of pleasing our heavenly Father and the Lord Jesus. This the apostle calls "judging ourselves."

The word here rendered judge is 'diakrino,' and signifies to search ourselves thoroughly, to prove ourselves, and carries with it the thought of correcting ourselves. When we bear in mind that the Lord's people during this gospel age are being judged, not according to the flesh but according to the spirit, according to the intention, according to the desire of their hearts, we see that this matter of judging ourselves means not merely a judging of the flesh but a special judging or scrutinizing of the thoughts and intents, the motives and desires of our own hearts. Of course this will include the correction of our flesh in so far as is possible. The apostle assures us that "out of the abundance of the heart the mouth speaketh," and so we may correspondingly conclude that the activities of life are largely governed by the attitude of our hearts.

Hence the importance of criticizing or judging our hearts, the necessity of purging from them everything rebellious and sinful, that we may be of the class mentioned by our Lord, saying, "Blessed are the pure in heart"—the pure in intention, the pure in effort, in desire—they shall see God. Not only shall they see God in the future, when they shall have experienced the resurrection change and be like the Lord Jesus and see him as he is and share his glory, but they shall see God in the present life with the eyes of faith, after the manner suggested by the words of the poet:

"Sun of my soul, my Father dear,
I know of no night when thou art near,
O! may no earth-born cloud arise
To hide thee from thy servant's eyes."

OUR JUDGMENT OF OTHERS.

The majority of people, saints as well as sinners, seem to find it very much easier to judge others than to judge themselves. They know how to critically examine the words and conduct of others; they think they know how much blame should attach to imperfections of thoughts and words and deeds of others, but generally there is a blindness toward the weaknesses and imperfections of self. Our Lord points this out in one of his discourses, suggesting that a man with a beam in his own eye is very apt to offer suggestions respecting the removal of a mote or speck from the eye of another, and using this as an illustration of the fault-finding disposition common in the world.

The divine instruction to the Lord's people is, not that we should be wholly blind to the weaknesses and failures of others so as to be imposed upon by them or to foster evil, but we are continually exhorted in the Scriptures to be generous-minded and disposed to take a charitable view of the weaknesses and frailties of others, and to hope that their misdeeds were not so much the result of evil intention as of temptation and weakness. Everywhere, throughout the New Testament especially, this attitude of mind is encouraged. Our Lord indeed assures us that unless we learn to look kindly and mercifully upon others we must expect no mercy ourselves at his hands; he assures us that this is the condition upon which we may be the children of our Father in heaven, who is kind to the unthankful. He declares that if we forgive not men their trespasses neither will our heavenly Father forgive our trespasses, and with what measure we mete out punishments or threats or condemnations upon others, we may know that we will be in a condition to deserve and receive, for a time at least, similar chastisements without mercy.

Realizing this to be the divine teaching on this subject, and the teachings of our Lord and the apostles, what manner of person ought we to be, how kind and merciful, how generous and sympathetic in dealing with the poor blind, drowsy, deaf world, as well as in dealing with the brethren of the household of faith. Not that our mercy should blind us to what would be the best interests of others and our proper dealings with them, but that nothing should be done toward them in a spirit of strife and antagonism and vain glory, but that all of our conduct in respect to them should be actuated by love, kindness and desire for their welfare. We are to remember that although called of the Lord to be the judges of the world, we are not authorized to judge others now—we are not qualified to be judges yet. Not until we shall have our new resurrection bodies, with their perfect powers and the perfect knowledge of that time, will we be competent for the judging of the world.

Until then we must view others leniently and give them credit for any good motives they claim to have especially if they are of the household of faith—though not to the extent that we would jeopardize our own interests or the interests of others in our care by a confidence not warranted by the outward conduct. But however our judgments may tell us that some people must be held at arm's length, our hearts should be committed to no bitter judgment against them; rather we should hope that they possess an honesty of intention to the extent that they have light and knowledge, and should hope for them also that, under the favorable conditions which God will ultimately grant to all, they may develop characters which will be pleasing and acceptable to God and result in his bestowal upon them the gift of God, eternal life, at the close of the millennial age.

HOW WE JUDGE OURSELVES.

This is the pith of the lesson: it concerns everyone who has named the name of Christ, everyone who has awakened and arisen from the dead and made a consecration of their lives to the Lord, everyone who is seeking to be enlightened by the Lord. The apostle assures us that we may advance more rapidly in the school of Christ by giving attention to the lessons set before us, by not waiting to have these lessons impressed upon us by divine corrections and chastisements, by not waiting for the rod of affliction, but instead by coming so fully into accord with the divine will that we shall be watching our own characters, conduct, etc., scrutinizingly and correctively, seeking that the words of our mouths and meditations of our hearts and, so far as possible, all the conduct of life may be such as would have the divine approval. Nevertheless, with the best of

(Continued on Second Page.)

Philadelphia, Pa., Jan. 24

I am herewith enclosing a money order for the renewal of my subscription to your excellent paper. I want to tell you that I appreciate very much your valuable paper and glad to know that you are publishing the back sermons of our dear Pastor Russell, and all the other good reading. May God's blessing be showered upon you in the fearless stand you take in sending out the truth.

Yours respectfully,
A. V. PLUMMER

Attica, O., Jan 25

Enclosed find order for renewal of my subscription wrich expires Jan. 29 I note that ewer appreciate your efforts in Heralding Present Truth by your publishing week to week the "Divine Plan of the Ages", and the republishing of our dear Pastor Russell's sermons which like the good word of God, are new and refreshing. Be assured you will have a great reward for your firmness for truth and righteousness, and just as long as you remain by that standard I will remain as your subscriber.

Respectfully,
MRS. G. H. JORDAN

Louisville, K., Jan. 25

Enclosed is money order for my renewal which was due December 29th. I am also sending direct to you, instead of The Bible Students, as it saves time and labor. I hesitated renewing at this date on account of misunderstandings of your publishings two papers, knowing all is O. K. now. I want to thank you for carrying me overtime. I want to keep my word also, I said I would take your paper as long as you published Pastor Russell's sermons and The Heavenly Father provides the money. I am glad you will continue same. May his blessings rest upon your work.

Wishing you a prosperious New Year, yours for the Truth along the lines,

GEORGE A. ETZEL

Tulsa, Okla., Jan. 24

I see by the label on my paper that my time expires on this date, therefore I am enclosing $1 and sending direct—have been ordering through the kindness of the Watch Tower previously. Can scarcely find words to express my appreciation for the glorious truths spoken by that faithful servant, (Pastor C. T. Russell) and which you are still heralding to the world through your valuable paper. May the Lord bless you in this, and may you continue to spread this glad tidings of great joy, until the night cometh when no man can work.

With Brotherly love in Christ,
ROBT. L. SHROUT

Miracle Egg Displacer Reduces Expense.—Until April we'll mail friends equivalent of 15 dozen eggs for only $1.50. Keeps indefinitely. Standard Supply Company, Reading, Pa.

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The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY V.

Jesus, the perfect one, has been highly exalted, and now we present ourselves to him that we may be formed and shaped according to his example, and that we may be built up as a building of God. In an ordinary building there is no chief corner-stone; but in our building there is one chief corner-stone, the "top-stone," as it is written: "Behold, I lay in Zion a chief corner-stone, elect, precious"—"to whom coming as unto a living stone . . . ye also as lively (living) stones are built up a spiritual house, a holy priesthood, to offer up sacrices acceptable to God by Jesus Christ." (1 Pet. 2:4-6) And very soon, we trust, the union between Jesus, the "Head", and "the Church, which is his body," will be complete.

And, dearly beloved, many blows and much polishing must we endure—much transforming must we undergo, and much conforming to his example, under the direction of the great Master-builder; and in order to have the ability and ideality of the builder displayed in us, we will need to see that we have no cross grained will of our own to oppose or thwart the accomplishment of His will in us; we must be very childlike and humble—"clothed with humility; for God resisteth the proud, and giveth grace to the humble." Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time (1 Peter 5:5, 6), as he was exalted our Head and Forerunner.—Phil. 2:8, 9.

This is indeed a wonderful message, and, as we come to the Word of God to inquire concerning our great high calling, we find the prophets all eloquent in proclaiming the grace (favor or blessing) that is come unto us (1 Peter 1:10); while types, and parables, and thereto dark sayings, now become luminous, shedding their light on the "narrow way" in which the anointed (Christ) company is called to run for the prize now disclosed to view. This was truly a mystery never before thought of—that God intends to raise up not only a deliverer, but a deliverer composed of many members. This is the "high calling" to which the consecrated believer of the Gospel age are privileged to attain. Jesus did not attempt to unfold it to the disciples while natural men, but waited until at Pentecost they were anointed—begotten to the new nature. From Paul's explanation we know that none but "new creatures" can now appreciate or understand this high calling. He says: "We speak the wisdom of God in a mystery, even the hidden wisdom (plan) which God ordained before the world unto our glory; which none of the princess (chief ones) of this world knew; . . . as it is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."—1 Cor. 2:6-14.

In his letter to the Galatians, Paul opens up the entire mystery, and shows haw the Abrahamic covenant is to be fulfilled. He shows that the Law given to Israel did not interfere with the original convenant (Gal. 3:15—18.) and that the seed of Abraham which is to bless all nations is Christ. (Verse 16.) Then, carrying out the idea already alluded to, that the Christ includes all anointed of the Spirit, he says: "For as many of you as have been baptized into Christ have put on Christ; . . . and if ye be Christ's then are ye (together with Jesus) Abraham's seed, and heirs, according to the promise" made to Abraham. (Verses 27, 29.) Following up the same line of reasoning, he shows (Gal. 4) that Abraham was a type of Jehovah, Sarah a type of the covenant or promise, and Isaac a type of Christ (head and body); and then adds, "We, brethren, as Isaac was, are the children of promise." (Verse 28.) Thus the plan of God was hidden in types until the Gospel age began the development of the Christ.

There has existed a necessity for keeping this mystery hidden, else it would not have been so kept. It was necessary, because to have revealed the plan in full to mankind would have been to frustrate it. Had men kown, they would not have crucified either the Lord of glory or the Church which is his body. (1 Cor. 2:8) Not only would the death of Christ, as the price of man's redemption, have been interfered with, had not the plan been kept a mystery from the world, but the trial of the faith of the Church, as sharers in the sufferings of Christ, would thereby have been prevented also for "The world knoweth us not (as his joint-heirs) because (for the same reason that) it knew him not."—1 John 3:1.

Not only is the plan of God, and the Christ which is the very embodiment of that plan, a great mystery to the world, but the peculiar course in which this little flock is called to walk marks its members as "peculiar people." It was a mystery to the world that a person of so much ability as Jesus of Nazareth should spend his time and talent as he did, whereas, if he had turned his attention to politics, law, merchandise or popular religion, he might have become great and respected. In the opinion of men he foolishly wasted his life, and they said, "He hath a devil and is mad." His life and teachings were mysteries to them. They could not understand him.

The apostles and their companions were likewise mysteries in the world, in leaving their business prospects, etc., to preach forgiveness of sins through the death of the despised and crucified Jesus. Paul forsook a high station and social influence to labor with his hands, and to preach Christ, and the invisible crown for all Believers who should walk in his footsteps. This was so mysterious that some said, "Paul, thou are beside thyself: much learning doth make thee mad." And all who so follow in the Master's footsteps are, like Paul, counted fools for Christ's sake.

But God's plan will not always be shrouded in mystery: the dawn of the Milliennial Day brings the fuller light of God to men, and "the knowledge of the Lord shall fill the whole earth." The Sun of Righteousness, which shall arise with healing in his wings, dispelling the darkness of ignorance, is the Christ in Millennial glory—not the Head alone, but also the members of his body; for it is written: If we suffer with him, we shall also be glorified together. "When Christ, who is our life, shall appear, then shall we also appear with him in glory;" and "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Rom. 8:17;2 Tim. 2:11, 12; Col. 3:4; Matt. 13:43.

Now, to all except those begotten to a new mind, by receiving "the mind of Christ," the promises which we believe, and the hopes which we cherish, seem visionary, and too improbable to be received or acted upon. In the age to come, when God shall "pour out his spirit upon all flesh," as during the present age he pours it upon his "servants and handmaids," then indeed al lwill understand and appreciate the promises now being grasped by the "little flock"; and they will rejoice in the obedience and exaltation of the Church, saying, "Let us be glad, and rejoice, and give honor to God, for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:7.) They will rejoice in the glorification of the Church, through which blessings will then be flowing to them; and while they will realize that the "exceeding great and precious promises inherited by the Anointed (head and body) are not for them, but are fulfilled upon us, they will be blesed by the lesson illustrated in the Church; and while they run for the blessings then held out to them, they will profit by the example of the Church, and glorify God on her behalf. But this knowledge will not bring covetousness; for under the new order of things their calling to perfect human nature will fully satisfy them, and will seem more desirable to them than a change of nature.

Then the "mystery" will have ended; for the world will have come to see that it was the spirit of God in Christ, and the spirit of Christ in us—God manifested in the flesh—which they had hitherto misunderstood. Then they will see that we were not mad, nor fools; but that we chose the better part when we ran for the riches, honors and crown, unseen by them, but eternal.

In point of time, the mystery of God will be finished during the period of the sounding of the seventh (symbolic) trumpet. (Rev. 10:7). This applies to the mystery in both senses in which it is used: the mystery or secret features of God's plan will then be made known and will be clearly seen; and also the "mystery of God," the Church, the embodiment of that plan. Both will then be finished. The secret, hidden plan will have sought out the full, complete number of the members of the body of Christ, and hence it, the body of Christ, will be finished. The plan will cease to be a mystery, because there will be no further object in perpetuating its secrecy. The greatness of the mystery, so long kept secret, and hidden in promises, types and figures, and the wonderful grace bestowed on those called to fellowship in this mystery (Eph. 3:9), suggests to us that the work to follow its completion, for which for six thousand years Jehovah has kept mankind in expectation and hope, must be an immense work, a grand work, worthy of such great preparations. What may we not expect in blessings upon the world, when the veil of mystery is withdrawn and the showers of blessing descend! It is this for which the whole creation groans and travails in pain together until now, waiting for the completion of this mystery—for the manifestation of the Sons of God, the promised "Seed," in whom they shall all be blessed.—Rom. 8:19, 21, 22.

(To be continued.)

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

We should not expect newspapers to give Russell space in their editorials, which are sometimes referred to by the literary reviews as "Public Opinion"; but this is a misnomer for the opinions thus expressed reach only the elect few. The public do not give an attentive ear to most editors. The news columns of many publications constantly reprove the short-sightedness and narrow-mindedness of their editorial writers. We may not, therefore, expect anything of value from the press in the way of editorial opinions of Russell; but with the question of news it should be different. The fnnction of a newspaper is to report whatever occurs in religious happenings as well as in politics and what not. We are here reminded of a statement credited to Swift: "When a true genius appears in the world you may know him by this sign, that all the dunces are against him."

The City of McKeesport, the Tube City of the world's iron and steel center, situated 15 miles up the Monongahela Valley was honored by Pastor Russell's presence in 1906. Due consideration and courtesy was tendered him by all the press of that city—two dailies and a weekly. They all later published the product of Russell's pen. Although Russell was not there in person, being in Europe to launch his Photo-Drama in London, the McKeesport press did not fail to carry out their function of reporting news when the Photo-Drama was exhibited in her largest and beautiful playhouse, White's New Hippodrome, in the month of June, 1914, thus putting her elder sister to shame. This in spite of the fact that the same *Brooklyn Eagle* dope that had stupified and muzzled the press of the Smoky City had been sent to the editors of the Tube City. Mr Bernard Ragner, the religious editor of the McKeesport Daily News informed the writer that they received the articles from the enemies of Russell *even when he was slated for Pittsburgh!*

The question arises why were not the editors of the papers of the Tube City influenced in the same manner as those of the Smoky City?—especially when they all received the same articles denouncing Russell? Here is the secret: "distance lends enchantment." The reason has been well expressed by someone thus: "When a hero or a saint is seen to eat and drink, live and dress, like an ordinary man, weak where some are strong, ignorant of some things that others know, it is almost impossible to look over these things and recognize the hero or saint."

Since human nature is the same in every age and clime, you may substitute the principals of the drama acted by the Galileans, and be true to fact and circumstance as well as nature; the editors of the Smoky City say in substance: "Whence hath this man this wisdom and mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brothern James, and Joses, Simon, and Judas? And his sisters are they not all with us? When then hath this man all these things?" Father Pitt, garbed in his Quaker duds, should remove his goggles and be painted blindfolded instead—not as Dan Cupid who is painted blind on account of love, but on account of prejudice, which is just as blinding. Hate will blind us to the virtues of an enemy, as will love to the vices of a friend.

The character of a community is shown by the regard they have for their great men, their heroes and their benefactors. Another of Pittsburgh's great is a genius, a composer of music—Charles Wakefield Cadman. Cadman, like the hungarian master Liszt who immortalized the Gypsy melodies, is destined to do as much for the folk song of the American Indian. Even now Cadman is reputed to be America's greatest composer, excelling Nevin and McDowell, and that when in his thirties. Few people of prominence in any line get more mention than Charles Wakefield Cadman does by the Pittsburgh press when occasion is presented. Cadman, like Russell, resides abroad, in California on acount of his health.

But the honoring of Cadman for his melodies in the world renowned composition, "Dawning," and the failure to give tribute to the author of the world renown literary proection, "Millennial Dawn", reveals the limitation of their vision and taste. They also honor their material benefactors, but fail to appreciate the fact that the superstition which Russell is combating is responsible for a large percentage of the misery and sickness that our material benefactors are trying to alleviate. To Pittsburgh goes also the credit of having the only statute in America of a living man, Edward M. Bigelow, but not of recognizing the Moses that offers to lead them out of the Egypt of superstition to the Canaan of religious liberty—they have been led by the wrong pillar of five by night and its cloud of smoke by day—like Israel in the wilderness of sin, they long for the flesh pots of Egypt. Like the Gallileans of old they see little, who see only what is palatable to sense and sight. The following rebuke to the city of Philadelphia from the pen of Fra Elbertus applies to Pittsburgh as well:

"Proud and pious Philadelphia—snug, smug, prosperous, priggish and pedantic Philadelphia. How about these five supremely great names—William Penn, Benjamin Franklin, Thomas Paine, Stephen Girard and Walt Whitman? Oh! ye friends, innocent of friendship, will ye forever try to smother these by your silence, simply because they fail to do theological goose-step on your order, as your bum-beadles marked time with their staves? Oh! ye cities and nations, cherish, I pray you, the names of your heroes in business, art, finance and poetry for only by them and through these shall the future know you. Have a care, ye cities, for the treatment that ye accord to these, living, and to their memories, dead, is the record of your heart and brain."

(Continued next week.)

Christians Should Judge Themselves.

(Continued from Page Three)

intentions, as all Christians know, it is not possible for us to walk in the narrow way without making mistakes,, without errors of word and thought and deed. The apostle's suggestion is that we scrutinize our conduct and words and thoughts carefully, with a view to finding any that would be contrary to the mind of the Lord, any that he would be disposed to correct; and that we wait not for the divine correction, but immediately proceed to correct ourselves along the lines of deficiency.

The first step in correction is unquestionably to go to the throne of grace in prayer. This implies faith in God's mercy; faith also that he has opened the door, the way, by which we may avail ourselves of that mercy; faith in the value of the precious blood of Christ, which not only effected for us a cancellation of our old sins or Adamic condemnation, but which also is effective for the cleansing of all the blemishes which our hearts through weakness of the flesh inherited from Adam. The apostle, speaking of such, declares that they have boldness (courage) to approach the throne of the heavenly grace that they may obtain mercy and find grace to help in every time of need. The request for mercy implies, first, the realization of weakness and of failure in our endeavors to walk in the ways which our hearts desire—the ways which we realize to be of the Lord's appointment.

It implies, secondly, that we have confidence in the redemptive work, and that we remember the inspired words, "He is just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9.) We find grace to help for every time of need; no matter what has been the difficulty, we will not only realize the divine forgiveness in connection therewith, but we will grow stronger by reason of asking this forgiveness and of exercising our wills to fortify them against a repetition of the weakness or fault which has sent us to the Lord to ask forgiveness.

SELF-IMPOSED DISCIPLINE.

Another step in connection with this judging of ourselves is the imposition of restrictions and sometimes of penalties. This, however, should not be considered in the nature of atonement for sin. Such a suggestion would be repugnant to the entire plan of God as set forth in the Scriptures. There is only one who can make atonement to God for sin—Jesus Christ, the righteous. We who are of the sinner race can neither atone for the sins of each other nor for our own, because the penalty of sin is death, and the payment of our own penalty would imply our annihilation. It was for this reason that God provided the great atonement once for all, and each must accept his share in this same sacrifice as a gift from God through Jesus Christ our Lord—"By grace you are saved." To attempt to make reparation to God for our transgressions would therefore improperly signify a belief that we are incapable of dying for our own sins and that we disreguarded the finished work of Christ. Our only course, then, is to go to God in supplication for the forgiveness in the name and merit of the Redeemer, our Lord Jesus.

The sense in which we may correct and judge and discipline ourselves is a different one. After having received divine forgiveness we can properly manifest our disapproval of sin and our penitence of heart and our thankfulness to the Lord by putting restrictions upon ourselves, upon the flesh, along the lines of the disobedience, with a view to strengthening character in those particulars, with a view to being more guarded when next a temptation shall come to us along that line, with a view to impressing upon our flesh the lesson which the new mind desires it to learn. As an illustration a story is told of a wealthy man, who when driving, passed a poor man whom he recognized as a proper object of charity. He concluded to give him a quarter, and then the thought came, why will not a nickel do as well? His better judgment realized that this was an assault of selfishness upon his new self. He resented the matter, and by way of penalizing himself he determined to give the poor man a dollar.

In every avenue of life we may see opportunities for judging ourselves, and the apostle's assurance is that these will be pleasing to the heavenly Father; that if he sees us thus intent upon the establishment of righteousness in all the interests of life, he will approve such a course and bless it, and in consequence it will not be necessary for him to send special chastisements or punishments for such errors. Not that we can hope that any man will or even could live so exactly as to merit the divine approval in all things at all times and never to need chastisings of the Father, but that as loyal children we should deplore it if we needed these chastenings frequently, or especially if we should need to have them repeated because of a repetition of the same error. We should deplore it because this would seem to show inattention on our part if pupils in the school of Christ, disloyalty on our part as sons of God. Nevertheless, we are glad of the apostle's assurance that if we should become overcharged or careless or indifferent, we would not be permitted to lose the Lord's spirit utterly without first receiving chastenings to reawaken us and draw our attention to our shortcomings and our need to lay aside every weight and every besetting sin, that we might run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become its finisher.

Brethren, let us judge ourselves that we may not be judged of the Lord, for if we need chastisement he will not spare the rod, because he loves us and because he has separated us from the world to himself, and is disciplining us for the glorious things which he has in reservation for all them who love him, called, chosen, faithful.

"HERE IS WISDOM."—Rev. 13:18.

"Let him who has understanding compute the NUMBER of the beast, for it is a man's number, and his number is 666." Rev. 13-18. Many fanciful interpretations and computations of this number 666, are not founded on that "WISDOM" which cometh from God only. We have been asked by a number of Truth friends to give an explanation of the above number. We have concluded to do so, knowing that some, and perhaps many of the Truth friends and others may think it is fanciful, or visionary. Certain it is that at the rapid rate of history making, in which he whole world is now engaged, this number 666, is very soon to be well understood by the Truth people, those who have the "WISDOM" of God. Not God's "elect", but His "*very elect*". It is not possible to deceive the "*very elect*". The reason why they are not to be deceived, is most vividly set forth in Rev. 15, one verse of which I quote. "And I saw as it were, a glassy sea". (such a sea, would permit the light to penetrate it, or pass through it, so you could see to the bottom of it. So the "very elect" see through the Divine Plan, from beginning to end, from top to bottom, from Paradise lost to Paridise found—from Eden to Eden, mingled with fire. (the "fire trials" through which the Remnant are to pass, before they pass beyond the "Veil", to their glorified Head) nad the conquerors of the beast (Is it the Papal beast, or the two horned beast of Rev. 13-1-19. Who can make it clear?) and of his image, and the number of his name, standing on the glassy sea, having harps of God"—the old and new testaments. It may be a premature task, to attemp to explain, or compute the number 666, we offer the following as a possible correct computation: Let the reader bear in mind that it would be impossible to compute this number if we had nothing from which to compute. Webster defines "compute" as follows: To determine by calculation, to reckon; to estimate; to sum up. Only those who can sing and play on the "harps of God" and are familiar with the song of Moses and the Lamb, can cerrectly compute this number. The Popes of that Papal Hierarchy, of the Dark Ages, wrote a triple crown, to commemorate the fact that three Arian "horns" of the old Roman kingdom were plucked up by the roots to make way for the establishment of the Papal kingdom. On that Papal crown was written the following inscription:

V	—5.	
I	— 1	
C	—100.	
A	0	
R	— 0	
I	— 1	
U	— 5	same 'V.
S	— 0	
F	— 0	
I	— 1	
L	— 50	
I	— 1	
I	— 1	
D	— 500	
E	— 0	
I	— 1.	
Total—	666.	

In the Greek Language, the name of the beast is "Lateinos". The numeric value of the letters in this name is as follows:

L —	30
A —	1
T —	300
E —	5
I —	10
N —	50
O —	70
S —	200
Total—	666.

Some Bible Students give it as their thought that this number 666 must apply to the two-horned beast, or his image, but they give us no *basis* from which to reckon, or compute. In the absence of such basic evidence we must look upon their thought as imaginary, or visionary.

We do feel positive in our own minds that these computations are infallibly correct, but we give them as our best thought. If others have better, we hold ourselves ready to consider it. I feel very thankful to the Editor of the Tribune for publishing my articles on the U. S. in Prophecy, and I shall feel still more greatful to him if this article does not find its way to the "waste basket". Through his kindness, at some future date I shall have more to say of the U. S. in Prophecy.

Lovingly,
J. A. OPPY.

Siloam Springs, Ark.

Cranberry, Pa., Jan. 26

Returning home after an absence of several weeks, I expected to find the Tribune which I was so anxious to see, but was disappointed and the Post Mistress said they did not come.

I could hardly think at first that my subscription had run out as I subscribed through the Watch Tower and it was dated March 17, but no doubt it had run out or you would not have stopped it.

Enclosed you will find check for $1 dollar for renewal for another year. I see by my last paper you offer it to the Truth Friends for one dollar, for which I am thankful as I have to sacrifice in some other way in order to take the paper. It has been a very welcome visitor in our home for many years. We enjoy all in the paper, the stand you take for right and truth. We enjoy the religious articles most, especially Pastor Russells

We miss our dear Pastor's timely advice, encouragement and words of cheer, but his work was done, he finished the work that was given him to do on this side the vail, and he has heard the words from the Master, "Well done good and faithfull servant".

I am glad to read in your paper the sermons delivered by our dear Pastor years ago, also the "Devine Plan of the Ages" it is ever new to the truth hunger one.

The poet has well said "I love to tell the story!
For those who know it best,
Seen hungering and thirsting,
To hear it like the rest.
And when in scenes of glory,
'Twill be the old, old story
That I have loved so long."

Surely you will be blessed for the part you play in the spreading of the Truth.

Sincerely Yours for Truth and Right,

MRS. A. E. TAYLOR

Jacksonville, Fla., Jan. 28.

Friends, one and all, how can I thank you sufficiently for kind words and sweet messages, Truth references, etc. Mrs. S. of Kan. thank you specially. Yesterday another paper of Pastor Russell's was handed me, how very faithful are his people, would all others who profess His name, did the same. Do they? No, the massess have only received a spark from the spirit alter, and indolently leave it just a spark till it goes out.

The Spark of the Spirit is burning,
But a flame it can never be,
Till the full of life is given,
Is given by you and by me.

May the God of mercy have mercy on those so indifferent.

There is much I feel like saying, but others can occupy your valuable space so much better I will resist the temptation, but what I wish to do (if you permit me) is show a small measure of appreciation of friends. One wrote enclosing postage for all the toy animal patterns, if I was not tired of sending them, and several others also, wrote they did not see offer in time for Christmas, would I send them now. Sure I will and really now have more time to oblige you. I will send a dozen different patterns gladly to anyone who sends postage. If you wish will give directions for making each of them; I have no more Donax shells now for you, and during the winter its almost impossible to find them. In warm weather they will come in and if I am at the sea shore next summer I can get them for you, but think now that I shall go far north for the summer. But this Iaheve; a fine lot of long snake like chains of couch shell egg pockets; in these pockets the couch shell animal deposits their eggs. From a dozen to fifty very little eggs in each pocket. I do not know how long it takes for them to turn into the tinest little couch shells, but after they do then somehow a small opening comes in the edge of the pocket and through it they crawl out into the sea, then go to growing into big shell animals. Its simply wonderful to see the Divine care for the humblest creatures. Now these pockets are from the size of the thumb nails to that of a silver quarter and all fasten by the edge to a long strong cord of the same tough material that the couch uses to make the pockets, and there form 5 to 150 in each string, that runs to a tapering tail-like end, and that end is stuck fast in the sandy bottom of shallow waters say about 4 feet deep, then the whole chain of pockets stand erect, look like a crooked snake standing on his tail.

How I know this and so much about marine animals was nine years ago I spent one winter on an island out in the Gulf of Mexico and where I boarded was a man who had been on the Gulf for many years. He and his wife often took me out on the shallow waters at low tide, there is where I first saw the long strings of couch eggs. I brought nearly a bushel of the strings home to Jacksonville, but soon gave them all away.

All last summer at the sea shore I watched after every high wind and gathered every string I could find. They are very scare to find here, as they all are driven from some far away distant place where there is shallow water, but on the Gulf they are common.

Now I am not writing this to sell the strings, but will give a string to any one who wants one, and sends postage. Do not know what the postage may be, but on short strings, they will not be over two stamps, long ones would take postage for a pound, parcel post rates; not that they weigh half that, but have to go that way. Some of the strings have little tiny couch shells yet in the pockets that did not get out in the ocean before they were washed up on the beach, but as I have a lot of the little shells in a bottle, the strings that do not have any of the tiny shells in the pockets, I will send some of these in the bottle or glass jar.

My, this is too long a letter, it may never see daylight in print, but will further say, if you wish sea mosses, sea grass, queer sponges barometer moss, a devils egg, jet black with crooked horns or other curios that I have no use for, then send extra postage. I have nothing to sell.

MRS. ALICE WARNER.
216 Phelps St., Jacksonville, Fla.

Sycamore, Va., Jan. 29.

It seems that the Lord does work wonders for I wrote twice to you to stop the Tribune as I did not feel financially able to continue subscription, but since reading those last two, especially those articles of Hon. Tom Watson in defense of our dear Pastor that I just must continue to take it, so please find enclosed $2 for same.

I am rejoicing to know Brother Russell is with our Lord ad that his dear name is being cleared from all those evil reports which pained us all so much.

May God bless you is the prayer of
MRS. M. SNOW.

Paterson, N. J., Jan. 28.

I appreciate very much your loyalty to the principles of Truth and the courtesy and consideration you have for the Truth friends, which we all appreciate very much. The Lord our God will bless you abundantly in holding high the banner of Truth and the honor of our beloved Brother Russell.

Sincerely yours,
MRS. M. PRATT.

Canyon, Texas, Jan. 22

Today, I am renewing my subscription to the Tribune through the Watch Tower as usual. Hoping you will continue to publish the sermons and other articles explaining the beautiful truths of God's word.

Very Truly,
MRS. A. C. HANEY

Kingstown, Wash., Jan. 28.

I just noticed my subscription to your good paper has run out. I am very sorry I did not notice sooner; also sorry I can not subscribe for it. I like it very much on account of the meat in due season, also your fearless way in exposing fraud. Here I wish again to thank the unknown friend who has sent me the Tribune for the past two years. May God bless and reward you; also I thank you, Brother Editor, for sending each number so promptly and wish you success for 1917, and as long as you fearlessly proclaim the Truths now due.

Respectfully yours,
Friend and a Truth lover,
EVA L. SPRINGES.

Lebanon, Ind., Jan. 30.

In closed find P. O. order for reewal subscription for 1917. I see my time is out Feb. 6, and don't want to miss one. I want also to thank you for the many good things you are now giving us, both literal or natural and spiritual.

May you receive many blessings for the year.

Yours sincerely,
MRS. HARRY McMAINS.

Niles, O., Jan. 31.

I have certainly enjoyed your valuable paper, for a long time. I surely appreciate the stand which you have taken for the Truth and in publishing Pastor Russell's sermons, which no doubt you will get your reward for. Circumstances compels me to give up your valuable paper, so please drop my name from your list.

And oblige yours in Our King,
ENOCH JONES.

Santa Ana, Cal., Jan. 28.

We marvel at the great service you have been enabled to maintain, in behalf of the great Restitution message to the world, as announced through sermons of Pastor C. Russell.

Respectfully yours,
ELLA R. LEISER.

Dublin, Ga., Jan. 30.

I am so glad you have your back numbers of Brother Russell sermons. Though he is gone beyond the vail and is still speaking to us and we feel his presence near. May the dear Lord bless you, dear editor, for the wise wisdom you had in preserving the sermons. I wait patiently every Friday for the dear old Tribune. May the Lord bless you and keep you, is the prayer of a friends,

MRS. H. B. DONALDSON.

Chicago, Ill., Jan. 29.

Please find enclosed renewal of my yearly subscription to the National Labor Tribune.

I appreciate the paper with its good clear print, and its religious features and I trust you will be able to continue this most valuable service to the great cause of the Truth.

Sincerely,
MRS. E. HUNTER.

Chicago, Ill., Jan. 30.

I see by the label on my paper that my subscription has expired, and hasten to renew it, as I do not want to miss a copy. I desire herewith to express my appreciation of your continued loyality to the Truth. I appreciate very much the space you devote to same, the large clear type and also the reprinting of our Dear Pastor's sermons which are ever meat in due season. May the blessings of the Lord which maketh rich, and he addeth no sorrow be yours continually. Knowing that you shall receive your reward in due time.

Respectfully,
MRS. G. KEUTZER.

ESTABLISHED 1872

The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 11. PITTSBURGH, PA., THURSDAY, FEBRUARY 15, 1917. FIVE CENTS A COPY

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SALARY RAISED AFTER ADELPHIA JOY PARTY

Silverware Dragged from a Hotel by an Employe and Paid for by the State. Books Doctored to Cover Up Rum ills--State Autos Used for Speed Tests.

Two state employes each earning a salary of $75 a month giving tips to the amount of $123.00 within 42 days; accompanying Auditor General Hon. Archibald W. Powell and a friend of his away on official business and surrentitiously dragging away from a hotel silverware for which the state later paid to the hotel-keeper $12.25 are some of the incidents and items stacked up for one of the early sessions of the Legislature Investigating committee. Where is there a state that has anything on Pennsylvania.

The remarkable feasts and joy parties cost the commonwealth $800 and the whirl of social enjoyments seemed to have been entered into with such indescribable joy that would make the average man dizzy.

The tips to bell hops, etc., were handed out so fast that none could offer censure for intimating that an automatic machine must have been required, of course, the gayety of the occasion could not be disturbed over every trivial incident to shell out silver tokens of appreciation.

Miss Lillian Fisher and Miss Bess Weller, of the Department of the Auditor General, on their return from Philadelphia to their duties in Auditor General Powell's office, were given an advance in salary from $75 to $100 a month each and both are continuing to draw the latter salary.

When Auditor General Powell was first confronted with the facts he claimed he had cut from the bill $123 which was regarded as a rum bill included in the original bill rendered by the Hotel Adelphia, Philadelphia. Later investigations indicate that Auditor General Powell did nothing of the kind as the state paid the run bill and the amount was $123 while the total bill is something near $800.

What the Auditor General of Pennsylvania, the Hon. Archibald Powell, did do, was to induce Mr. David Provan, managing director of the Adelphia Hotel, to eliminate the charge for cocktails, cigarettes and other party-makin's from the original bill and to substitute "Tips" in the sum of $123.

Imagine girl clerks earning only $75 a month handing up "Tips" to the amount of $123 within forty-two days!

On another occasion Miss Lillian Fisher and Miss Bess Weller, of the Department of the Auditor General, were away on official business with the Hon. Archibald W. Powell, the Auditor General and a friend of his.

The party stopped at an inn in Fulton county where one of the quartette stole silverware for "souvenirs."

The proprietor of the inn filed a protest and a claim with the State of Pennsylvania and the Department of the Auditor General remitted $12.25 to cover the cost of the stolen souvenirs.

Just what business the Auditor General of Pennsylvania had in Fulton county with these clerks of his department will be disclosed before the Legislative Investigating Committee.

Auditor General Powell has issued a statement in which he confesses that automobiles owned by the State are used for junkets and joy riding. The Auditor General now suggests these cars be plainly marked with a special tag bearing the inscription, "Pennsylvania State Car."

In his confession Auditor General Powell said: "Automobiles owned by the State have been extravagantly used by many officers and employes. At several times we have suggested it, and the plan has been recommended by the Economy and Efficiency Commission of which I am a member.

"Now that the Legislature is in session this can be accomplished easily by amending the automobile license act so as to provide for a special license tag marked 'Pennsylvania State Car' and the number. This should be issued for cars owned by the State, free, by the Highway Department."

Just why it should cost the State of Pennsylvania about $1800, plus salaries, to have stock transfer stamps counted in Philadelphia will be explained to the Legislative Investigating Committee by Miss Fisher and Miss Weller.

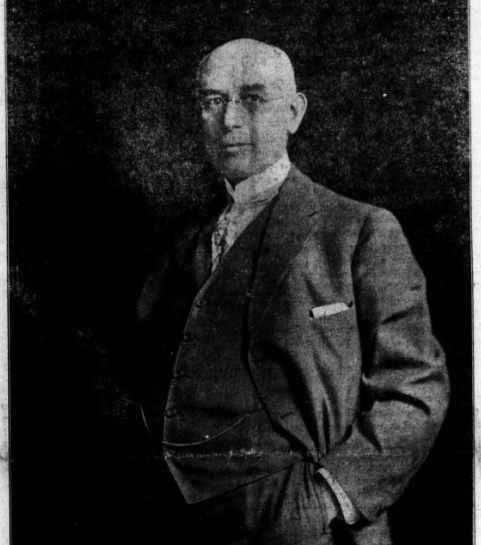
These attaches of the Department of the Auditor General's office were registered as guests at the Hotel Adelphia, Philadelphia, for a period of forty-two days. Their bill, paid by the State of Pennsylvania, totaled more than $1800.

In the list of items making up this total of $1800, it was stated in last week's issue, are charges for cocktails, cigarettes, theatre tickets, taxicabs, hairdressing manicuring and all of the other "fix-

(Continued on Eighth Page.)

WILLIAM PRICE.

Newsboy, Merchant, Banker, Philanthropist, whose friends want to make him the next Mayor of Pittsburgh.



WILL PRICE FOR MAYOR IS NOW THE BIG NOISE

Newsboy, Merchant, Banker, Philanthropist and Church Builder Being Pushed to the Front as Available Timber for Victory.

William Price alias Will Price, newsboy, merchant, banker, Methodist lawman, church benefactor and one of the most estimable characters in the greatest iron, steel and financial centers in the world is deliberately, willfully, wantingly, regardless of his potestations and reluctancy, being pushed forward as a candidate for Mayor of the city of Pittsburgh.

There are those who do not hesitate to say that Will Price will be a great factor in the race and while helping churches according to the hill ward ethics, does not altogether conform with the reputation of what is commonly referred to as the push in the down town wards, no candidate yet in the field will go to the bat with a better record and more enthusiastic rooters than Will Price. To the glory and everlasting honor of the newsboy candidate let it be said and written in letters of red that William Price—Will Price—newsboy, salesman, merchant, banker and philanthropist, will enlist a larger support in the hill district than any candidate that can be brought into the field, and with Price, the banker, newsboy and philanthropist, a real genuine sentiment will be brought into action that will make the politicians who barter and sell hill citizens, travel a faster pace than they have ever traveled and cause them to stack up a pile of wallets for action that will make the headquarters or place of seclusion look like a salt factory.

The amazing incident is how the name of Price appeals to the voting public and the name of Price promises to sweep the political plains like a prairie fire when once the public is made aware of the traffic conflict Price has waged in the battle for bread. From the humblest ranks he has lifted himself to the head of one of the most successful financial institutions and as president of the Diamond National bank he is regarded as one of the leading financiers in this great industrial center. His character stands out with exceptional force and business men will not be reluctant to follow the leadership of one who, like Price, has succeeded in climbing the ladder of commercial and financial success.

He has all the essential qualities that appeal to the voter, and his standing in the community make him a factor that must eventually be counted with. Only recently did he refuse an appointment at the hands of Mayor Joseph G. Armstrong. That appointment was to succeed the late Harry M. Landis, as City Treasurer, and that refusal is said to practically mean his selection as a candidate for Mayor of the City of Pittsburgh. There is no submerging the fact that the candidate for Mayor for the next approaching contest must be a man whose character cannot be impeached and he must be a man with sufficient ability to meet the requirements of a great city. Then, too, of late, the church has been regarded as an important factor and its influence will be exercised in the approaching contest "not its bigotry but its moral influence. Not Catholic against Protestant, but churchmen for purity and a better moral atmosphere. Men are not going to ally themselves against each other on denominational grounds while his satanic majesty is getting away with the eatings. Nay, the issues of a great municipality are more vital and men of intellect have a more important task to perform than to inject the church into factional politics. A man's church affiliations should be his spiritual barometer, indicating his moral attitude not against any particular individual or denomination, but as to his attitude when it becomes a question of the laxity of municipal morals. Violations of the law must be discountenanced; that which has a tendency to lower the effect or destroy the spiritual atmosphere of a community must not be tolerated. Thus a layman such as Will Price cannot fail to win favor in the estimation of practical businessmen and churchmen, too.

The friends of Mr. Price fully believe that he can win the Mayorality contest and that it was these men who persuaded Mr. Price to refuse to accept the appointment of City Treasurer which Mayor Armstrong so generously offered. That Mr. Price will have the support of Pittsburgh's leading citizens there is no doubt and there are men in the great industries who have had a special interest in Mr. Price since he was a struggling youth. Through his haberdashery he acquired the friendship of the leading financiers and business men and for years this friendship has lasted and besides he has stood by the newsboys in the Hill district and aided them in innumerable instances.

His name has a remarkable influence among the boys and when the word is given to begin the contest the newsboys who were once the leaders and those who are of voting age and still in the game will storm the Hill district and the downtown wards. His special interest in the churches will attract the churchmen, while the women will join in the campaign. Once let the philanthropies of this new Richmond be known it is said for him that a sentiment will develop into a genuine demand. The world loves a hero and Price's whole career is one heroic battle. The main support of a widowed mother, he fought his way up from the humblest calling until he stands as a beacon lighting the way to the unfortunates.

Those advancing his candidacy say he will take with the men in the mills, factories and shops; he appeals to them. He cannot fail to win favor with the clerks and those employed in the large stores. The war is clear, the public is awaiting the next move.

To the newsboy's candidacy the Methodists say:

Our nation is harvesting prosperity. Such times are likely to turn men from church doors. It is heartening and assuring to find many of God's stewards dealing squarely with their income. The law of the "Tithe" has found its revival in literature and prac-

(Continued on Page Five.)

GREAT PROSPERITY IN PITTSBURGH DISTRICT

All Plants Loaded With Orders--For Want of Cars Fuel Climbing in Price--Everybody Ready to Respond to President's Call.

The great industries in the Pittsburgh district are all working double and tripple shifts and every railroad is over-burdened with orders while there is a general scarcity of men to be found everywhere.

The spirit of war in the atmosphere, and while every plant has been running over one hundred per cent capacity, the recent war scare has been responsible for additional orders, but these canot be filled until those already booked are out of the way, and the indications are the present booking will not be ready for shipment until sometime next year.

The Carnegie Steel Company as well as the National Tube Company, the Edgar Thompson Steel Works, the Duquesne Works, the Crucible Steel Company, Jones & Laughlins, A. M. Byers and all the subsiderary plants of the United States Steel Company, the Pressed Steel Car Company and almost innumerable concerns that are important factors in the industrial world are so loaded down with orders that the situation is more than critical.

For many months all the great plants have been busy with shell orders and the great Westinghouse interests have done some remarkable things in meeting the contingencies, but all the plants have suffered more or less for the want of fuel. The gas companies have done their utmost to supply the demands, but they have failed and many of them are urging the manufacturers and large consumers to use coal, the gas companies preferring to use their supply for the homes rather than big plants. The rate for the manufacturing concerns have been about 15 cents per thousand cubic feet, while domestic consumers are paying 30 cents. The latter price is not exhorbitant for the convenience and when compared to the present prices for coal the gas is reasonable. The scarcity of cars to deliver the coal has sent the prices up to $7.00 and more. The uncertainty of coal or coke is a problem with which the consumer must wrestle. No matter at what price orders are taken the problem is to get the coal. The operators cannot get the cars and when cars are secured the mine owner is in the air for men to operate the mines.

No matter how pressed the plants or the nature of the orders, one thing is certain that if war is declared the government will have first call and that all demands will be secondary to the requirements of the nation. There will be no necessity for an enforcement of this through legislation, nor will the government be required to confiscate property for there is such a patriotic spirit prevailing that every merchant, manufacturer, banker, financier, employer of labor and citizen is ready to sacrifice everything for the flag.

President Wilson has been assailed for his "watchful waiting" and the general expression is that had Roosevelt been President of the United States there would have been no trifling, the sinking of the Lucitannia would have sufficed and the orders would have gone out while Bill would have been giving the proper "call." There would have been nothing to it, the enthusiastic citizen declares, with Roosevelt in the executive mansion the war would have long been over—here. President Wilson has taken the abuse of the citizens for his tardiness and his dilatory tactics; he has been denounced for trifling and submitting to what the people call snubbery and insults. This has served to bring to him, when he "called" the Kaiser for the last "ruthless" war declaration, the entire nation and today the American people stand by Wilson and are ready to respond at a moments notice. This spirit grips every nationality and the German citizen is as loyal as any other. The stand is for the flag, and any attempt to even reflect upon it brings every true American to his feet instantly. Only a word from the President—that he is through, that the time is now for action, a nation will then rise to its feet. Every mill, shop, factory, mine, will then turn its attention to American interests and American welfare. All material will be made for the government for home consumption until the nation's needs are supplied. There is no question about the ability of our own industries to supply the needs of the government. If extensions are necesary they can be lifted on short notice and the American genius is equal to any demand.

Old necessity, it is claimed, can be drafted into action and great battleships through the wand of American ingenuity can be lifted into existence. The sweep of the wand three times; then shells, guns, and munitions of warfare will pour forth with indescribable rapidity while recruting stations that are already crowded must be increased in numbers or fields used for assembling the great armies who are only waiting the "call."

In the meantime every plant is busy and every store is crowded while men and women are needed in every office, and every store, Shops, factories and mines are looking for men.

(Continued on Page Seven.)

The World's Heart-Cravings and Wnat Will Satisfy Them

Pastor C. T. Russell spoke at Bible House chapel, Allegheny, Sunday, April 2, 1905, at 3 p. m., taking for his text a part of our Lord's last recorded general prayer, "Sanctify them through thy truth; thy word is truth."—John 17:17.

Although the Scriptures teach that our race six thousand years ago, in its representative, Father Adam, by disobedience fell from fellowship with God, and that the result has been degeneracy, mental, moral, and physical, they do not teach, as many of us were taught, man's total depravity. To fall from divine favor under the curse of death, to thus lose the perfection of the divine image, is one thing, and to lose every trace of the divine image and thus to be totally depraved is a very different matter. Everyone not prejudiced by a false theory will surely admit some good traits, occasionally admirable qualities, in nearly every race under the sun. These, we hold, are elements of the original character likeness of God possessed by Father Adam and not obliterated by the six thousand years of degrading experiences resulting from the fall and from alienation from God.

The apostle calls this to our attention when speaking of certain heathen, he declared that they were "feeling after God, if happily they might find him." The implication is that even in the fallen and depraved condition of the heart there is a dissatisfaction, a lack of ease, a restless feeling and longing desire to be something better than we are, to have the nobler elements of our being in close touch with our Creator, and to render to him the obedience of righteousness which to some extent is instinctly recognized as his due. But, as the apostle intimates, there is a difficulty, a blindness; they can not see the Lord with the eyes of understanding, they can not hear distinctly his voice—hence their feeling after him.

Wherever such an inclination is found, wherever there is a hungering and thirsting after righteousness and feeling after God and desire for relationship to and fellowship with him, there we may be sure is a heart of good soil which some time will produce good fruitage. All that such hearts lack is the plowing and harrowing, the sowing of the proper seed, and the proper showers of refreshing from the presence of the Lord, to bring forth much fruit. And the blessings to the world in general are promised at the second coming of Christ, as the apostle declares. "Times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

MANY PARTIALLY ENLIGHTENED.

The Lord through the prophets differentiates between darkness and gross darkness, and calls the condition of the heathen gross darkness and the condition of the remainder of the world darkness. He says, "Darkness covers the earth and gross darkness the heathen." How thankful we should be who live in civilized lands that we are freed from the gross darkness and gross superstition of heathendom, but none who are right minded are satisfied with present conditions. Though glad that we are free from the gross darkness we are still dissatisfied and desire the light. More light! And the Lord has more light for us in proportion to our readiness to receive it upon his conditions—thorough faith in his Son, faith in his plan centered in that Son's death and resurrection.

Looking over Christendom, so called, we find that a belief in a God is general and a belief in Jesus Christ as his Son is general. The life and works of Jesus have, by their manifestations of love and mercy, helped to clear from the darkened imaginations of mankind much of their latent fear and dread of the Almighty—have helped to manifest the true God in his true character to many—and yet how few have any proper knowledge of the true God. The majority of Christendom have before their mind's eye a God that is proud, arrogant, severe, unsympathetic, and dreadful because of his Almighty power. They know not and therefore can not worship in spirit and in truth the true God, the very essence of whose character is love. We do not say that the God of love is without other characteristics—wisdom, justice, power—but we do hold that according to the Scriptures all of these divine qualities are co-ordinate and co-operative, in full harmony with each other, so that while justice is the foundation of the divine throne, love is the crown of the divine character, and wisdom and power co-operative in carrying forward what love has designed and justice has approved.

Only a few in darkened heathendom and fewer in less darkened Christendom, are feeling after God with earnestness, with zeal with a determination to do all they can to have fellowship with him, walking in his ways. Their feeling after the Lord is rather of a stealthy kind, one element of their being drawing them closer to him while other elements draw them away from him, assuring them that to find the Lord would be to find curtailments of sinful pleasures and unrighteous ambitions. Hence there is in nearly every human heart this double sentiment, one toward the Lord and the other away from him. The latter usually predominates in its influence over the life—in such a degree, at least, as to hinder the great mass from an earnest quest for fellowship divine.

KNOWING GOD MEANS LIFE ETERNAL.

Our Lord in one of his prayers declared that to know the Father signifies that one has passed from death unto life, is in relationship with the Father and has life eternal. (John 17:3.) From this we may see that comparatively few even in Christian lands have really passed from death unto life, have really become children of God, who may now consider God as their heavenly Father and love and trust him accordingly. And this agrees with the Scriptural declaration that the whole number of the Lord's faithful in this present Gospel age is a "little flock"—composed of not many great, not many wise, not many noble, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom.

But how comes it that with every element of their natures crying out for fellowship with God as the only thing that will satisfy their heart longings, the majority of mankind do not come to the Lord? We answer that the difficulty lies in the attractions of this world. Notwithstanding the misery, the suffering, the sorrow, and the fact that present things are recognized as transitory, fleeting, they have an attraction for the human heart that is stronger than the attraction which the Lord presents. This is so for two reasons:

(1) What the Lord presents is all faith, all of mentality, not of sight, not of physical experience. On the contrary, all the world presents is all actual, all tangible, and hence appeals more strongly.

(2) Sin has taken such a hold upon human nature,. has so bent and warped and twisted every passion and desire, and is so entrenched, that the higher elements of human nature are powerless as respects the control of life. Indeed until the heart comes into relationship to the Lord and obtains from him new hopes, ambition, etc., it sees nothing else of comfort and pleasure in life than the gratification of the earthly ambitions, and pleasures, even though it recognizes that their gratification is usually associated with a violation of the divine law—sin. We can not wonder if under these conditions comparatively few become wholly the Lord's, presenting to him their wills, their all in all.

THE HOPE FOR THESE.

While recognizing every good trait displayed by the world, heathendom as well as Christendom, while giving all credit of having traces of the original divine likeness still unoberliterated, we can not concede that even the mass of Christendom have secured such a relationship to Christ as under the terms of the Gospel would signify their salvation. Actually the masses of Christendom are not better prepared at heart than the masses of heathendom; they merely have a little more light, and have this because they were born under more favorable conditions. Their devotion to righteousness is probably on the whole little greater than that of the masses of heathendom. They do not come up to the divine standards as set forth in the Gospel.

Although they have what might be termed a faith respecting Jesus and his death, a faith that tentatively admits that probably Jusus lived and died, that probably he was a great teacher, that probably his teachings have been a blessing to the world, and that probably any future salvation is somehow or other associated with him. But that is not the faith nor the obedience which the Scripture require—that is rather the degree of faith which the devils have, as the Bible again declares. "Devils also believe and tremble."

The number is small of those who through faith and obedience have accepted the Lord, his mercies, his promises and his instructions. These alone have the Son in the sense that our Lord declared, "He that hath the Son hath life, he that hath not the Son shall not see life." These alone are seeking to walk not after the flesh but after the spirit in their daily course of life. These alone have set their affections on things above and not on the things of the earth. These alone have the spirit of adoption, and consequently these alone can in sincerity and intelligently address the Almighty as their Father and realize themselves to be obedient children, not fashioning themselves according to their former lusts and desires of the flesh, but in accordance with the divine will as expressed in the divine Word.

If, then, the number receiving Christ is so small, and if the Spirit of the world and power of wrong and sin are so strong with the majority, what hope is there for their salvation ever? We answer that the hope lies in the great promise of God's Word, that after the election of the Church class under present unfavorable conditions—which attract only those who can walk by faith and not by sight—a reign of righteousness will be introduced into the world by the Father through the Son and the elect Church glorified as spirit beings. These, called the Kingdom of God will restrain the present powers of evil, scatter the darkness of Christendom and the gross darkness of heathendom, and cause the Son of Righteousness to shine over all the earth with healing and restitution in his beams. Social conditions will then be totally changed, and the organs of ambition and avarice natural to mankind will be appealed to and operated only in connection with the proper objects and in a proper manner.

The true light will then shine and dispel the fear which now hinders so many from coming to the Lord. Every sin will then receive a prompt rebuke and chastisement, and every effort for righteousness will be blessed and rewarded. Under those favorable conditions may we not reasonably hope that all who have any craving after God and righteousness will be delivered both from the powers of darkness and of sin which now restrain, and be enabled to see the Lord with the eyes of their understanding, to hear and obey him with their hearts, and to thus come into fellowship with hte Lord and to really know him whom to know is life eternal? Is it any wonder, then, that our Father instructed us to pray, "Thy Kingdom come, thy will be done in earth as it is done in heaven?" Is it any wonder that all the apostles and prophets looked down to the second coming of Christ as the grand day of earthly release from the thraldom of sin and death.

ADVANTAGES OF THE NARROW WAY.

Few have sufficient trust of heart in the Lord to appreciate the teachings of his Word respecting the advantage of the narrow way which Jesus trod, and in which he has invited all that would be his disciples and associates with him in the Kingdom to follow him. And even those who have some ear to hear and whose eyes of understanding have to some degree been opened are hindered by the great Adversary, and scared off, as it were, from a proper investigation. Ignorance, fear, superstition are the lashes of the whip by which he drives those whom he would into the slavery of sin and death. He thus also deters some who have really found the Lord and pledged themselve to be his disciples—he hinders these Lord from making progress in the knowledge and love of God. He has succeeded in weaving into every creed of Christendom a sufficient amount of error to make it a bondage and restraint hindering further growth in grace and knowledge. It, therefore, behooves all who see the situation—who recognize that there are brethren under restraint, who need to be brought to a clearer appreciation of divine things—to bestir themselves and thus to show their love for the Lord, their love for the Truth and their love for the brethren.

They fear to cut loose from the ways of sin, from its joys and pleasures, hopes and ambitions, and to enter the narrow way lest the latter should be devoid of pleasures and comforts and joys. They know that grace sufficient is promised to all that enter the narrow way, but their faith is not strong enough to grasp the promise and to follow it. Let us bestir ourselves to make known to others the joys of the Lord—the joys of the narrow way. Let us realize this day by day as we make progress in the footsteps of Jesus; let us realize his presence with us, the joys of his forgiving love, the comfort and strength we have through him as our Counsellor and Guide. Let us have the realization that he who is for us is far stronger than all that be against us, that the promise for the present life is that all things shall be overruled for our good; and let us appreciate to ourselves the exceeding great and precious promises that pertain to the everlasting future of glory, honor, immortality, joint-heirship with our Lord in the Kingdom and the privilege of association with him in the great uplift that is to come to the world in general.

As we learn to appreciate these things we make more rapid progress, growing in grace, growing in knowledge and growing in love toward the Lord and the brethren, toward the Truth, toward our friends and neighbors—yea, toward the world and even toward our enemies. Let us learn to tell the story of our blessing so wisely and so well that all of our friends and our neighbors who have proper eyes to see and ears to hear and hearts to appreciate will receive a blessing through our daily ministries—that we may be indeed living epistles of the Gospel, known and read by all with whom we have contact.

TRUTH ALONE SANCTIFIES.

Our belief in the Lord Jesus as our Redemer is laid down in the Scriptures as the first step toward God, but not less explicitly do they teach that the second step is a full santification of the heart—a full setting apart of our will to follow the lamb whithersoever he goeth. All who have attempted to walk in this way have found it a difficult one at first, and wise have those been who, finding the difficulties, have appealed to the Lord in prayer and who have hearkened to his Word, the Scriptures, for his answer. The majority have not done this, but have been inclined to lean rather to their own understanding, and, while not disloyal at heart to the Lord, they have been ruled rather by their own wisdom. Hence the majority of those who have entered the narrow way have made little progress have remained very close to the entrance, and have required the Lord's hand of chastisement and discipline to move them along. The better way, the way set forth in the Scriptures, the way mentioned in our text, is the sanctification of the heart and the life produced by the Truth.

The general endeavor seems to have been to produce santification by fear, superstition, etc., but this is a failure. It may produce what men call sanctification, but not what the Lord desires or will approve and reward with the Kingdom blessing. Sanctification does not mean perfection in every thought, word and act of life—it does not mean the pharisaical and hypocritical pretensions to such perfection. It does mean, perfection of intention—so far as possible the bringing of our thoughts and words and deeds into accord with that perfect intention; realizing the while that we are attempting the impossible because of the imperfection of the flesh, but that God's arrangement with the sanctified in Christ Jesus is that, because of the right intention and endeavor, all the results shall be reckoned as though they were fully up to the intentions. How gracious a provision this is! How well adapted to the various degrees of imperfection amongst the Lord's sanctified "little flock."

In our text the Lord indicates the proper, yea, the only means of attaining the sanctification which is pleasing to him—"Sanctify them through thy Truth; thy word is Truth." Whoever, therefore, has the desire of heart to approach the Lord step by step, and to attain a full sanctification or setting apart of himself to do the Lord's will in every particular, should give earnest heed to the Truth, should realize that he will reach his goal only by conforming to the Truth. There are various truths on various subjects, and while a love of the truth in general is commendable and implies an honesty of heart and purpose and is of great assistance in attaining the approved sanctification, nevertheless there is just one particular line of truth which has in it the sanctifying power.

Truth on the subject of mathematics or geology or astronomy will not sanctify. One of the best evidences on this line is the fact that there are many men, able scholars in these various sciences, who, instead of being lead nearer to the Lord and into a fuller and fuller consecreation to him, as we might expect, have as a matter of fact gone further and further from the Lord as they have progressed in these various sciences. When we think on the words of the Psalmist, "Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard," we might suppose that astronomers, studying the mighty works of God, delving into that great science or field of truth, would be sanctified by their experiences; but we find, on the contrary, nearly all of them evolutionists, and many of them out-and-out professed infidels. It is the heart which seeks first the Lord and his righteousness, fellowship and oneness with him, that is prepared to appreciate the divine handiwork in nature and to ascribe it to its proper source. Our Lord settled the matter a sto what truth would sanctify, saying:

THY WORD IS TRUTH.

Well did the prophet write, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The reverence of the Lord is clean, enduring forever; the decisions of the Lord are true and righteous altogether."—Psa. 19:7-9.

(Continued on Second Page.)

Gould, Canada, Jan. 28.

I am sorry I have not looked after my paper sooner. I see I am away past my time with your valuable paper. I say valuable for the Truth contained therein. I look for the Tribune as I would for an esteemed friend. I cannot say that I know much about exposing the fake systems, as I do not look at that section of the paper, but I do love to read the letters from the Truth friends and above all the sermons of our dear departed brother. May the good work go on and may each be more faithful and may we all have more of the spirit set forth in the letter written by Bro. J. H. Blackmore.

Yours in His name,
MRS. D. B. MacAULAY.

Martinsburg, W. Va., Jan. 29.

Inclosed herein you will find my check to pay one year's subscription to your paper.

I am a great admirer of the doctrine of the late Chas. T. Russell, and live so much to read the sermons as delivered by him and printed in your paper.

Very respectfully yours
T. T. LEMEN.

Indianapolis, Ind., Jan. 24th.

For several years I have subscribed for the National Labor Tribune through The Watch Tower Bible and Tract Society, in order to get Pastor Russell's sermons. I am also very much interested in all the religious features in your paper. Brother J. A. Oppey's writtings are very good especially "The United States in Prophecy" was interesting to me, for I read and studied it four times and am saving the paper for future reference. I hope we will hear of Brother J. A. Oppy soon again.

Enclosed please find two dollars in money order, one dollar is for my subscription of the Tribune for 1917, and the other dollar is for the "Help other" fund.

May the Lord bless you for publishing the truth.

Yours Truly,
A. H. RELLER

East Longmeadow, Mass., Jan. 28.

Enclosed, you will please find a money order, that will be to renew my term of the second year.

I find in the National Labor Tribune, a paper that stands for all that is Truth, and my prayer will be to God for blessings to the editor to continue this lovely work. Sure to see in every paper a Pastor Russell sermon.

I remain yours in the Truth,
NICK CREANZA.

Miracle Egg Displacer Reduces Expense.

Until April we'll mail friends equivalent of 15 dozen eggs for only $1.50. Keeps indefinitely. Standard Supply Company, Reading, Pa.

WATCH FOBS.

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BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c. in rich sepia tone. Enlargements. 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

THE "ALL FILM" WITNESS

The Divine Plan in "All Film" as proposed by th Directors of the MENA FILM CO., has met with a very hearty response from the friends. This co-operation is encouraging in the raising of sufficient funds to carry out the plan of producing an exceptionally high class seven-reel feature story elucidating the Creation, Temptation, Fall, Redemption and Restitution of man.

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The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY VI.

OUR LORD'S RETURN—ITS OBJECT, THE RESTITUTION OF ALL THINGS.

Our Lord's Second Advent Personal and Pre-Millennial.—Its Relationship to the First Advent.—The Selection of the Church and the Conversion of the world.—Election and free grace.—Prisoners of Hope.—Prophetic Testimony Regarding Restitution.—Our Lord's Return Manifestly the Hope of the Church and the World.

"And He shall send Jesus Christ, which (who) before was preached unto you; whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20;21.

That our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures. True, Jesus said, "Lo, I am with you alway, even unto the end of the age." (Mat. 28:20), and by his spirit and by his Word he has been with the Church continually, guiding, directing, comforting and sustaining his saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of his constant care and love, yet she longs for his promised return; for, when he said, "If I go, I will come again" (John 14:3), he certainly referred to a second personal coming.

Some think he referred to the descent of the Holy Spirit at Pentecost; others, to the destruction of Jerusalem, etc.; but these apparently overlook the fact in the last book of the Bible, written some sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, he that was dead and is alive speaks of the event as yet future, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies, "Even so, come, Lord Jesus." Rev. 22:12, 20.

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declares the reverse of their expectation: that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1-4); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (Verse 13.) They forget the Master's special warning to his little flock: "Take heed to yourselves lest that day come upon you unawares, for as a snare shall it come on all them (not taking heed) that dwell on the face of the whole earth." (Luke 21:34,35.) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but set the time of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millenial age be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task, the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole, these will all be found to favor the opposite view, viz.: that Christ comes before the conversion of the world; that the Church is now being tried, and that the reward promised the over-comers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the the world and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the over-comers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promise:—"To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21.) And they lived and reigned with Christ a thousand years."—Rev. 20:4.

There are two texts chiefly relied upon by those who claim that the Lord will not come until after the Millennium, to which we would here call attention. One is, "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) They claim this as having reference to the conversion of the world before the end of the gospel age. But witnessing to the world does not imply the conversion of the world. The text says nothing about how the testimony will be received. This witness has already been given. In 1861 the reports of the Bible Societies shoewd that the Gospel had been published in every language of earth, though not all of earth's millions had received it. No, not one half of the sixteen hundred millions living have ever heard of the name of Jesus. Yet the condition of the text is fulfilled; the gospel has been preached in all the world for a witness—to every nation.

The Apostles (Acts 15:14) tells that the main object of the gospel in the present age is "to take out a people" for Christ's name—the avercoming Church, which, at his second advent, will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

The other text is, "Sit thou on my right hand, until I make thine enemies thy footstool." (Psa. 110:1.) The vague, indefinite idea regarding this text seems to be that Christ sits on a material throne somewhere in the heavens until the work of subduing all things is accomplished for him through the Church, and that then he comes to reign. This is a misconception. The throne of God referred to is not a material one, but refers to his supreme authority and rulership; and the Lord Jesus has been exalted to a share that rulership. Paul declares, "God hath highly exalted him (Jesus) and given him a name above every name." He hath given him authority above every other, next to the Father. If Christ sits upon a material throne until his enemies are made his footstool (all subdued), then of course he cannot come until all things are subdued. But if "right hand" in this text refers, not to a fixed locality and bench, but, as we claim, to power, authority, rulership, it follows that the text under consideration would in no wise conflict with the other scripture which teaches that he comes to "subdue all things unto himself" (Phil. 3:21), by virtue of the power vested in him. To illustrate: Emperor William is on the throne of Germany, we say, yet we do not refer to the royal bench, and as a matter of fact he seldom occupies it. When we say that he is on the throne, we mean that he rules Germany. Right hand signifies the chief place, position of excellence or favor, next to the chief ruler. Thus Prince Bismarckwas exalted or seated at the right hand of power, by the German Emperor; and Joseph was at the right hand of Pharaoh in the kingdom of Egypt—not literally, but after the customary figure of speech. Jesus' words to Caiaphas agree with this thought: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:64.) He will be on the right hand when coming, and will remain on the right hand during the Millennial age, and forever.

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to redeem men; and that of the second is to restore, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's wife," who, to be accounted worthy of such honor, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostles at first expected. (Acts 1:6.) But God had provided "some better things for us"—the Christian Church (Heb. 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these nineteen centuries.

This period between the first and second advents, between the ransom for all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say rather that had Jehovah not purposed the selection of the "little flock," "the body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but the one. For God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint-heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was provided longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth—in the heaven—during all the intervening time from his ascension to the beginning of the times of restitution, or the Millennial age—"whom the heaven must retain until the times of restitution of all things," etc. (Acts 3:21.) Since the Scriptures thsu teach that the object of our Lord's second advent is the restitution of all things, and that at the time of his appearing the nations are so far from being converted as to be angry (Rev. 11:18) and in opposition, it must be admitted either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world for a witness, and to prepare herself under divine direction for her great future work. God has not yet by any means exhausted his power for the world's conversion. Nay, more: he has not yet even attempted the world's conversion.

This may seem a strange statement to some, but let such reflect that if God has attempted such a work he has signally failed; for, as we have seen, only a small fraction of earth's billions have ever intelligently heard of the only name whereby they must be saved. We have only forcibly stated the views and teachings of some of the leading sects—Baptists, Presbyterians and others—viz., that God is electing or selecting out of the world a "little flock," a Church. They believe that God will do no more than choose this Church, while we find the Scriptures teachings a futher step in the divine plan—a Restitution for the world, to be accomplished through the elect Church, when completed and glorified. The "little flock," the overcomers, of this Gospel age, are only the body of "The Seed" in or by whom all the tammes of the earth are to be blessed.

Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in the thing whereto it was sent. (Isa. 55:11.) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not been sent on that mission.

(To be Continued.)

The World's Heart-Cravings, Etc

(Continued from Page Three)

The mistake of some people is to suppose that to have a Bible in their possession is to have the Truth in their possession. A great mistake! The Bible is not the Truth; it is merely the expression of the Truth. Whoever would have the Truth must get it through the Word directly or indirectly, but the Truth is the spirit of the Word—its meaning, its intention, its real essence. In proportion to his lack of the Truth must be his lack of the necessary power of God provided for his sanctification. If all Christians could realize this what a searching of the Scriptures there would be! What an endeavor to get at their real spiritual essence or meaning on the part of those who are hungering and thirsting after righteousness, who are seeking to be more and more at one with God!

This matter of importance of sanctification and the necessity for the Truth as the sanctifying power is generally overlooked by Christian people, with the result that few are sanctified and few have much knowledge of the Word, even amongst those who are sincere Christians and esteemed to be advance Christians. The majority know little if anything more than mere justification—the first step in the Christian way. This is one of the reasons why revival movements run a rapid course and leave little fruitage that could be found a year later. Indeed, in many instances those brought to a measure of repentance for sin and of acceptance of the Lord and then fall away into sin are in a worse condition, more difficult to be reached by the Truth than if they had not had their conversion experienced. Our Lord referred to people of this kind at his first advent, when he said to some, "Ye compass sea and land to make a proselyte—a convert to Judaism—and when he is made he is two-fold more a child of destruction than he was before."—Matt. 23:15.

LET US HAVE TRUE CONVERSIONS.

Let us have all the conversions possible, but let us have them along the right lines that will do people good—permanent good, everlasting good. Let us not only start people in the way of righteousness but let us give them, as the Lord directed, first the milk of the Word, and afterwards its strong meat of doctrines and of righteousness, which will then develope them as children of God, fruit-bearers, followers of the Lamb. The usual course is that as soon as anyone has confessed his obedience to him, to say to such an one, "Now you are saved; you are all right; go out now and convert others." We believe, of course, that activity in Christian service is amongst the best methods of Christian development; but to thrust out a new born babe in Christ without instruction, without being fed upon the milk of the Word, without growing thereby to the use of the strong meat of its doctrines and appreciation of the divine plan, manifests a total misunderstanding of the object and purpose of this Gospel age. Such a mistake is a result of the error that for so long has chocked everything good in Christian thought and endeavor, namely, the doctrine of eternal torment.

The appeal to the new convert is on a wrong basis, a false basis, which misrepresents the divine character in toto, and when he accepts of Christ he is instructed that now it is his duty to pull others out of eternal torment. Very soon, when the excitement passes away, reason asserts itself, and the man or woman, in spite of all the teachings he has received all his life, can not really believe in an eternity of torture, nor that he escaped such a penalty, nor that others are in danger of it; and in proportion as he is sincere, in the same proportion he will desist in his efforts to mislead others by preaching any such false statement of the Gospel. What, then, shall he do? On inquiring and finding nothing else to do he ceases all such activities and becomes starved, because there is no proper arrangement for his sustenance through the milk and meat of the Word. Very soon he is drawn into the activities of business or the home or pleasure or what not, and religion, while still respected, has no particular power in such a heart. The conversion never reached the sanctification stage, and was therefore a failure as respects the divine call of this Gospel age.

AID FOR BABIES IN CHRIST.

The assistance which should be rendered to the new converts who have accepted Christ as their Redeemer, and are trusting in him for forgiveness of sins and seeking to walk contrary to sin in the paths of righteousness, is to bring to them the word of God's grace, instructing them why and how they are no longer sinners but accepted in the Beloved One, in what sense their sins were laid on Jesus, and his robe of righteousness imputed to them as a covering for their weakness and imperfections, past, present, and to come. They should be shown clearly and distinctively how and in what sense Christ was a ransom for sinners, how and in what sense he paid the penalty for our sins, and how God is willing to accept all who are trusting to him for forgiveness and who consecrate their lives fully to him.

By that time the willing and obedient would be ready to inquire, What shall we do that we may work the works of God? How can we serve our Lord and Savior? In what manner can we use the remainder of our lives in his service and to his praise? Then will come the opportunity of answering these questions in the words of the apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, holy, acceptable to God, your reasonable service." Those thus instructed, who are of appreciating hearts, will answer in the words of the apostle, "The love of Christ constraineth us, because we thus judge . . . that we should not henceforth live unto ourselves but unto him who has died for us".—II Cor. 5:14.

Those who during the gospel age have thus consecrated themselves wholly to the Lord, have been begotten of the Holy Spirit as "New Creatures."

Henceforth they are reckoned as embryo spirit beings, whose development must progress throughout the remainder of life under the care and discipline and assistance of the Lord, to be perfected in the first resurrection. Their consecration, then, it will be seen, is not the end of the matter either, but merely the taking of the second step, the raising to the proper level on which they may progress along the narrow way, enduring hardness as good soldiers, fighting the good fight of faith, laying hold on eternal life, growing in grace and knowledge and love and becoming more and more the character-likeness of the Lord Jesus and thus of the Father himself. . . . .

Every step of this journey in this narrow way toward the heavenly city, toward the perfection of the first resurrection, requires the meat in due season from the Word of Truth and grace—requires study of the Word and growing knowledge and appreciation of the divine plan. Nor is this schooling an unpleasant one, but quite the contrary; the rich unfolding of the divine plan and Word to those thus sanctified by the Truth and being taught of God is a rich and continual feast. They have joys of the heart and mind and of communion with the Lord which the world knoweth not.

Those of you, brethren, who have not yet taken these steps, be persuaded that they are a reasonable service, and, entered into in a right spirit, are joyful service, for as the Master himself said, "My yoke is easy and my burden is light." However hard or difficult they seem to others the Lord's grace supplied with them enables those who are his to triumph in all these things.

You, brethren, who have taken these steps, who have received the Truth in sanctifying power, and who are rejoicing in the Lord's favors and blessings and instruction in righteousness—who know the favor of your Lord and rejoice more and more, and tell the good tidings to others to their comfort, edification and joy and to your own strengthening and upbuilding, while you continue to pass along the narrow way to the heavenly city, see that all your efforts with others, all your endeavors to assist them, shall be along these lines in harmony with the Master's Word—seek to produce in others what you yourself have enjoyed of the sanctification which is of the Truth and which affects and influences all the affairs of life, which gives us as full joy as is possible to be ours under present conditions, and the assurance that by and by the joy shall be full and everlasting.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$89.00
Amount received	5.50
Total	$94.50
Paid out	$98.00

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

PASTOR RUSSELL'S AUTOBIOGRAPHY.

"The usual custom is to begin with the brightest side of a man's life and leave the faults to be discovered afterwards. It is dishonest and does not answer. Of all literary sins, Carlyle himself detested most a false biography. Faults frankly acknowledged are frankly forgiven. Faults concealed work always like poison. Burns' offences were made no secret. They are now forgotten, and Burns stands without a shadow on him, the idol of his countrymen. Byron's diary was destroyed, and he remains, and will remain with a stain of suspicion about him, which continues to revive, and will never be wholly obliterated. The truth will make you free, in biography as in everything. Falsehood and concealment are a great man's worst enemy."

If this statement of James Anthony Froude be true, then Russell will never lose anything through concealment, for his domestic life has been aired in the courts. He could have prevented this if he had chosen—but not without sacrificing principle. His business methods have likewise been aired in the famous libel suit against the Brooklyn Eagle. Had he and desire to conceal, or any fear that his methods are other than proper, he would not have entered suit. His estimate of the average man is too high, for he was surprised by the jury when he lost the case. Like Beecher, he faced the world again undaunted, and both have proven the adage, "Defeat is only for those who accept it." His supposed faults and shortcomings have been published broadcast throughout Christendom by those reputed to represent the highest conscientiousness of society. Judging from the host of enemies recording his failings from without and those in comparative obscurity—nothing will be omitted. Many that have lived close to him have defected from his course with sufficient enmity to induce them to record the reasons for their opposition. Adamson, Zech, McPhail, the Hennings and the Williamsons, all talented; his talented sister now in seclusion with something under way to be entitled "My Brother"; his wife not less gifted still in the arena, and intensely interested, and along with the others may be heard from again; all the powers of darkness enlisted against him. Was ever a mortal more highly honored? From all the rubbish supplied by his enemies, from those who have been associated with him, and those on the outside, will the man arise some day in his proper proportions by some gifted biography?

If the accusation of the enemies of Russell were true,—if he lived the life his most bitter enemies picture, for senility means decreptitude, when brought on by a neglectful or otherwise vicious life, then to all known laws of nature he would be positively ugly; for is not expression the feature in the making?—and the features at rest form the countenance? Where can we find a head that is more majestic and a face that is more admirable, more delicate and refined than that of Pastor Russell? Can you not read his biography there? and his autobiography at that? The worst that can be said against him is that at times there can be detected a frown on his brow, brought on by the constant use of his reflective faculties. The fact is the Christian countenance, deportment, and life should be the living poetry of God, which can be read by those who observe them—in the words of Pastor Russell.

"All are familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the Apostles—St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the Epistle of Christ. St. Paul tells us that it was written in his day. He describes the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the Epistle. Here are his words: 'Ye are manifestly declared to be the Epistle of Christ, ministered by us, writen not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.' How beautiful and poetical is the thought here expressed? It is in line with the Apostles statement elsewhere. 'We are God's workmanship. Wherever there is a true Christian—not merely spirit-begotten, but spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love—we have evidence of God at work in him to will and to do His good pleasure, not arbitrarily, but in co-operation with the will of the individual—showing forth the praises of Him who called us out of darkness into His marvelous light."

The biograph of men can therefore be deducted from their faces and deportment, as well as from their work, letters and life. The human body is the autobiography of the soul. Anyone with even a smattering of knowledge of the sciences of Phrenology and Physiognomy can understand this; the one deals with the head, its shape, the quality and quanity of brain and estimate the latent powers; the other deals with the face and body which indicate the mind (Physhology) or what you have made of your natural endowments. Your face tells what you are—the human body is an automatic recording machine; all your hopes, fears and ambitions are recorded on your face and may be read as readily as your deportment and actions, as though your biography was in your journals. God has given you one face and in its perfection is a compendium of all the physical beauty in the world, and you record another upon it and this is a reflection of you.

No matter how deformed by nature the character will shine out through the face, and is the final test for true beauty. The old and wrinkled face of one that has lived a useful and honest life has its biography recorded there; deformity serves as a beauty spot and enhances the sweet smiles that emanate from the eyes, the windows of the soul, and flow like music in all directions through the dry wrinkles, like little rivulets of water, until they light up the whole face into a sweet and pleasing countenance. Resignation and repose are the basis of a beautiful face in old age, which is the reward of a useful and well spent life—especially in the service of God and his people. "A hoary head is a crown of glory of glory if it be spent in righteousness", said Solomon. It was Ralzac who wrote: "Conviction brings a silent undefinable beauty into the faces made of the commonest clay; the face of the devout worshiper glows, even as the glory of a noble love shines like a sort of light from a woman's face."

Your first impression of a strange face is the most interesting, for the reason that it is not baised by previous acquaintance. The writer's impression at first glance upon Russell's face in 1896 suggested that of Abraham Lincoln, particularly in the profile, both protruding considerably in the region of the nose, indicating their remarkably strong personalities. The slight elevation of the horizontal position of Russell's "Grecian" nose indicates his "Inquisitiveness" and this is manifested in his disposition to pry open the box of seclusion wherein are tucked the creeds of orthodoxy by the clergy who are ashamed of them. On a closer scrutiny of Russell's face, revealing his fine and delicate features interwoven with the prominent contours, the impression of Lincoln disappeared, for there is a marked contrast between the two men in this respect. Those who supplied us with a likeness of Lincoln obeyed when he instructed them "Paint me with my moles on."

There is striking similarity in the shape of the head the face, the hair, and the expression of the eyes of Russell to the features of a recently discovered likeness of Christ exhibited in the Photo-Drama of Creation (said to be "Taken from a cut in emerald executed by command of Tiberious Caesar, and which was given from the Treasure of Constantinople by the Emperor of the Turks, to Pope Innocent VIII, for the redemption of his brother, then a captive to the Christians"). Prof. E. G. Walters, a phrenologist, commenting on it, amongst other things said, "Its owner would instinctively pick up children and bless them—such parental love and friendship here appears." The most frequent expression used by outsiders who comment on Russell's is that he has the face of a Patriarch—a father. In the words of Leslie Earl Claypool, "His face radiates with kindness, and proves his life has been well spent. There is no trace of dissipation. His soft white flowing beard is not the beard of a charlatan, of which we see so many, but the beard of a patriarch, a father. It gives you confidence. There is not a man (who meets him) that does not believe Pastor Russell is sincere."

(To be continued.)

Brooklyn, N. Y., Feb. 7.

I remain a constant reader of your excellent paper, and greatly appreciate your loyalty to the Truth and to the memory of Pastor Russell in your publication of his former sermons.

Thanking you in advance for your attention, I am,

Yours in the service of the "Present Truth,"

GERTRUDE SEIBERT.

Letts, Ind., Feb. 9.

Enclosed I send money for renewal of Labor Tribune, which I enjoy very much as the type is so large and plain for failing sight.

We are glad you will still publish Pastor Russell's sermons as we love to read them and think of him, and although he is dead he yet speaketh and may the Lord's blessing attend your efforts to spread the blessed Truth in this way.

MRS. S. M. CAPPER.

DEFENSE OF PASTOR RUSSELL

The following is taken from "The Jeffersonian," of Thompson, Ga., owned and edited by Hon. Thomas E. Watson. The article is in full and is as follows:

THE CHRISTIAN INDEX AGAIN COMMEMORATES PASTOR RUSSELL.

A Peculiar Effort to Justify a Libel on a Dead Man.

On the front page of The Christian Index for December 28, 1916, appears the usual mottoes:

"The Entrance of thy word giveth Light."

"The Organ of the Baptists of Georgia."

When a family newspaper, claims to be the mouthpiece of a religious denomination, sailing under a pious headlight, whose wording is given above, it owes a moral duty to the whole church for which it assumes to speak.

There was no urgent necessity for The Index to make extended mention of the death of Pastor Russell. To our Baptist church, he was a prominent minister whose faith differed from ours, but he had never given us any especial provocation.

A news-item of his departure would have answered every purpose; and such an item could have been worded in a way that would have defined his position in the religious world, without offending either his disciples or his adversaries.

But the present Editor of "The Organ of the Baptists of Georgia" indulged in the bad taste of cruelly assailing the Rev. Charles Taze Russell before the tears of those who mourned him were dry.

Nature is cruel enough, God knows, but nature had not wilted the floral offerings at Pastor Russell's tomb, before The Christian Index was engaged in the un-charitable effort to wilt, wither, and destroy his good name.

The leading editorial in The Index for Dec. 28, 1916, informs us that it has been threatened with a suit for libel, on account of its uncalled for and unprovoked attack upon the dead.

Commenting on this threat, and by way of excuse for its own conduct, The Index adopts a most extraordinary expedient:

It reproduces another libellous assault on Pastor Russell, made by another publication, and declares that, if The Index had republished this other libel, the author of that, could have sued The Index for damages.

The article which The Index republishes in defense of itself was "taken from a tract by the Sunday School Board, Nashville, Tenn."

The Index asserts that the author of this tract, "is a very learned gentleman whose piety and fairness, even to his foes, are unquestioned."

"The Sunday School Board is composed of picked men, whose lives and character will bear the closest scrutiny."

Surely this Board would not publish and send out unauthenticated tract, etc."

Friend, isn't that a pitiable retreat from an indefensible position? Wouldn't a prompt and manly apology have done more credit to the Index?

Accused of libeling the dead, our "Organ" steps behind our "Sunday School Board"—they are "picked men"—and behind an un-named author, who "is a very learned gentleman!"

What's the name of this very learned gentleman?

The Index handled Russell's name freely enough; why not name the men who assailed him? Is The Index giving them time to make their property over to their wives, as little General Funston warned our Baptist preachers to do?

First of all, let me say to the editor of The Index that the law does not permit him to defend one libellous publication by quoting another He can plead the truth in his defense, and he might mitigate the offense by proving an honest mistake; but that which is false itself, cannot excuse a second libel.

Therefore the tract published by the Board does not furnish protection to The Index.

Secondly, I rise to inquire, as an interested Baptist layman, why it was that our Sunday School Board felt it their duty to attack the character of Pastor Russell, in one of the Board's religious tracts?

To refute his doctriens, is one thing; to besmirch his character, is another.

If his doctrines can be refuted, why bother about his character?

The Baptist faith can't live and thrive on the bad records of its opponents; it must live and thrive on the truth of its own creed, and the virtues of its own record.

If Judiasm could have been sunk by the hypocrisies of Jacob, the crimes of Joshua, and the lusts of David and Solomon, it would have perished ages and ages ago.

If Presbyterianism could have been identified with the one great and horrible crime of John Calvin, it would never have saved Scotland, and sown the seeds of free public education in the New World.

If Roman Catholicism could be made responsible for the hideous vices and atrocities of the popes, the inquisitors and the Jesuits, it would not now be the Cloud, the Shadow, the Menace of Christendom.

If Lutheranism had fallen under the malignant libels which rancorous papists heaped upon the very human fallible Martin Luther, there would today be no such freedom and opportunities for man, woman and child, as are so common that, like water and air, they are not fully appreciated.

We are in danger of losing Reformation blessings, because we have forgotten Romanism's curses.

WHY DID THE SUNDAY SCHOOL BOARD ATTACK PASTOR RUSSELL?

But let us examine the defense which The Index makes for its attack upon Pastor Russell.

The present editor of our "Organ" is the Rev. B. J. W. Graham, who published a tract to prove that it costs less to live in this country than in China.

He declares that what he said about Russell was based upon what the Sunday School Board published; and that he can't admit that he was wrong without accusing the Board of "falsifying."

Bro. Graham says that if he were to do this, he could be sued by the Board, and also by the author of "the tract," who "is a very learned gentleman"—presumably a parlous foe to meet in the Court house.

Well, now let's see about that: Since Bro. Graham dodges behind the Board, and behind the very learned author of the tract, it becomes important to compare what Graham said with what was said by the learned Board—"picked men"—and its "very learned gentleman."

We Baptists are not notoriously overstocked with learned men, and when we have a very learned Baptist writing a tract for us, we ought to pay strict attention to what he says, and not try to improve on it—more especially if our improvements take the direction of a court-house encounter with a libel-case.

Now, when I turn to the quotation which my Brother Graham took from that tract written by our very learned, but anonymous brother, I find that the very learned scribe speaks of Pastor Russell's shirt sales, his lecturing on religious topics, and selling out his business "to devote his entire time to propagating his teachings."

Strange how religious faith draws some men! Gautama left a throne, a wife, and regal luxury, to become a Hindoo tramp teacher; Matthew left Caesar's tax-office to take care of itself—apparently not waiting until his successor was appointed and quilified; Mahomet abandoned his caravan and mercantile business; and the Emperor Charles V., resigning his crown, became a monk.

The very learned gentleman who wrote the tract stated that Pastor Russell had trouble with his wife "because of other women," and that a divorce was obtained because of improper relations with other women, especially his stenographer. "Such a character is abhorrent to decent people."

This is a fearful imputation to lay upon any Christian minister, particularly when it is the official accusation put forth by an evengelical Board, for general circulation.

Bad as the insinuation of the Board is, the charge of The Index is worse, for The Index boldly declares that, "On account of illegal relations with other women, he was divorced from his first wife soon after their marriage." To publish the charge of "illegal relations with other women," is a very different thing from using the words "improper," and "unsavory."

To charge a married man with illegal relations with other women, means, in that connection, criminal conduct, adultery!

In other words, the charges published by The Index are clearly indictable; and, with the proper innuendoes laid, the Sunday School Board is also liable to suit, if not to criminal prosecution!

PASTOR RUSSELL'S WIFE DID NOT ACCUSE HIM OF INFIDELITY!

What were the facts? There was a public trial of these Russell cases, in courts of record; and the Board, as well as The Index knew that the facts could be learned, with little expense and trouble.

Some of the Baptists in Brooklyn, or Pittsburgh, could easily have examined the records and made a trustworthy report to the Board and to The Index.

What do those records show? They show that Mrs. Russell was asked, point blank, whether she wanted to be understood as accusing her husband of adultery, and she answered, "No!"

So far as I can gather the circumstances, there was a difference between Pastor Russell and his wife, as to the management of the religious magazine which he had founded; and these differences finally led to the divorce, in which she was given $100 a month alimony. The question of "legal fraud" arose when he conveyed all of his property to the Publication Society; but, as this property was very large and very tangible—worth some $250,000—there was never any chance for actual fraud, because the claim for alimony could not possibly be evaded by the conveyance to the Society.

The Sunday School Board and its "very learned gentleman" stated that Mrs. Russell got her divorce in 1897, but that the troubles of the couple began "soon after his marriage."

The Index plunged ahead and said that on account of the "illegal relations with other women he was divorced from his first wife soon after their marriage."

According to the Sunday School Board's "picked men," the particular erring sister in the scandal was "his stenographer."

But when Bro. Graham handles the statement, the naughty stenographer becomes plural, and the Pastor has an indefinite harem, labelled as "other women."

When did Pastor Russell marry?

It was in 1879; therefore, the divorce, instead of being "soon after his marriage," as The Index alleged, was 18 years afterwards, according to our Sunday School Board's picked men.

As a matter of fact, the suit for divorce was not filed until 1903, and was not tried until 1906.

Thus, the marriage relation lasted 27 years! But you would never get that idea from The Index, or from the "picked men" of the Sunday School Board.

At the trial, not a single witness gave testimony against Pastor Russell's character, and nothing was proved which indicated that he had ever been guilty of either immoral words or deeds.

As to the "first wife," he never had but the one; the second, belongs to the fiction department of The Index.

THE MIRACLE WHEAT.

It often happens that Nature produces a new type of an old plant. Whether this phenomenon belongs to the principle and process of evolution, I do not know.

The original of the Tomato grows yet in Florida, and is not larger than a big cherry. It grew wild on the place I owned near Miami, and I have chopped many of the bushes with a bush-hook, in cleaning the ground for shrubs and flowers.

The original of the most prolific cotton now grown, was a freakish stalk, different from its neighbors, and cultivated afterwards to itself.

The original of the chrysanthemum used to be tolerated, at the back of our mothers' gardens, but was a somewhat despised occupant.

The Watson Watermelon and the Miracle Wheat may not be so very far apart, in the mysteries of nature.

I have been growing watermelons ever since I was old enough to ask for and get a separate little patch; but none that I have ever seen are like the accidental melon which my friend J. E. Wilson, of Barnesville, named after me.

The seedmen have made big money selling the seed of the Watson, but not a cent did I ever make. I plant it, to keep it pure, and for the family and my friends to enjoy it, but we clear no profit on the sale of the seed.

The same thing seems to be true of the Miracle Wheat; it is largely sold and has been a source of profit to some people, but Pastor Russell got none of the money.

If you are skeptical about the wheat, write to Dr. Joseph A. Carlton, Palmetto, Georgia; or to Henry A. Ayer, Cleveland, Tenn., and buy a pound of it for experiment.

Mr. K. B. Stoner, of Fincastle, Virginia, was the father "of this wheat" in the same sense that J. E. Wilson is "the father of the Watson Watermelon.

Mr. Stoner was attracted by the appearance of an unusual plant of 142 stalks in his garden, and at first took it for grass. When each of the 142 stalks bore a full head of wheat, he believed he had discovered a new variety, gave it the name it bears, and began to plant it separately, to see what it would do.

The evidence given at the Russell trial in Brooklyn—against The Eagle newspaper—convinces me that Stoner's wheat is a marvellously prolific sort.

The Sunday School Board made most of the fact that Pastor Russell lost his case, when he sued The Eagle for slander. The verdict as yet settles nothing, because the case is pending in the higher court on appeal. Why didn't The Index and the Board so state?

Eleven practical farmers, from as many parts of the country, gave personal evidence in Pastor Russell's favor; not a single farmer gave evidence against him. One "expert" from the U. S. Agricultural Department appeared for The Eagle, and against the wheat; and from the testimony of this "expert," I would guess that he's close kin to the expert of the Smithsonian Institution who declared that there is no "well authenticated case of death by snake-bite in the United States."

I presume you remember how the world classifies men who don't tell the truth on oath; they are (1) liars, and (2) d—d liars, and (3) experts.

WHY DID OTHER CHRISTIANS HATE HIM?

In the first article which The Jeffersonian published on this subject, after the attack of The Index, I ventured the opinion that Pastor Russell was not the owner of any considerable property. This opinion was predicated upon the small sum allowed by the court to Mrs. Russell as alimony. It was evidently a charge upon his earning capacity, rather than upon an accumulation of wealth. After his death, it developed that he had not owned any estate at all, not even any stock in the great publishing business which he had established. His only financial asset was a bank-balance of $200, which would be about enough to buy a cheap poplar coffin, and brief space for an obituary in The Index.

At the present price of hats, shoes, and clothes, it would just about have supplied Pastor Russell with a new suit, all round and then bought enough food to last him a month.

Or, if it had been invested in live-stock, the $200 would have paid for a fairly good mule—a lineal descendant possibly of the ass that Christ rode into Jerusalem.

Compared with the property of Luther, Calvin, Knox, Wycliffe, Wesley, Bunyan and Roger Williams, the $200 left by Pastor Russell appears in good company.

The poverty of idleness, of dissipation, of senseless waste, is justly rebuked; but the poverty of unselfish consecration to nobler work than the hoarding of wealth, is glorious.

You can read the nation's tribute to it, on the monument of the statesman, and in the pension of the soldier.

Not long ago, the Greatest Republic built a marble temple around a ruinous log-cabin, enshrining the hut of honest poverty.

THIS IS LAZARUS, BUT IS THAT DIVES?

As you pass along the street of the vast cities, strewn thick with human wreckage—and seem to hear that cry of human anguish which moans or shrieks in all the slums—your eyes may chance to light upon Lazarus, lying at the palace gate, as of old; but do not too hastily conclude that Dives dwells within, wearing purple and fine linen, and faring sumptuously every day; the unseeing, unfeeling, pharisaical palace may be that of the Catholic cardinal or the Protestant bishop. Lazarus you will know by sight, and at once; there is no room for mistake, as to him; what he was in the beginning, he is now, and ever shall be—perhaps; but you must be careful about the palace; it may deceive you; it is so imposingly grandoise on the outside, and so luxurously appointed within, that you may jump at the conclusion that it belongs to Dives.

Not necessarily. It may be the resplendent abode of my Lord, the bishop, or of his emminence, the cardinal.

From out of just such mansions same into the streets, spurning Lazarus as they passed by, some of the Pharisees who reviled the apostolic Russell.

I say apostolic, because he lived for his convictions and for humanity, and not for self. I say apostolic, because he gave his whole mind, and heart, and physical strength to a Mission which he said was Scriptural. Whether wrong or right, the man furnished the highest possible human testimony, to his faith, since he gave all he had, and took nothing in return.

Since the days of Roger Williams, John Wesley, and Adoniram Judson, there have been not many such cases of Christian consecration. Inasmuch as Russell got his religion out of the same Book, why hate the man, or desecrate his grave?

Lord! Lord! Pity us, the uncharitable, who hate, revile, and persecute those that study the same Bible, and profess different religions.

Is it the fault of the Book?

Or is it the fault of human nature? We know that two grains of sand are never alike; any two drops of water differ; and, amid all creation, no flower that blossoms is the twin of any other blossom; nor have the myriads of trees, since Adam, borne a leaf that was precisely like any other leaf.

Yet, if we peruse thousands of pages in the Bible, and read hundreds of verses which seem to contradict one another, we are ready to tear to pieces the independent thinker, who says, "I, too, am a Christian, but my construction of the Old Book is not identically the same as yours!"

Are we civilized? Are we Christianized? Are we at all softened by the Lord's Prayer, and the Sermon on the Mount?

Other professed Christians, speaking through The Sunday School Board and similar trumpets, loudly denounced Pastor Russell—Why?

I have tried to figure it out; a sinful layman like me never hates any individual on account of his personal belief.

I may antagonize a method, combat a system, and hurl rocks at an organization; but no human being can truthfully accuse me of insulting him about his individual religious faith.

But the Boards and the Organs hated Russell! Why?

Some say it was because the Pastor never took up a collection; but I hardly think this explanation will answer. If the other ministers are so mercenary as all that, they would rejoice in the fact of Russell's not passing the plate around, because it left all the more loose cash for them to get, when they sent the plates out after ducats

Others say that Russell was hated because he scouted the idea of hell and eternal punishment. There is more in this than in the other, but it does not fully explain.

The Unitarians are not especially hated, although they abolish Christ and the Holy Ghost.

From 1908 to 1912, we had a Unitarian in the White House, and he defeated Bryan and me, both, to get there.

My opinion is, that Pastor Russell was hated because he organized an opposition sect, to those which were in power; and those sects which were already organized and in power, looked upon him as an Insurgent, a Rebel, a Traitor, a Pretender coming into their kingdom to enthrone a new dynasty.

(Continued on Seventh Page)

Washington, D. C., Feb. 5.

Enclosed find renewal for 1917, being been one of the first in this to subscribe for the Tribune when first began the publishing of Pastor Russell's sermons, and it also among the first newspapers to print those wonderful but very "unpopular" sermons. I cannot for a moment entertain the thought of going back to a "time-tried" friend as the Tribune has proved to be. I take pleasure in giving my indorsement to the good work it has done and is doing in disseminating the "Glad Tidings of great joy unto all" classes, especially laboring class. I was a railroad man when I received the Truth nearly 3 years ago and as I came to know more and more about the Bible and the coming kingdom, I saw plainly my duty and privilege and gave up my railroading in Illinois and moved to Washington, my native city, in 1913, and engaged in business here in market. I have many opportunities for witnessing as is recorded of the apostles they "stood in the market place and preached Jesus."

Sincerely yours,
J. H. HAHN.

Dorchester, Mass., Feb. 5.

I see by the tag on my paper the Tribune, that I am due to send you my renewal and so you will find same in this letter. I have been taking the Tribune ever since it has printed our dear Pastor's sermons, and I think it is the best of all the papers and do not continue to take it as long as you print all of the good things that you are now doing. I am so glad that you are still printing the back sermons, and also the "Plan of the Ages." I also love to read the letters from all of the dear ones, and I know a good many of the ones that write those letters. Now I will close, thanking you again for your goodness in printing so many of the good things. I remain

Yours truly,
MRS. A. C. SANDIER.

Massillon, O., Feb. 5.

I see that our subscription is out so I am sending you one dollar to another year. We appreciate your efforts in spreading the truth and hope you may continue to do so. We take your paper on account of the truth activities. We wish you success

Very truly yours,
W. M. LYONS.

Plymouth, Mich., Feb. 5.

Find enclosed one dollar for our continued subscription the coming year; also one dollar for another, Mr. Charles Blalch, at this place. It is gratifying indeed to get the dear Tribune every Friday with its rich messages of love from the dear brethren and our pastor's sermons, yet, also the 1st volume if we desire to read it. The thought comes to us now and o'er, what would we all do in this last hour if there was not some such medium as the Tribune and others to look up at least a little posted about what is happening about us? How lonely would we be. So God be praised for all his messengers, and surely not one of the least is the good, faithful Tribune. Many happy returns of the day. We have enjoyed all its features.

Sincerely by His grace,
EUGENE H. NELSON.

Delphus, O., Feb. 7.

Have let my subscription to the valuable paper lapse since October, for which I sincerely beg your pardon. Am enclosing money order to pay for another year. I am an isolated member of the Church of Christ, dependent largely on the printed page for my knowledge of the Truth and I want to assure you that I do greatly enjoy both of those mediums giving God's greetings everywhere in love and asking an interest in the prayers of all members of the one body of Christ. I remain

One of the anointed,
G. H. GRANGER.

Sheridan, Oregon, Feb. 8.

You will find part of my great appreciation of your publication in our remittance and order for the National Labor Tribune. This would not be necessary if other publications nearer to us were moved in like manner for the rights of men as you are, although Declaration of Independence and Constitution of these United States declares these facts. And apparently nine-tenths of all publications seem to have forgotten their vital principles justly belonging to men by Divine Authority, being controlled by greed, ambition, selfishness, loving wrong instead of right. True, same are influenced by fear of men forgetting that justice is the foundation of Jehovah's Throne, and we are his creatures, and his day of reckoning will soon be here. Indeed it has already began as to Nations for their injustice which will be followed as to individuals. Lift up the Standard for the People, small or great, which is justice in all things.

C. BECK.

Burlington, Iowa, Feb. 8.

Enclosed please find post office order for $1.00 for renewal of the Tribune for another year. I do appreciate the stand you have taken for the Truth. "Let us not be weary in well doing for in due season we shall reap if we faint not"—Gal. 6:9. So let us be patient, Brethren.

EVERETT R. JOHNSON.

Marion, O., Feb. 8.

Enclosed find post office money order for $1.00 for which please send us National Labor Tribune for one year.

We had thought perhaps it would be best to stop taking the Tribune after the death of Pastor Russell but we find so many good things in its columns that we feel constrained to continue. We believe you will be used of the Lord in the future to bless all the glad "tidings."

Yours truly,
C. E. FREDERICKS.

Rockland, Mass., Feb. 7.

My subscription expires at this time, and I am not prepared to send a new at present. I have taken the paper solely for its religious features and am in full sympathy with its doctrines therein. Am glad the sermons are continued, and regret ceasing you to discontinue the paper until further notice.

Very truly,
MRS. A. B. HARRIS.

MAKING BIG PROFIT.

The Westinghouse Company One of the Many Making Money.

SPRINGFIELD, Mass., Feb. 5.—The New England Westinghouse company says it will really show a profit on its rifle orders for the Russian government of $2,000,000 and possibly $5,000,000. This is considered a good showing as compared with the general war rifle industry in this country, which it is said will now show not a dollar net profit as a whole. Less than 500,000 rifles have actually been delivered through shipments from all American factories to date, although the total daily production now is 10,000 a day. But the once brilliant prospect of "millions in it" for the American makers of war rifles has faded into somber colors.

The successive stages of the rifle business in this country have been summed up as follows: Ten million rifles wanted at once, a profit of $150,000,000 predicted, mad competition to get a slice of it, probable profit reduced to $100,000,000, constructed delays, scarcity of skilled men, costly material; profit (?) reduced to $50,000,000, allied governments to pay for new plants and promise to absorb all operating loss; rejections, recriminations and remorse.

A hurry up order for 10,000,000 rifles, each composed of 70 separate parts and requiring in the manufacturing process over 2100 different operations, it is explained, involved a tremendous undertaking. But the profits promised to be so enormous that the manufacturers competed madly for the chance to get in on the business. It has taken two years to build works up to a capacity of 10,000 rifles a day and at this rate it would take over three years more to complete the entire transaction.

All sorts of obstacles have been encountered. For one thing an army of 15,000 mechanics had to be educated and drilled in the construction of an intricate piece of machinery where the utmost precision was required and where men must literally think in thousandths of an inch. As one manufacturer put it: "Day laborers had to be made into jewelers before we could assemble an efficient force for quantity productions."

In fact quantity production was the rock upon which the whole business foundered. It was a comparative simple matter to build a rifle equal if not superior to any gun made abroad, one which would pass the most critical government tests, but when it came to pouring them out, thousands a day, it was a different story. On top of advancing material costs and the necessity of drilling thousands of unskilled workmen into efficient production has been the increasing rigidity of foreign government requirements and inspection.

Competent authorities state that with six months Russia will have 3,000,000 men under arms, or at least ready for arms. Each man in the front trenches needs three rifles, so that this authority places the Russian requirements at not less than 15,000,000 rifles. This is now being used as an argument to impress upon the United States government the necessity of utilizing the new plants which have been erected for this emergency rifle business, for home demands. The impotency of American means of defense is appalling, it is claimed, and it is argued that besides that it would be suicidal for the American government not to make immediate use of the manufacturing facilities now provided by American rifle makers when foreign orders are completed.

THE "GREAT DETECTIVE" FINED.

NEW YORK, Feb. 5.—William J. Burns, the "great detective," was fined $100 with an alternative of 30 days in jail, for entering the offices of a law firm, making copies of private papers and then publishing them.

In finding Burns guilty the court laid down the legal principle that no private detective has the right to enter a man's office or dwelling and examine his private correspondence and papers.

"It would be giving a private detective more power than a policeman," declared Justice Collins. "The law puts a protection around a man's home. It would be a deplorable thing if, in America, a private house were not safe from being entered by private detectives; and, if a lawyer's office may lately be entered, what protection would a client have?"

LABORERS WANT MORE.

ST. LOUIS, Mo., Feb. 5.—The Hod Carriers, Building and Common Laborers' union, is asking for an eight-hour day and a wage increase of 10 cents an hour.

LIMITED WOMEN SUFFRAGE.

BISMARK, N. D., Feb. 5.—Governor Frazier has signed the act recently passed by the state legislature which provides for women suffrage on all but constitutional offices.

BRICKLAYERS RAISE WAGES.

LOUISVILLE, Ky., Feb. 5.—Contractors are accepting the new wage scale of Bricklayers' union which raises from 65 to 70 cents an hour.

MONEY FOR SCHOOLS JUSTIFIED.

MILWAUKEE, Feb. 5.—The heavy expenditures for the support of schools and other educational institutions is justified, said Acting President Coffman of the University of Minnesota, in a speech in this city.

"Many business men think that the young people should be trained to do one certain work all their lives. But this is not the proper thing at all. We should continue to expand our curriculums until it illuminates every walk of life. We can never return to the old system," he said. "We must continue to train our teachers along broader lines, so that they will be able to reach every type of mind. We must train our children and bring them to be cosmopolitan in their attitudes."

Great Prosperity in Pittsburgh District

(Continued from Page One.)

This is not only true of the Pittsburgh district but the same may be said of all other sections. Prices are climbing at terrific speed while provisions are exceptionally high.

The scale of wages has been adjusted at the old rate and men are loyal enough to stand by their contracts. This is true of the printers as well as the miners and men engaged in other industries, but there must eventually be a change and this will come in the near future as the income is not sufficient to meet the present abnormal demands made for the products. Butter 50 cents a pound, eggs 60 cents a dozen, potatoes selling by the piece. The unfortunate workmen who has been standing pat on the old adjustment is in a rather unfortunate position.

URGE STATE INSURANCE ONLY.

COLUMBUS, Ohio, Feb. 5—At a joint session of the senate and house labor committees C. N. Replogle of the Ralston Steel Car company said his company withdrew from the state compensation fund because it found it more advantageous to insure with a private liability company.

Murmurs of approval by private liability agents continued until T. J. Duffy of the state commission explained that the Ralston company had been forced to put in safety devices it would not have installed. He added that the first insurance company with which the company insured withdrew because it found the risks unprofitable and that the car company has since induced another liability concern to protect it from damage suits.

The legislative committees are holding public hearings on the initiated bill of the state federation of labor to prohibit private companies from writing liability insurance in Ohio.

MOTHERS' PENSION LAW UPHELD

SCRANTON, Pa., Feb. 5.—Judge Edwards has ruled that the state mothers' pension act is constitutional and has ordered the county comptroller to provide initial funds for $8,000 for the pension commission of this county.

"The attempt to bring the provisions of the mothers' pension law within the prohibition of the constitution is a strain on the principle of reasonable interpretation," said the court.

ESTABLISHED 1865.
SMITH BROTHERS.
Cleaners and Dyers
Seven Stores—124 Fourth Avenue, 1623 Fifth Avenue, 1510 Centre Avenue, 609 Wylie Avenue, 822-824 Carson Street, 1600 Carson Street, 505 East Ohio Street.
Office and Works
CARSON AND SOUTH NINTH STS.
Pittsburgh, Pa.

Geo. M. Cameron, President E. J. Young, Manager
WASHINGTON PACKING CO.
PORK PACKERS
WASHINGTON, PA.

Will Price for Mayor is Now the Big Noise

(Continued from page 1)

tice in many places. Pittsburgh has been noted for its liberal support toward churches and philanthropy. This is a great Methodist center.

Methodism can not boast of millionaire pastors, but she has many wealthy liberal laymen who do not forget their trusteeship of God's funds. New York City has its Huyler, Chicago a Pearson, Chattanooga a John A. Patten, and Pittsburgh has Mr. William Price. Some build libraries, some endow colleges, some found hospitals and others specialize on missions. Mr. Price chooses the important field of local church need. For three years he has assisted churches by paying one-fourth of their indebtedness. The above cuts represent some of the churches now enjoying freedom from debt, and Mr. Price made such freedom possible.

HOW HE DOES IT.

The churches make known their need to him, usually through the district superintendent. If it seems to be a worthy case he says to them: "When you have raised three-fourths of your debt in cash, I will give you my check for the balance."

In three years he has paid nearly $10,000, which means the payment of $40,000 of Methodist church debts. Since last annual conference he has agreed to pay $4,000 or to make possible the lifting of $16,000 indebtedness now existing against churches.

He is a tither and deals with God by ledger account. He pays the tithe and then delights to give to the kingdom. He gives hilariously and then goes out to stir up churches to meet his proposition. He believes that "a church without debt and a membership without sin can be irresistible." His purpose in aiding churches is not to make them dependents but to inspire them to endeavor.

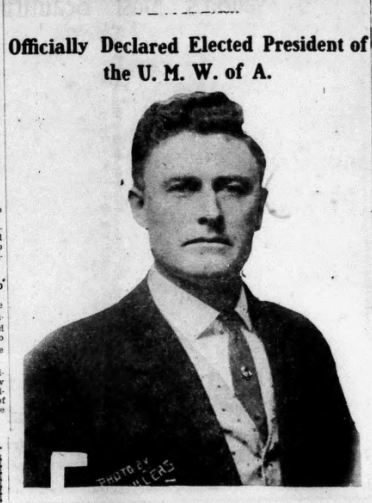
He was born in Brownsville, Pa., in 1854. He is of robust health, a vigorous, persistent worker and of strong friendships. He shuns publicity. If he gives $400 a year to the Coke Mission, or $500 a year to the Woman's Foreign Missionary Society, or $1,100 to Bishop Oldham for South America, or a few hundred dollars a year to the Deaconess Homes, or to assist struggling churches to support their pastors, few people ever know it. Dr. W. F. Conner has mentioned his gifts in his reports to the annual conferences, but these items are buried in the conference minutes and read by few people. It is a pleasure for us to tell you a few things about such a steward of God's money.

SOME OF THE CHURCHES AIDED BY MR. WILLIAM PRICE.

1. Perrysville Avenue, Pittsburgh. 2. Mount Lebanon, Pittsburgh. 3. Arch Street, Pittsburgh. 4. Morningside, Pittsburgh. 5. Perrypolis. 6. Warren, Pittsburgh. 7. Butler Street, Pittsburgh. 8. Friendship Park, Pittsburgh. 9. Crafton Heights, Pittsburgh. 10. James Street, Wilkinsburg. 11. Brookline, Pittsburgh.

JOHN P. WHITE

Officially Declared Elected President of the U. M. W. of A.



John P. White, President of the United Mine Workers of America, has been officially declared elected.

The margin in Pittsburgh District No. 5 was rather close, but owing to sub-district No. 8, composed of the Allegheny Valley, the Kiskiminitas Valley and the Bessemer railroad, casting almost a unanimous vote, President White carried the Pittsburgh district.

This was a most surprising revelation, as White has always been looked upon as the most popular leader ever at the head of the United Mine Workers of America. It indicates there is a feeling of dissatisfaction in this section, which in all probability is the outgrowth of the recent controversy that resulted in a change of administration.

The small majority which President White received is no reflection upon the present local officials, but some of the miners look upon it as indicating a vigorous opposition under the slightest provocation.

President White and the other officers were re-elected Dec. 12, according to an announcement made by the organization, tell us who completed counting the ballots, which totaled approximately 200,000. The terms are for a period of two years, dating from April 1, 1917.

President White, with 101,529½ votes, defeated John H. Walker of Danville, Ill., who received 92,953½ votes. Vice President Frank J. Hayes of Indianapolis was elected without opposition, and Secretary-Treasurer William Green of Coshocton, O., defeated J. L. Sims, of Linton, Ind., 128,-153½ to 54,493½.

The eight delegates to the American Federation of Labor elected include, besides the three officers, John H. Walker, Duncan McDonald, of Springfield, Ill.; Frank Farrington, of Canton, Ill., and John Moore, of Columbus, O.

The votes cast in the Allegheny Valley, Kiskiminitas and along the Bessemer railroad are estimated to be in the neighborhood of four thousand.

A NEWSBOY.

Being born of poor parents and left without a father's help in childhood, he was obliged to help support a widowed mother. They moved to Northside, Pittsburgh, when he was only a few years old. He became a "newsie" and sold papers on the corner of Liberty and Fifth, where the bank of which he is the honored president, now stands.

ERRAND BOY.

From selling newspapers he became an errand boy for Joseph Horne Company. He gave such good service that he was made a salesman. Integrity has marked his way. During all these experiences he was gathering knowledge and vision for the larger work, and in due time he began

BUSINESS FOR HIMSELF.

His success continued increasingly and soon the eyes of financiers were upon him. In January, 1902, he was made vice president and director of the Diamond National Bank. His ability was so marked that in August of the same year he was elected president. From a newsboy to a bank president—that should cheer every struggling boy of poverty's path.

His business vision and integrity have given him a high rank not only in Pittsburgh, but in all western Pennsylvania as the following shows: He is a director of the East Wilkinsburg Improvement company, chairman of the Bonding Committee of the Great Lakes Coal Company, a member of the Bonding Committee of the Carter Iron Company, chairman of the Tax Revision Comimttee, president of the North Penn Coal Company, president of the West Allegheny Railroad, director of the West Liberty Improvement Company, president of Brightwood Land company, director of the Freehold Real Estate Company, and chairman of their finance committee, director of the Pittsburgh Valve, Foundry and Construction Coompany, and a member of the Clearing-House Committee of the Pittsburgh Clearing House.

His sincirity of conviction, undaunted courage, business success and fidelity to responsibility make him to be respected and trusted by business circles whether in civic or financial matters.

His debt-killing campaign for the churches should stir other men of ability in this or other conferences to emulate his example and thus take from the neck of many churches a strangling load. From early manhood he has belonged to the Methodist Episcopal Church. By reason of changes in residence he has been a member of Butler Street, North Avenue and Oakland Churches. He now belongs to Christ Church, Pittsburgh.

In Defense of Pastor Russell.

(Continued from Sixth Page)

Roger Williams and John Wesley were hated, in the same way; the great Baptist pioneer had to flee into the woods and live among the savages; and the great Methodist was so plagued, and prosecuted, that he left Savannah, between suns, to rid himself of the intolerable conditions made for him by personal enmities and religious rancor.

WHAT WAS RUSSELL'S PROPHECY?

The Sunday School Board and The Index classify Pastor Russell as a false prophet, a cheap faker, because, as they allege, he predicted that the world would come to an end in 1914.

Upon what evidence do they base the allegation?

Physical facts, undeniable and most weighty, tend to prove that no such prophecy was made. A teacher of a distinct idea who establishes large and world-wide agencies to propagate that idea, and who himself was traveling about the earth in 1912, and 1913, to enforce that idea, and who in 1916 was still unflaggingly pursuing his course as the creative builder of a new organization for earthly work, furnishes overwhelming, invincible evidence of his faith in the continued existence of this world.

Didn't the Board and The Index simply misunderstand Pastor Russell? Didn't he say, years ago, that the year 1914 would mark the end of an old dispensation, and the beginning of a new? In other words, didn't he mean that the year 1914 would be the year of transition?

Those who believed in him say that he did; and, in that immediate connection, one of his followers sent me a lot of Russell literature, months before the Pastor died; and, in this literature, were his predictions of the coming of the titanic European war.

This prediction did not impress me with the idea that the Rev. Charles Russell was a prophet, for there were numbers of people—statesmen, diplomats, publicists, and financiers—who had seen that European armaments, and eternal "Preparedness," would inevitably lead to a bloody cataclysm.

It is not a wonder, that these people saw it; the wonder is, that everybody couldn't see it.

We are headed for the same abyss of blood and woe, in this country, but our Preparedness maniacs can't see it. Even our professional disciples of The Prince of Peace howl with joy, at every step we take in preparing for a New World Armageddon. Sometimes these clerical lunatics can't wait for Sunday to deliver themselves of their martial ardor and bloodthirsty effervescence; they have to relieve their warlike fevror by telegraphing to the daily papers.

The Bishop piously blesses the monster battleship; and each Christian sect feverishly pushes forward its chaplain, in order that premeditated man-killing may seem truly religious.

Wasn't Pastor Russell right when he said that the year 1914 would mark the change from the Old Order to the New?

Are we not moving swiftly in an era of transition?
By the living God! I think we are!
From what time does it date?
When did it decisively begin?

It was preparing during all these years when each European nation was furiously engaged in Military Preparedness.

It was preparing when Protestant countries, like England and Prussia, allowed the Jesuits to creep back into the Councils of State.

It was preparing when Protestant governments began to re-establish political and diplomatic relations with the Vatican.

It was preparing when, in 1870, the millions of Catholic laymen stupidly accepted the new papal doctrine in Infallibility, which, in practical political and religious effect, compels God to abdicate in favor of the pope—for it we have on earth an endless succession of priests who cannot err, and who can pardon all our sons, or refuse to do so, sending us to heaven or to hell, there is no need of a God, at all.

Under that doctrine, God becomes a barren ideality; and the Italian priest is the Almighty, periodically succeeded by other Italian priests.

Thus was the Armageddon prepared; it was precipitated in June, 1914, when the pope and the Jesuits, backed by the two German emperors and the Turkish rulers, forced three million Servian Greek Catholics to bend the neck to ten thousand Servian Roman Catholics.

This subjection of one Catholic sect to another was enforced in the Concordat (treaty) which Austria, Germany, and Turkey compelled the aged king of Servia to sign.

Why is it, that one sect of Christians may hate each other more bitterly than either sect hates anything else?

Roman Catholics hat Greek Catholics more venomously than they hate the Turks, and vice versa; consequently, a maddened Greek Catholic shot the Roman Catholic heir to the Austrian throne—since which time, thirty million soldiers have been busy shooting one another, and each aimy is parading the Cross, worshipping with the chaplains, and loudly shouting, "God is with us!"

If an old Catholic church gets riddled with cannon balls, in France or Belgium, more fuss is made over it than when all the folks in the town are butchered.

If a Catholic idol, made of marble and representing "The Mother of God," escapes destruction, pictures of it fly all over the world, and the priests acclaim "the miracle!"

Are we not in a state of transition? Are not conditions rapidly changing? Can you not see that the minds of men are not what they were before the Great War of 1914 broke loose upon the world?

Europe will never be the same. Nor will Asia and Africa ever be the same.

On the very ground where Christ taught Love, modern Christianity has practised Hate.

On the Mount of Olives the cannon has been planted, and the olive is gone

In the Garden of Gethsemane, the sweat of blood has fallen again; and on Calvary, Christ has again been crucified.

On the very plains where Cain slew his brother, Cain's sons have been slaying the sons of his murdered brother.

In sight of Mt. Ararat, Christian armies have moved and fought; and there has been another Deluge—wide, engulfing, remorseless—but of blood. In vain, the Dove flies East and West, North and South; there is no spot beneath the skies where her tired wings may be folded, and her feet find rest.

Isn't humanity unhappy, perplexed, bewildered, tortured, despairing?

Are we not tossed hither and thither, uncertain of our course, unable to see ahead, marvelling what it all means?

Are we not dimly conscious of a tidal movement, sweeping us from ancient moorings, and bearing us out upon an unknown sea—where?

ESTABLISHED 1872

The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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GOVERNOR BRUMBAUGH WILL VETO SPROUL BILL

Will Refuse to Permit an Investigation of His Own Expenses and Contributions Given for Campaign Purposes.

To protect himself, members of his cabinet and intimate political associates from exposure and possible impeachment, Governor Brumbaugh will veto the Sproul bill now on passage before the Pennsylvania legislature.

This veto by Governor Brumbaugh will be accepted everywhere as a complete, if not disgraceful, confession as to the Governor himself and, by the Governor for all of the others involved in the new national scandal.

Privately the Governor explains that he must veto the Sproul bill to save himself from humiliating disclosures, but, more particularly, to protect the reputations of the girls involved and the good name of the dead.

The truth is that the Governor will veto the bill in an effort to gain time in which to buy off or scare off the investigation.

Anticipating a searching inquiry, by either a committee named under the Sproul bll or by the General Appropriation Committee of the Legislature, the Auditor General of Pennsylvania, the Hon. Archibald W. Powell, is putting his house in order.

Barney P. Harkins, of Pittsburgh, Pa., is a man who will be relied upon to disclose the system under which the Governor, the Auditor General and others of the Brumbaugh administration use the moneys of the Commonwealth to pay political debts. Mr. Powell announced that he had returned $379.65 of the money he had drawn for his trip to Salt Lake to attend the National Tax Conference last year this representing payments made on account of traveling expenses and items he regarded as personal.

The proposed legislative probe will surely cover expenses incurred in Texas by ataches of the office of the auditor general.

Another view of what Mr. Powell regards as an item properly chargeable to the State by himself was for $32 to the Medico-Chirurgical Hospital of Philadelphia, for treatment of a stenographer in his department, whom he stated had slipped on the floor of the Adelphia Hotel, Philadelphia, while in that city on stock transfer tax business.

Mr. Powell upheld the dignity of a great commonwealth while on his western trip. He traveled well and also took automobile rides, including one at Yosemite. The trip began on August 10 and ended September 15, and covered Leadville, Salt Lake, California resorts, Portland, Seattle, and home by way of Winnipeg and Montreal and New York. Once in Chicago he had a bill of $15 on one day when he was attending a meeting of comptrollers.

Many of the bills for restaurant charges are not itemized, but Mr. Powell said that he thought them reasonable but that if cigars and cigarettes were charged up he did not think the state should pay for them, and it would not had they been called to his attention.

A charge of $5 to $6 per day he did not think unreasonable for a man in his official position. One of his bills at the Ritz-Carlton last June was $6.20, but it included only one meal with sundries. A Bellevue-Stratford restaurant bill for another day was $9.40.

Governor Brumbaugh will veto the Sproul bill to avoid, if possible, explaining the disposition of certain moneys given him by individuals and certain other money appropriated for public expenses, which moneys were spent for his personal uses.

It is understood that the total sum exceeds $60,000, of which sum the State of Pennsylvania appropriated $34,000.

It has been asserted that the total contributions given to Dr. Brumbaugh while a candidate for governor approximated $30,000, and that the total accounted for was a trifling sum in comparison.

OPPOSE REAL INDEPENDENCE.

PORTLAND, Ore., Feb. 12.—The local chamber of commerce is urging state representatives to favor an anti-picketing bill, now pending in the legislature, and the Oregon Labor Press, published in this city, says it is noticible how anxious these business men are to do something for the workers and how opposed they are to the workers organizing and doing things for themselves.

"They ask for the message of the bill, not so much because of the fact that there has been any wrongful acts committed that cannot be punished under existing laws, but because of their great fear that there would be something happen in the future," says this paper.

DOCK BUILDERS ORGANIZE.

TOLEDO, Ohio, Feb. 12.—Pile drivers, dock, pier and wharf builders have organized and are chartered by the Brotherhood of Carpenters.

ENTICE NEGROES TO OHIO.

COLUMBUS, Ohio, Feb. 12.—Eight negroes complained to the police that they and 50 other negroes have been enticed to this city on the promise of much work and high wages. They blamed their troubles on an employment agency in the south.

PAY FOR WALKING TO WORK

BELLEVILLE, Ill., Feb. 12.—Justice Waugelin has ruled that six linemen, living at O'Fallo, near here, are entitled to full pay for time spent in walking to and from their work. The men sued a power plant at O'Fallon for wages for eight hours' work. The company wanted to pay for seven hours.

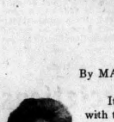
NECKTIE WORKERS' STRIKE.

SAN FRANCISCO, Feb. 12.—Cutters employed by a local necktie company are on strike for higher wages. They now realize the need for trade unionism and have asked the Labor Council to secure an A. F. of L. charter for them.

JONES & LAUGHLINS BUILD NEW MILL

Men No Longer Crowd About the Mill Gates Seeking Employment--Car Shortage Not Felt for Coal Supply

By MABELL RUTH BOWDEN.



It is problematical as to what is being done with the great amount of wages being earned in the industrial sections of Pittsburgh, but there is a certainty which may be revealed that if steady employment is significant of earning capacity, men in the mill which I have visited must have marvelous bank accounts.

South of the Monongahela river, between the Smithfield street bridge and the eastern city line, there is a population of approximately 100,000 people and there is every indication that none of this vast army, from which the toilers in the mills are chiefly made up, are seeking work. From every one whom I inquired none seemed to know of idleness and if men were off they were merely forced out of employment through the inclement season and these were men in the building trades.

Every inquiry fails to show men seeking and failing to find employment and everywhere there is a demand for men. In the morning there is absent that great number that once crowded the mill gate of Jones & Laughlin. Men seeking jobs no longer loiter about the mill entrance and this is significant of the scarcity of labor. It is not a problem of unemployed labor on the south side and this is true of other sections but it is a shortage of cars. This condition does not effect the manufacturing interests bordering along the Monongahela river as much as manufacturing plants that are unable to enjoy these advantages. The mines along the river are able to keep Jones & Laughlins supplied with fuel and having their own steamers and mines they are much better prepared to continue operations than any of the other large manufacturers.

This great company has been extending its holdings until it is regarded as one of the largest independent concerns if not the largest, in this country. The Woodlawn plant is not the latest. Recently there has been expended $500,000 on a new merchant rod mill at Thirty-fourth street, which turns out rods one-half to one and three-eighths inches. The capacity of this mill increases the output of rods about 10,000 to 12,000 tons per month. It requires at least 300 additional men and the design is of most modern type. The cost of operation is far below anything of its style in the country. The handling of the products is done by automatic machinery and but little manual labor is done in handling the products from the steel yard to the shipping. The machinery consists of a large driving engine and four sets of continuous rolls with six sets of finishing rolls. The billets used are 2 x 2 x 30. These billits when delivered to conveyors are stretched out to 450 feet. The mill is one of the neatest that has been installed in any plant and it is doubtful if any concern can produce the output that this great concern is producing.

Flanked on both sides of this great corporation are many other mills of independent ownership, yet not so far away is the old Republic Iron Works, now operated by the National Tube company, a subsidiary of the United States Steel corporation. These mills have not been in operations for years until the arrival of the high tide industrial and commercial boom and what was anciently known as Whartons mill is now enjoying the same prosperity as all other mills that were once the leading puddle plants, but which had been practically abandoned until the war broke out.

The Monongahela Iron and Steel company is also participating in the feast of industrial good things and this plant, although small, is filling orders and crowded with sufficient business to keep it going for some time to come. These mills do not compare in any measure with Jones & Laughlin's but are only incidentally mentioned as they have a part to play as well as the more important. They figure in the demand for labor that is keeping every one busy and offering more employment to men than there are men to be found. There is some indication of an extreme scarcity of bricklayers at Jones & Laughlins, and when the building trades opens up this class of men will seek outside work, which seems to be more profitable than mill work. The carpenters declare they are going to demand $6.00 and $6.50 a day for eight hours, May 1, and if this should develop, there prevails the opinion that the home building for the present will be at an end. The prices of building material is already entirely too high, and unnecessary demands will destroy building construction. This digression may be a gentle hint to the folly of unreasonable demands that cannot be met without paralyzing an industry.

However, the great steel concerns look forward to having ample

(Continued on Page 5.)

Great Labor Convention in England

Thos. Reece, Staff Correspondent.

LONDON, Feb. 2.—The annual conference of the Labor Party at the Albert Hall, Manchester, managed at its first sitting on January 23rd to rid itself, rather emphatically, of the most troublesome of the more domestic matters of party policy that are likely to arise during the week, and the heavy atmosphere in which it met was sensibly discharged. By a card vote delegates representing 1,849,000 members approved of the representation of Labor in Mr. Lloyd George's coalition, against a minority of 307,000.

It is the most decisive majority the party has given on any really contentious question arising out of the war, and though the system of voting, under which, for instance, the miners' 600,000 go to one side or the other in a solid block, may possibly slightly exaggerate balance of feeling, it must be accepted as representing a very considerable majority in the trade unions. There are a few cross-currents, which moved rather sluggishly on January 23rd, but the whole pacifist section of the conference voted against the participation of labor members in the Lloyd George government and one would probably not be wrong in inferring that by their vote the majority intended to register once again their unshaken support of the cause for which the Allies are fighting.

There is clearly quite an exceptional interest in this year's conference. More than 700 delegates are sitting it through and the spacious galleries which run round three sides of the hall have been crowded. At the beginning visitors showed some disposition to share the privileges of the hall, which, by an established custom of labor assemblies, include considerable freedom in the way of interjection. On the floor the right to applaud, and the converse, were used frequently without any restraint at all, but that has always been the way, and having regard to the very profound division of opinion and still more to intimate questions of personal motives which were sometimes stated and more often hinted, the general body of the delegates may be said to have behaved with great fairness and some dignity.

G. J. Wadle, labor member of Parliament and chairman of the convention, delivered the customary opening address, in which he sounded a strong note on the subject of the war. "For my part," said the chairman, "hating war, suspicious of courts and chancelleries, and intensely desirous of peace, it did not take me very long to make up my mind, and I am convinced today as I was at the outset that there could only have been one greater tragedy than the war, and that would have been for Britain to have kept out of it." He was proud of the fact that the majority of the Labor Party threw itself into the struggle with all the ardour at its command, and his one regret had been that this decision was not completely unanimous, though there was the satisfaction of knowing that not even the minority desired to see the issues involved settled by a victory of the Central Powers. Labor had given its cooperation during the war not grudgingly nor of necessity, but spontaneously. It had done this because of its clear recognition of the fact that the issues of the war were fundamental to liberty, to civilization, and to the free development of all peoples. With respect to peace overtures, Mr. Wardle stated that he regarded the terms set forth by the Allies as calculated to do much to rebuild Europe on a sounder and fairer basis, and to make future wars less probable. But, however desirable peace might be, the time for it was not yet.

An allusion in the address to the war being a liberating force in our history led a delegate to inquire: "Where are our liberties?" "Well," retorted Mr. Wardle, "the fact that you are here is one of them." The pacifist minority indulged in a prolonged demonstration when the name of President Functory. The day had been allotted by those who drew up the program for the delegates to the special reso-

Yesterday's doings of the Labor Party conference were a characteristic medley of the passionate and the perfunctory. The day had been allotted by those who drew up the program for the delegates to the special reinforced by women in the galleries rose up cheering, gesticulating, and waving handkerchiefs. "Three cheers for Wilson" were called for and responded to.

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GOMPERS FLAYED BY PRINTERS' LEADER

Four Months Late in Calling Off Sympathetic Strike Called in New York.

Breaking an impressive silence which has covered a period of more than four months, the President of the American Federation of Labor has addressed a letter to the President of the International Typographical Union, in which the promoters of the infamous sympathetic strike ordered in New York City in September last are unreservedly repudiated and their action is characterized as violative of the fundamental principles of trade unionism and the laws of the American Federation of Labor. It is to be regretted that President Gompers did not on September 10, 1916, make public some of the declarations which are contained in his letter dated January 17, 1917. Had Mr. Gompers been as frank in September as he is in January the organized wage-earners affiliated to the American Federation of Labor would have escaped the humiliating accusations which the irresponsible Federation lawbreakers in the Greater New York Labor Conference have brought upon them.

In this belated declaration there is little consolation for the individuals who promoted the sympathetic strike. President Gompers says:

On Sunday morning, September 10, I was in Boston in conference with a committee of the Tobacco Strippers' Union in regard to a movement for increased wages, and I saw in the newspapers in that city and in the New York papers of that date that the Central Federated Union of New York had decided to call a general sympathetic strike of the working people of that city in sympathy with the striking street railwaymen; that the entire railway strike and the sympathetic strike was to be turned over to me for direction and administration. It was also announced that a conference was to be held that Sunday afternoon at the Continental hotel in New York, where the subject was to be fully presented to me, and I urged to take charge of the entire strike. I immediately boarded the train for New York and went to the conference, and there and then, after the entire subject was discussed. I emphatically declared that I would have nothing to do with a sympathetic strike; that it was contrary to the laws of the unions involved, in violation of the laws of the American Federation of Labor, and in antagonism to the declaration of the American Federation of Labor upon the subject. I spoke of the unions of the International Typographical Union, of the building trades, of other trades including my own. I used as one of the illustrations for my position that when a strike was in progress say of the printers, or the carpenters, and the Street Railwaymen's Union had an agreement with the railway companies, whether it was likely that the latter would break their agreement and go on strike in support of either the printers or the carpenters; whether they would be expected to do so, and if so, whether it was not wrongful as well as against the interests of labor. I declared that I would have nothing to do with it and repudiated the entire situation, and declared that it was violative of the fundamental principles of trade unionism and the laws of the American Federation of Labor. The conference before by utterance requested me to give my name to a declaration for a general sympathetic strike. I positively declined and made the statements which in essence I have accurately herein recorded.

If the promoters of the sympathetic strike can obtain any comfort from the above declaration they are welcome to it. President Gompers has fully endorsed the position taken by the officers of the International Typographical Union and its subordinate organizations in New York City in refusing to participate in the contract-breaking enterprise. The above extract from Mr. Gompers' letter abundantly justifies the statement made in the January Journal that the executive officers of the American Federation of Labor were fully aware of the plan to call an illegal sympathetic strike. Mr. Gompers was present, and participated in the conference.

Continuing, Mr. Gompers says:

I dictated a statement to a stenographer who was present, and when I could not get the conferees to approve it, I issued it upon my own authority and gave it to the newspapers, which published it in issues of Monday morning, September 11. It was my view of what the conference should have declared. After recounting those who participated in the conference I urged that:

"The conference representing organized wage-earners in Greater New York and vicinity pledge to the striking street railwaymen their undivided moral and financial support."

You can readily observe that if I had advocated a general sympathetic strike, the working people could not have rendered the striking street railwaymen any financial support.

It must be conceded that this portion of the alibi offered by the President of the American Federation of Labor is somewhat involved. The Greater New York Labor Conference was in executive session when President Gompers denounced the sympathetic strike. The doors were closed. Mr. Gompers states that the conference refused to accept his recommendations. The delegates proceeded with

(Continued on Page Five.)

WHAT IT COSTS TO BE A CHRISTIAN.

NEWARK, O., April 9, 1905.—Pastor C. T. Russell of Allegheny addressed a large audience here in the Y. M. C. A. Auditorium at 3 p. m. Sunday, his topic being, God's Oath-Bound Covenant to Abraham and His Seed and How It Will Be Fulfilled—the Christian's share in it, the share of the Jews and the share of the world. He had an extremely attentive audience. His evening discourse was for the specially interested. He prefaced it with the remark that next Sunday evening would be the exact anniversary of the night on which our Lord was betrayed, 1872 years ago—the night, therefore, in which Jesus instituted the annual Memorial Supper, the remembrancer of his death on our behalf, which the Lord requested all of his true followers to celebrate in his memory. The discourses published in The Tribune, he believed, reached a considerable number of earnest, thinking Christians, and through this channel he had been seeking to lead the minds of these nearer and nearer to the standpoint of true discipleship, in the hope that on this memorial occasion many might celebrate the Lord's death with a full appreciation of its meaning and of their relationship to the Redeemer. Because the capacity of the Bible House chapel, Allegheny, would be insufficient for the large attendance usual on Memorial Sunday, Carnegie music hall had been secured for both the afternoon and evening services on that date. The afternoon topic would be Christian Baptism and its Import. He had many inquiries along this line, and, through The Tribune, hoped to answer many who would not be able to be present personally.

The topic this evening was, What it Costs to Be a True Christian, from the text, "Whosoever it be among you that renounceth not all that he hath, he can not be my disciple." (Luke 14:33.) The discourse follows:

The bane of true Christianity is that doctrine of devils respecting the eternal torment of all who are not Christ's disciples—of all who, according to our text, renounce not all that they have to follow the Lord. This unholy, unscriptural teaching has not only cost pain, sorrow, perplexity and confusion to the Lord's true people, but it has injured the world as well. It has been the spur and lash which the Adversary has used in connection with exciting revivals to the injury of many; more are in insane asylums on account of this false doctrine than is generally supposed. Others, of stronger minds, recover from the excitement only to fall into a calloused and hardened condition, where they are more difficult than ever to reach along the proper Scriptural lines, more difficult than ever to convert truly to find the Lord and to his cause.

MORALITY NOT CHRISTIANITY

This lash of superstitious fear the Adversary used to build up the various sectarian systems to their present proportions. Now these systems are great and popular in the world. They stand chiefly for good morals, which the whole world recognized as proper and right, irrespective of religious profession. We are to distinguish between Christianity and morality. Many noble men and women, total unbelievers according to their own professions, have been moralists, some of them even priding themselves on this point.

Our Lord was not a revivalist according to the ordinary acceptance of that term. He never attempted to work his hearers into a spasmodic enthusiasm; he never carried the lash over them to drive them through fear to the Mercy Seat. On the contrary, he took a course which positively repelled those who were not in a right attitude of heart to receive his message, as we read, "He spoke unto them in parables and dark sayings," to the intent that only those who were of earnest heart would seek to know the true and deeper meaning of his words, and that these alone should be instructed thereby. He continually held out before those to whom he preached the extreme difficulties associated with discipleship. He told about the narrow way and the few who would find it, and that whosoever took not up his cross to follow after him could not be his disciple.

Our text is another illustration of this principle of fending off, hindering those who might think lightly of the responsibilities of discipleship. He would have them understand that to do the will of God under the present conditions, during this present gospel age, would signify the forsaking of all else—the abandonment of earthly aims and hopes and ambitions, and the substituting for these of heavenly hopes and ambitions which would transform their minds by renewing them, and prepare them in character likeness from glory to glory, preparing would change them in character likeness from glory to glory, preparing them for a share in the first resurrection, a change to "glory, honor and immortality" of the "divine nature."—Rom. 2:7; 11 Peter 1:4.

OUR LORD'S ILLUSTRATIONS

To make the matter particularly plain—that none might misunderstand him to be trying to inveigle any into a consecration that was not really wholly meant; to hinder any from professing discipleship who did not fully appreciate what it signified, our Lord gave two illustrations in the verses preceding our text. In verse 28 he points out that any man intending to build a tower would, if exercised by a sane mind, sit down and calculate its cost, whether or not he could afford to build it—whether or not it would pay. Undoubtedly the Lord's method of preaching the gospel was the correct one, and those who follow any other method or standard are in error, no matter how conscientiously they may believe that they do God's service. Let us note the difference: Revivalists in general attempt excitement, and sometimes evidently have the Adversary's assistance in producing hypnotic results, which attracts tares and not merely the wheat class, the regenerate.

Many evangelists without divine power and the gifts of miracles possessed by our Lord and the apostles counts far more converts in a season than our Lord and his twelve apostles, and the seventy also, gathered during the three and a half years of our Lord's ministry—the total number being stated as 500 brethren. But the Lord gathered no tares—only wheat; the message which he preached was not attractive to the tares; he took special pains to make it unattractive. He said, "No man can come unto me except the Father which sent me draw him," and he laid down the terms of discipleship so plainly that those who were not fully consecrated, not Israelites indeed, turned away and walked no more with him.

I seek to walk in the Master's footsteps, and to make known the same message, and expect that it will specially appeal only to the "very elect," the "Israelites indeed in whom there is no guile." But I am not elect," the "Israelites indeed in whom there is no guile." But I am not seeking to build up a sect or party. I recognize the Church of Christ as one and not many. I recognize that the Lord gave no commission to me nor to anyone else to establish sects and parties and churches—that he established the one Church of the Living God, whose names are written in heaven. It is not my effort, therefore, to build up a glorious earthly system, nor to draw the worldly by preaching such things as would be attractive to the world. It is my commission to preach Christ, to hold him up, to point to the Israelites indeed of all denominations that their earthly associations will not avail them; that the only thing which constitutes membership in the body of Christ, union with Christ, the Head; and that this union cannot be effected through human channels, but must be effected, if at all, by a personal faith in the Redeemer and a personal consecration to him.

WHAT IT MEANS TO "FORSAKE ALL"

Our text speaks of forsaking all to be the Lord's disciples. This does not mean merely to forsake all forms of sin. No one has a right to commit sin, whether he be Christ's disciple or Plato's disciple or anybody's disciple. True forsaking of sin and moral living are connected with all decency of life and connected with discipleship to Christ, but the abandonment of sin is not even mentioned by our Lord when speaking to his disciples. It is taken for granted, as we shall seek to show.

To get the picture before our minds the Scriptures speak of Satan as being the prince of darkness and of the world as lying in darkness. Sin of every form is related to this period of darkness, this night time, and we are bid to hope for the glorious epoch to come, in which sin shall be utterly banished from the world; and instead of Satan being the prince of this world, as the Scriptures teach that he now is, Jesus shall be the King of Glory, the Light of the World, Immanuel. We are distinctively informed that in the divine plan the darkness is permitted for a season, and that the times and seasons are in God's own power; and that when the time shall come for the grand transformation and the establishment of the reign of righteousness under the whole heavens, then God's will shall be done on earth as it is done in heaven. We are taught to pray in harmony with these hopes set before us in the gospel.

More than this, the Scriptures distinctly teach that our Lord is now calling during this time of darkness and night for those who are out of sympathy with sin and selfishness and fraud and licentiousness, who are out of accord with these works of darkness which now prevail in civilized as well as in uncivilized quarters. The Lord is calling upon these to take their stand for righteousness, for truth, for purity, for holiness, for godliness, for the principles of love and righteousness. The Scriptures tell us that few have the ear to hear the Lord's message—few are so out of accord with sin and shame and ungodliness as to desire to escape from these and to come into full sympathy and accord with the Prince of Light at this present time. By and by, when all the evil conditions will be under restraint, no doubt there will be many who will prefer righteousness to sin; but at the present time to hear the voice of righteousness and to obey it means the opposition of the flesh, the world and the Adversary, and few care to hear that voice and to inquire further as to the divine will.

FINDING THE ELECT

The Lord takes this method of finding the peculiar people, the very elect, mentioned throughout the Scriptures. He is seeking for those who love righteousness and hate iniquity, and now—in a time when darkness covers the earth and gross darkness the heathen—is the time best adapted for finding those whom the Scriptures denominate the children of the light—that is, those who have a special love for righteousness, purity, truth, etc. These the Lord is calling, these he is drawing, these he is encouraging, these he is assisting, these he is leading from glory to glory, because they love him, because they have enlisted under his banner even in this night time, preferring to stand with the Lord on the side of right and truth and holiness and purity at the cost of the sacrifice of earthly things, earthly pleasures, earthly aims and earthly hopes.

These the Scriptures denominate the Lord's "jewels," whom he will gather at his second coming. Again, they tell us that these shall constitute the Bride, the Lamb's wife, the very elect, who shall be with him and share his Kingdom and his glory and be associated with him in the conferring of the divine blessings of the millennial age upon the world in general. These, with their Lord, shall constitute that Sun of Righteousness which shall arise with healing in its beams, to scatter all the night and darkness and sin and misery and trouble, and to bring in life eternal to as many as will receive it under the favorable conditions of that time.—Matt. 13:43.

What a manifestation of divine wisdom we have in the fact that the Church is sought during this period of darkness, of sin, before the clouds roll away, before the great Adversary, Satan, is bound. Now we see from this standpoint two particular things not previously seen, and we see their relationship to each other: (1) We see why the Lord did not emphasize the forsaking of all and the taking up of the cross.

Our Lord was calling only for the class that would be so in accord with himself and his mission, so in accord with the principles for which he stood, so in harmony with the light as children of the light, that they would be willing to forsake all—even life itself, as declared in the preceding verse. Manifestly, anyone who would renounce all to be associated with Christ in his work of opposing and putting down sin would not require to be exhorted to oppose sin in his own heart. Sin would have no place in such a heart, but, as the apostle declared, "Those things which once I loved, now I hate." The heart that loves sin, that is full of pride and envy and malice, strife, backbiting, slander, covetousness, evil desires, is a heart that has not been transformed, has not been renewed, but is still in the gall of bitterness, still belongs to the prince of darkness. The heart that has renounced all the works of the flesh and the devil, all the things of darkness, is the heart of the true disciple of Christ.

Note that the apostle calls attention to this matter, saying, "How shall we who are dead to sin live any longer therein?" Describing the condition of some of the children of darkness he says, "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I Cor. 6:9-19.) This description does not merely cover the gross violations of righteousness; the words effeminate, covetous, revilers, extortioners, take in a vast multitude of proceedings more or less countenanced by the world, more or less the practice of all except the sanctified, the washed, but the latter can have no sympathy with these things because they are the children of the light. They love the light, the purity, the truth, the love which is of God, and they hate the darkness and sin and selfishness and meanness and violence which is of the Adversary.

"THIS TREASURE IS AN EARTHEN VESSEL"

A point here needs to be guarded along lines set forth in the Bible: We are not to judge others nor even to judge ourselves wholly by the possibilities of the flesh. We are to remember that having been begotten again by the new mind, by the Holy Spirit, old things have passed away and all things have become new to our minds, to our hearts, to our wills, to our intentions. But we are also to remember that the old body has not passed away and that it will not pass away until death. We are to remember that the new mind, the new heart, has no other channel or vehicle of thought or action than this mortal body, once the servant of sin. We are to remember that now it is the servant of the new nature and thus the servant of the Lord. But we are not to trust it too far. We are to keep continual guard over it, realizing its weakness and tendency toward sin through the fall.

We are to reckon it dead indeed unto sin, and alive toward God and toward the performance of good instead of evil works. But we are not to trust it for a moment; as the apostle declares, "We are to have no confidence in the flesh." We are to criticize every suggestion of the flesh and to anticipate that the majority of them are selfish and tending toward sin. We are not to seek to gratify the flesh and thereby to pamper it, knowing that it would only grow the stronger and be more difficult for us as New Creatures to manage in the future. On the contrary, as the apostle declares, we are to wage warfare against every inclination of the flesh that is on critical examination found to be in opposition to the new mind to which we are committed as children of the light.

Nor are we left to this battle entirely of ourselves. It is the Lord who has declared, "My grace is sufficient for thee, my strength is made perfect in your weakness." It is the Lord's promise that he will not suffer us to be tempted above that we are able, but with the temptation will provide a way of escape. It is for us as New Creatures to be on our guard against the wiles of the Adversary, the spirit of the world and the weaknesses of our own flesh, lest these in any degree captivate us or hinder us from waging a good warfare against sin in its every form and in favor of the Lord and truth and righteousness in general.

In one of the illustrations preceding our text, the Lord says that before consecrating ourselves to him to attempt to walk in the narrow way, before renouncing all to be his disciples, we should sit down and count the cost. One of his illustrations is that of a king with a small army going forth to battle against a king with a greater army. How necessary it would be to count the cost, if defeat could be avoided. So with us. It is well that we count the cost and set our own weakness and our own littleness and our own inability to cope with and to vanquish the world and the Adversary and our own imperfect flesh. Not until we do see this will we be properly ready to become the Lord's followers, to have him on our side as opponents to the great Adversary and the various powers of darkness of this present time. If we once learn this lesson properly and make our alliance with the Lord, with the full realization of his words, "Without me ye can do nothing," then our course will be the right one and success will be ours through our Lord in the end. We through him shall gain the victory, win the crown and the great prize that is promised to those who love him—the privilege of being associated in the great work of "restoring all things" during the millennium.—Acts 3:19-21.

THE IMPORTANCE OF LITTLE THINGS

Make straight paths for your feet, the apostle admonishes. He has arranged your affairs so that you will not be stumbled in the narrow way. Put away the things that would remind you of the pleasures of sin, that would tend to preserve the pride and fond desires of the flesh. Become what your worldly friends would consider an extremist to the extent that you will copy the Lord and the apostles and their instructions. Cultivate humility instead of pride, meekness instead of boastfulness, generosity instead of selfishness, loving-kindness instead of hypocrisy. Seek the companionship of the good, the pure, the consecrated and especially the companionship of the Lord himself. Speak to him frequently in prayer and seek for his answer in the inspired Scriptures. Be faithful in the little things of life. Realize that you can not, as a New Creature, measure yourself by the standards of the world, but have a higher standard according to which you will always be imperfect until your change shall come in the First Resurrection.

If while pursuing this course you fall into various trials and difficulties, take them patiently, realizing that this is another evidence of God's favor toward you, an evidence that he is pruning and testing you to make you ready for his further use either in the present or in the future life. Should you even be overtaken in a fault, much as you would regret the matter, be not discouraged, but take it to the Lord in prayer, and tell him how as a New Creature you are not in sympathy with sin or any weakness, that you will strive to learn a lesson from your experience which will make you stronger for the future, and accept the gracious assurance of his Word that the robe of Christ's righteousness covers your imperfections and blemishes. Thus you may bear a song away and find each day a happy one, because it brings you a little nearer to the grand ideal standard and a little nearer to the glorious time of your change.

Cleveland, O., Feb. 9.

Please find enclosed $1.00 for the National Labor Tribune for another year. Please pardon my delay in renewing. I had thought to discontinue but decided for it because of your so zealously spreading the teachings of our beloved Pastor Russell. I am glad of the letters from the friends. I appreciate the reprint of sermons. They seem even fresher and better, now their writer has sealed them by his faithfulness until death.

I am pleased also to see "The Divine Plan of the Ages" in your paper. God bless the Editor of the Tribune.

I want to thank you for printing "Christmas Chat" in December 7 issue. I sent and received a box of shells and the patterns of toy animals, and was delighted.

C. M. ENSIGN.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, $1 per year.

The following is the standing of the fund to date:

Previously reported	$89.00
Amount received	5.50
Total	$94.50
Paid out	$98.00

CONSECRATION

(By Emma Hoffman Louis)

Between the heavens and the nether;
Between the dawn and dim forever;
Between the hopes of vague tomorrow
And the past of perished dreams,
Lies a region grim and cool—
E'en more real than it seems.

After wandering days—a legion;
"Here," the Voice called, "is that region
Linking fast your carnal body
To the spirit of your soul,
In desires which rage in battle
For the mastery—for control."

"The spirit longs for treasure fairer,"
Spake, The Voice, "yes, treasure rarer
Than the flesh, which follows pleasure
On to death—the end is sure;
Choose this day which you will take—
Treasure gross or treasure pure."

Spake, The Voice, "I call ye higher—
Offer life—(do ye aspire?)—
Life immortal—ceaseless—deathless"—
"The price! The price!" I wildly cried,
"The price is paid, my Son has paid it;
Believe on Him," The Voice replied.

Straight chose I the larger stature—
Chose the Cross in soul of rapture;
Now "The Vampire" sucks me never
Through this Shadow Vale of strife;
The passing o'er will end the struggle—
The passing o'er from death to life.

West Homestead, Pa.

Paterson, N. J., Feb. 7.

I see my subscription expires next month, kindly discontinue sending paper for reason best known to myself I feel grateful for the many blessings I have received from the paper and I will miss it very much as I received many spiritual blessings from our dear Pastor Russell's sermons and greatly enjoyed the letters from the friends, and all Truth literature and hoping all may receive blessings likewise.

Wishing you continued success in spreading the Truth.

G. W. SMITH.

Beaumont, Texas, Jan. 8.

I notice on the label on my paper that my subscription is about to expire and I am herewith enclosing one dollor for renewal of my subscription for the good Labor Tribune for another year. Have been taking it for several years, and expect to continue taking it as long as you continue to publish Pastor Russell's sermons and other Truth matter and letters of appreciation from different ones of the Truth people. The death of our Pastor has come to us all as a blow, yet we can rejoice in the great Truth and knowledge he has been privileged to give to us. What a wonderful man was Pastor Russell. Although he has passed into the beyond his writings are as good and true as before. May God's blessings rest upon all the dear friends everywhere, and also upon your own labors to make it such a worthy paper.

With best wishes for your success,

MRS. L. E. LIGOU.

Paterson, N. J., Feb. 7.

I sent word in December to please discontinue, the paper when the time expired, which was the 15th of January, but have received two since. Thanking you for same. I will miss it very much, as each week I looked eagerly for its appearance. It has been a blessing to me. Dear Pastor Russell's sermons, and the letters from the dear Truth friends everywhere are so helpful. Praying the Lord will bless you for the good work of spreading the glorious gospel message have received many feasts.

Respectfully yours.

MRS. GEO. W. SMITH.

Kalamazoo, Feb., 12.

I see my year expires on the Tribune the 14th of this month. Enclosed is money-order for $1.00, please continue my paper for another year. I cannot afford to be without it and I thank you very much for printing our dear late Pastor Russell's first sermons as they are all new to me and the other religious writings.

Yours truly,

GEO. H. NELSON.

"Jesus is to meet one Thief in Paradise, but where will He meet the other Thief". "Did Jesus go to Hell after His Crucifixion?" Answer to these questions are in our No. 4 Booklet; price of the booklet, five cents; free to those not able to pay. Address William Giles, Browns Summit, N. C.

Miracle Egg Displacer Reduces Expense.

Until April we'll mail friends equivalent of 15 dozen eggs for only $1.50. Keeps indefinitely. Standard Supply Company, Reading, Pa.

WATCH FOBS.

Something new! Watch Fobs bearing the photo of Pastor Russell. Price 50 cents. The Friends' Supply Co., Box 338, Schnectady, N. Y.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c. In rich sepia tone. Enlargements. 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY VI.

This brings us to the two lines of thought which have divided Christians for centuries, namely, Election and Free Grace. That both of these doctrines, notwithstanding their apparent oppositeness, have Scriptural support, no Bible student will deny. This fact should lead us at once to surmise that in some way both must be true; but in no way can they be reconciled except by observing heaven's law, order, and "rightly dividing the word of truth" on this subject. This order, as represented in the plan of the ages, if observed, will clearly show us that while an Election has been in progress during the present and past ages, what is by way of distinction designated Free Grace is God's gracious provision for the world in general during the Millennial age. If the distinctive features of the epochs and dispensations outlined in a preceding chapter be kept in mind, and all the passage relating to election and Free Grace be examined and located, it will be found that all those which treat of Election apply to the present and past ages, while those which teach Free Grace are fully applicable to the next age.

However, Election, as taught in the Bible, is not the arbitrary coercion, or fatalism, usually believed and taught by its advocates, but a selection according to tness and adaptability to the end God has in view, during the period appointed for that purpose.

The doctrine of Free Grace, advocated in Arminians, is also a much grander display of God's abounding favor than its most earnest advocates have ever taught. God's grace or favor in Christ is ever free in the sense of being unmerited; but since the fall of man into sin, to the present time, certain God's favors have been restricted to special individuals, nations and classes, while in the next age all the world will be invited to share the favors then offered, on the conditions then made known to all, and whosoever will may come and drink at life's fountain freely.—Rev. 22:17.

Glancing backward, we notice the selection or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, should come. (Gal. 3:29.) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished—their deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking to the people, said, "You only have I known of all the families of the earth." (Amos 3:2.) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them and he would not permit his disciples to go to others—saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5, 6; 15:24.) All his time was devoted to them until his death, and there was done his first work for the world, the rst display of his free and all-abounding grace, which in "due time" shall indeed be a blessing to all.

This, God's grandest gift, was not limited to nation or class. It was not for Israel only, but for all the world; for Jesus Christ, by the grace of God, tasted death for every man.—Heb. 2:9.

And now also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored with the gospel (which is free to all who hear) than others. Glance at a map of the world and see how small is the portion enlightened or blessed in any appreciable degree by the gospel of Christ. Contrast yourself, with your privileges and knowledge, with the millions in heathen darkness today, who never heard the call, and who consequently were not called. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord—who have made their calling and election sure) is complete, then the plan of God for the world's salvation will be only beginning.

Not until it is selected, developed, and exalted to power, will the Seed bruise the serpent's head. "The God of peace shall bruise Satan under your feet shortly." (Rom.. 16:20; Gen 3:15.) The Gospel age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage—the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation, the new heaven and the new earth, the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

The Gospel age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing, the whole creation goaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God. (Rom. 8:22, 19). And it is a blessed fact that free grace in fullest measure, not merely for the living but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

Some who can see something of the blessing due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by his death, fail to see this last proposition, viz: that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for all, they all must have the blessings and opportunities which he purchased with his own precious blood. Hence we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "prisoners of hope."

It is estimated that about one hundred and forty-three billions of human beings have lived on the earth in the six thousand years since Adam's creation. Of these, the very broadest estimate that could be made with reason would be that less than one billion were saints of God. This broad estimate would leave the immense aggregate of one hundred and forty-two billions (142,000,000,000) who went down into death without faith and hope in the only name given under heaven or among men whereby we must be saved. Indeed, the vast majority of these never knew or heard of Jesus, and could not believe in him of whom they had not heard.

What, we ask, has become of this vast magnitude of which figures give a wholly inadequate idea? What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have foreseen? Or did he, from the foundation of the world, make a wretched and merciless provision for their hopeless, eternal torment, as many of his children claim? Or has he yet in store for them, in the heights and depths and lengths and breadths of his plan, an opportunity for all to to come to the knowledge of that only name, and, by becoming obedient to the conditions, to enjoy everlasting life?

To these questions, which every thinking Christian asks himself, and yearns to see answered truthfully, and in harmony with the character of Jehovah, comes a variety of answers:—

Atheism answers, They are eternally dead: there is no hereafter: they will never live again.

Calvinism answers, They were not elected to be saved. God foreordained and predestined them to be lost—to go to hell—and they are there now, writhing in agony, where they will ever remain, without hope.

Arminianism answers, We believe that God excuses many of them on account of ignorance. Those who did the best they knew how will be sure of being a part of the "Church of the First-born," even though they never heard of Jesus.

To this last view the majority of Christians of all denominations assent (notwithstanding the creeds of some to the contrary), from a feeling that any other view would be irreconcilable with justice on God's part. But do the Scriptures support this last view? Do they teach that ignorance is a ground of salvation? No; the only ground of salvation mentioned in the Scriptures is faith in Christ as our Redeemer and Lord. "By grace are ye saved through faith." (Eph. 2:8) Justification by faith is the underlying principle of the whole system of Christianity. When asked, What must I do to be saved? the apostles answered, Believe on the Lord Jesus Christ. "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12); and "Whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13.

But Paul reasons that a man must hear the gospel before he can believe, saying, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"—Rom. 10:14.

Some claim that Paul teaches that ignorance will save men, when he says that "The Gentiles, which have not the law, are a law unto themselves." (Rom. 2:14) They gather from this that the law which their conscience furnishes is sufficient to justify them. But such persons misunderstand Paul. His argument is that the whole world is guilty before God (Rom. 3:19); that the Gentiles, who had not the written law were condemned by it; "For by the law is the knowledge of sin" (Rom. 2:20) The law given to the Jew revealed his weakness and was intended to show him that he was unable to justify himself before God; for "By the deeds of the Law there shall no flesh be justified in his (God's) sight." The written law condemned the Jews, and the Gentiles had light enough of conscience to condemn them; and thus every mouth is stopped from claiming the right of life, and all the world stands guilty before God.

Remembering the statement of James (2:10), that whosoever shall keep the whole law, except to offend in one point, is guilty, and cannot claim any blessing promised by the law Covenant, we realize that indeed "there is none righteous; no, not one." (Rom. 3:10). And thus the Scriptures close every door of hope save one, showing that not one of the condemned is able to secure eternal life by meritorious works, and that it is equally useless to plead ignorance as a ground of salvation. Ignorance cannot entitle any one to the reward of faith and obedience.

Many Christians, unwilling to believe that so many millions of ignorant infants and heathen will be eternally lost (which they have been taught means to be sent to a place of eternal and hopeless torment), insist, notwithstanding these Bible statements, that God will not condemn the ignorant. We admire their liberality of heart and their appreciation of God's goodness, but urge them not to be too hasty about discarding or ignoring Bible statements. God has a blessing for all, in a better way than through ignorance.

But do these act in accordance with their stated belief? No: though they profess to believe that the ignorant will be saved on account of their ignorance, they continue to send missionaries to the heathen at the cost of thousands of valuable lives and millions of money. If they ail, or even half of them, would be saved through ignorance, it is doing them a positive injury to send missionaries to teach them of Christ; for only about one in a thousand believes when the missionaries do go to them. If this idea be correct, it would be much better to let them remain in ignorance; for then a much larger proportion would be saved. Continuing the same line of argument, might we not reason that if God had left all men in ignorance, all would have been saved? If so, the coming and death of Jesus were useless, the preaching and suffering of apostles and saints were vain, and the so-called gospel, instead of being good news, is very bad news. The sending of missionaries to the heathen by those who believe the Calvinistic or fatalistic view of election, that the eternal destiny of each individual was unalterably fixed before he had an existence, is even more absurd and unreasonable.

But the Bible, which is full of the missionary spirit, does not teach that there are several ways of salvation—one way by faith, another by works, and another by ignorance. Neither does it teach the God-dishonoring doctrine of fatalism. While it shows every other door of hope closed against the race, it throws wide open the one, only door, and proclaims that whosoever will may enter into life; and it shows that all who do not now see or appreciate the blessed privilege of entering shall in due time be brought to a full knowledge and appreciation. The only way, by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ, which taketh away the sin of the world. (1 Peter 1:19; John 1:29.) This is the Gospel, the good tidings of great joy, "which shall be unto ALL PEOPLE."

(To be Continued.)

YOUR MISSION.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet.
You can stand among the sailors,
Anchored yet within the bay
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey,
Up the mountains steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measures,
As they slowly pass along,
Though they may forget the singer,
They will not forget the song.

If you cannot in the conflict
Be a soldier brave and true;
If where fire and smoke are thickest,
There's no work for yout to do;
When the battlefield is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

If you cannot in the harvest
Garner in the richest sheaves,
Many a grain both ripe and golden,
Will the careless reapers leave.
Go and glean among the briars,
Growing rank against the wall,
For it may be that their shadow,
Hides the heaviest wheat of all.

If you have not gold and silver,
Ever ready to command;
If you cannot reward the needy,
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple,
Sitting at your Master's feet.

PHILIP PHILIPS.

Mt. Lake Park, Md., Feb. 7.

I desire to again express my appreciation (with renewal) of your valuable, clean, honest, fearless, goor paper. I so much appreciate the space you give for the publication of present Truth, specially thankful you continue to publish our Dear Pastor's sermons. The article in defence of Bro. Russell last week was the best I ever read, all the more wonderful coming from a gentleman of Mr. Watson's standing. Then the letter from Bro. Blackmore was no less appreciated, he so gently pointed out the mistake made by the one who signed "A Reader."

Wishing the Labor Tribune great success.

Yours truly,
MRS. J. A. TURNEY.

Sidney, O., Feb. 7.

I enclose you a check for $2.00, my renewal to your much appreciated paper the National Labor Tribune. I appreciate it for the many good things it contains along the line of Present Truth, Pastor Russell's sermons, the Divine Plan of the Ages, and for the bold stand it takes against dishonest fakers. Let the good work go on.

May the Tribune prosper in its good work.

Yours for the Truth,
BRO & SISTER WEBER.

Durant, Okla., Feb. 15.

Am enclosing postal order for one dollar. Please renew my subscription and pardon my oversight. We enjoy the Tribune and are not willing to do without its weekly visits.

We have taken it for several years on account of the sermon feature, and it becomes almost indispensible, to some of us Bible students.

Yours respectfully,
S. S. MADDOX.

PLEASE READ THIS.

On two of our inside pages last week we re-published the article from Tom Watson's Jeffersonian in defense of Pastor Russell. Those who sent for copies of same have been supplied and if we have missed any, if they will let us know the same will be sent. We have a few extra copies left for any who wants them for their friends.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theolog), Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

Mr. P. L. Livengood, editor and publisher of the Frostburg, (Pa)., Spirit, reported his impressions of his first meeting with Pastor Russell at the home of C. H. Ward of Cumberland, Md., in August 191. Mr. Livengood had purposely arranged the meeting "to try to detect any insincerity or chicanery that might be apparent to close observers of men and measures." In the news account he admitted that he discovered Pastor Russell, as we have repeatedly said, to be a "remarkable man," and his social intercourse, "can say most truly that not in a long time did I spend a day so pleasantly and interestingly," and this from a public spirited man who has "come in contact with quite a number of people famous in various ways and noted for great ability along certain lines." Mr. Livengood's impression of the features of his visitor tallies with that of Mr. Claypool and is the unerring estimate of the results of Russell's own theology which he practiced: "Ye are living epistles known and read of all men." We quote: "Let those who rail at Pastor Russell after the manner of certain small caliber preachers and their dupes who cannot see beyond their salaries, their own selfish motives and narrow creeds, or the confines of a selfish Phariseeical and commercialized religion. Yes, let them rail, for Pastor Russell will love them none the less on that account, and those who rail know not what they do, and neither do they know nor understand the grand and good man they rail at. No man with the face and physiognomy like that of Pastor Russell is a bad man. No man who is bad or purposely deceptive can have the good and honest face of Pastor Russell, for such would be a physical and psychological impossibility. Sincerity is stamped in every lineament of his face, one of the most kindly any man ever gazed upon. The writer can view Pastor Russell in no other light than as a grand, good, sincere and wonderfully able man."

We have heretofore quoted the statements of the eminent phrenologist Prof. O. S. Fowler, and Prof. David Dall (of the British Institute of Mental Science, H. M. Phrenologist) who, in line with Messrs. Claypool and Livegood and others give the same discription, "genial and fatherly head and physiognomy"......."Well up in years, he is of a youthful, kindly and sympathetic nature; fatherly and benign in council, moral and spiritual in his influence; in religion his 'doxy' is broadened by the effulgent light of Bible study......The young find in him a guide, philosopher and friend'—the old a sage counselor whose thoughts are tinctured by experience and perfected by principle."

To those who may be inclined to suggest that Phrenology and Physiognomy have not ben accepted into the family group of sciences and for this reason would not be authority, we state that for this, as for other views, there is a specific cause. These studies on human nature have been rejected for the same reason that the pure and unadulterated Bible truths of Millennial Dawn have been rejected by the progressive element of the clergy—Darwinism is the touchstone of their whole system of thought. These sciences cannot be reconciled with the Darwinian speculation applied to man, and for this reason they cling to the old science, Psychology, the unfoldment of the brain and mind in life, which admits the evolutionary principles. Philosophers, such as Hubbard, oppose Phrenology and Physiognomy, for they are long-headed enough to realize that they are fatal to speculation of an ognostic tendency. A man who believes in Phrenology cannot accept the principles of atheism. Prof. O. S. Fowler on perceiving that Phrenology was drifting into the hands of naturalists of an atheistic type, following the publication of Combe's work on that study, identified it for all time with Theism by his works on Phrenology and Sexual Science, and saved it from being distorted by philosophers of an theistic cast.

A PRONOUNCED TRAIT OF REFORMERS.

One very essential qualification of Reformers of the past was possessed by Russell; and that is the but-insky spirit flavored with a dash of irony and sardony, which rendered him inclined to poke others in the ribs and as a result all know of his presence and they sit up and take notice. A very good statement of this fact reformers of the past is the following: "He (the reformer) disturbs our smugness. He jars our respectable conservativeness. He forces upon us a sense of our past, of the responsibility which society owes for the existence of wrong. He awakens us from moral slumber. So we proceed to hate him. We may finally accept his message, but it is seldom that we accept the man who brought it. (!!!) Vainly we hate the reformer because we love ease, because we love darkness rather than light. Anyhow, we know it in our hearts, whether we tell it or not. Too long have we erected monuments to the ancient prophets and slain their sons."

We recall an instance related by the Pastor when he, in conversation with a clerical gent re his creeds, landed so hard on him with his unavoidable logic, that he went (guratively speaking) sprawling on the floor, so far away that he had no further opportunity to do it again; and the pastor said he used more consideration as he grew older. Any who knew him will know this to be true that he centainly knew how to handle lambs and goats respectively. He was very considerate later—both ways, when occasion demanded.

We are told by Mr. Otto Maurer, who was in close touch with the Pastor during his early days, that he was at one time very sensitive to what others said about him from the pulpit and the press, and usually went for them. That he apparently got over this is indicated by the unconcerned manner in which he took Mr. Wm. T. Ellis' attacks as published in The Continent. He quoted some statements from Ellis, isolating them from their context to further his press publicity, and this set the editorial machinery of The Continent running as follows: "Extracting Sweet from Sour".

"This Pastor Russell of Brooklyn is certainly endowed with nerve to a plentitude. People send him money, but we wager that nobody ever sent him nerve tonic. Readers of The Continent will remember how (in)-completely Russell's pretensions were riddled (sic) in our columns two years ago by the brilliant (sassy) pen of William T. Ellis. You would have thought, wouldn't you, that such terrible (well said) excoriation would make the old man's flesh creep until his very dying day. You would never have imagined that he would ever find any comfort in it. But what will you say to learning that Russell is today circulating through the country a compliment to himself extracted from that denunciation (well said again—it was no "Investigation") and actually parading William T. Ellis as his sponsor and admirer? It's a great wonder Mr. Ellis doesn't have to be carried outside (of institutionalism) to get air."

(To be continued.)

Appreciations

Atlanta, Ga., Feb. 14.

How it rejoiceth my heart to see you, Thomas Watson and other editors standing up for the truth and defending a noble, pure hearted man like Pastor Russell was. I thank the Lord too, that he has others left at the Bethel home that is coming along in his footsteps. I hope to see old names also new ones too, praising the dear old Labor Tribune, for its noble stand that it has taken. Now, if I see this in print, I will know that you have gotten the $1.00 I enclose to you. My old time is not according to table label, till March.

Kindly, Etc.,
J. D. GOULD.

Bangor, Maine, Feb. 12.

On account of sickness in family, had not noticed that subscription had run out. Thank you very much for continuing to send it and am very sorry to have to ask you to discontinue sending it, which seems like dropping an old friend, but am obliged to do so.

MRS. E. SAUNDERS.

Levant, Maine, Feb. 13.

I see by the wrapper that my subscription has expired for The Tribune, so I hasten to renew as I would not like to miss one paper. I do so much enjoy it's religious features. May God bless you for the firm stand you have taken for the truth.

MRS. W. W. WELY.

Barbados, B. W. I., Jan. 30.

Enclosed please find postoffice order for two dollars, amount of one year's subscription to your good paper. This is a renewal, for I have been in receipt of The Tribune for the past three or four years, and will again remark that I take it because of it's being an agent in speaking the Present Truth.

I believe the subscription is a month overdue, and am sorry it should be so. I have been absent from home for some months and so have been unable to see after the renewal before.

I note your offer to "Truth Friends" to send them the paper for one dollar a year, but as I suppose this does not apply to the West Indies. I send two dollars. In case it does, please credit me with two years' subscription.

I have hitherto subscribed through the Watch Tower B. & F. Association, but sent direct to you now, as I think has been requested. Wishing you a prosperous year, I remain sir, your sincere well wishes.

MISS LUCY GOODING.

(The postage to British West Indies is 2 cents per copy. The price to Canada is $1.52. The price to any other foreign country $2.05. Editor Tribune.)

Norfolk, Va., Feb. 12.

Thanks to you for printing my ad on wanting to know where I could get the debater of our Beloved Pastor Russell. Will you please be so kind as to publish my sincere thanks to the dear sister and brothers who sent them to me so quickly. I want to thank the two brothers who have written me wanting to know how many copies I wanted. The first to respond was my Dear Brother Murray from Suffolk, Va., and before I had time to answer his card one of the debates came and since that I have been very busy, in fact, so engaged in the debate until I have forgot to return thanks for their kindness as soon as I should. I hope all will pardon me. Am glad to say that I have the Russell and Eaton Debate and also the Russel and White Debate. My thanks to all good Brothers in Christ.

J. D. BROWN.

Belmar, N. J., Feb. 13.

I am encolsing one dollar to renew my subscription for the Tribune, thanking you for sending it beyond the time. I am pleased with your publication of our dear Pastors Russell's sermons. I hope you will continue to print them.

Yours respectfully,
MRS. A. P. GOLDEN.

Ligonier, Pa., Feb. 14.

I see that my subscription has expired and will have to kindly ask you to stop sending my paper for the present, as I have not the money to spare at the present time. I do not like to give it up as I have been taking it for the last three or four years and must say it has been very good. Am very glad the way you hold the Truth up to the people. May the Lord bless you abundantly.

Yours truly,
MRS. S. A. BEATTY.

Northumberland, England, Feb. 1.

From the label on the Tribune we notice our subscription ends this month. We have very heartily appreciated the sermons and various articles on the Truth, published from time to time. We regret that it will not be convenient to continue our subcription. May the Lord's blessing attend your efforts to send out the Truth in this way.

Yours in the Master's service,
A. HUNTER.

Eufaula, Ala., Feb. 12.

I am enclosing $1.20 for a renewal of my subscription to your valuable paper, (which expired some time ago). Thank you kindly for continuing to send it. Am much attached to the Tribune and hope to keep up my subscription as long as you reproduce our beloved Pastor's sermons, which will always refresh and energize those who loved him and knew him best. The other religious features I also appreciate, and the 20c in addition to my renewal is for two back numbers containing "U. S. in Prophecy." I enjoyed those articles very much but mine were accidently destroyed and I would like another copy of them if you have any back numbers. You will very much oblige me by so doing.

Respectfully,
MRS. ROBERTA ISBY.

Brandon, Canada, Feb. 12.

Must apologize for allowing my subscription to your good paper to get behind, and thank you for continuing to send it regularly in spite of my indebtedness. Herewith find $1 which I believe is the price to those who have subscribed in the past througn the Watch Tower G. & T. Co. I appreciate highly the style of your paper and the efforts you make to help mankind from falling into the hands of dishonest men.

The religious features must help spread the "good tidings" besides being very highly appreciated by Bible students. I was glad to see "The Defence of Pastor Russell" by T. S. Watson in your last issue and am enjoying the old sermons you have been giving us. With very good wishes, I remain,

Yours faithfully,
MRS. R. I. CLARK.

Los Angeles, Cal., Feb. 12.

I am enclosing one dollar for the Tribune which was due last November 17th. I appreciate it very much and don't like to give it up until I am obliged to. I am glad you are publishing ou rdead Pastor's sermons over again and the other articles of interest.

Yours very truly,
MRS. M. A. ELDRED.

Burghill, O., Feb. 16.

We are glad to see the liberal amount of space your paper continues to give to Pastor Russell's writings. The republishing of his sermons will stir up our minds and renew the knowledge of the old, old story that never grows old.

We get so accustomed to having your paper print anything connected with the "Truth" that we are apt to forget you are extending us a great privilege and come to consider it our right to have any space in your columns for whatever articles we wish printed.

The friends have one habit that I am sure must cause the editor annoyance and trouble.

To illustrate your issue of the 8th contains an article headed "Here Is Wisdom" containing a plausible explanation of Rev. 13.18 yet the author of this article has transgressed one of the most important rules of literature in failing to credit the authority that he is quoting. He says "this is our best thought" on the interpretation of the number of the beast. Anyone familiar with the publications of the "Adventists" will recognize this explanation as one of theirs. It is almost the same word for word as the explanation given by Prof. Uriah Smith in his "Thoughts on Daniel and the Revelation" published in 1881-4. In this book Prof. Smith ascribes this explanation to a book "The Reformation" published in 1823. Prof. Smith also published a book the "United States in Prophecy." When the friends write letters to the newspapers giving Prof. Smith's views on the two horned beast it would seem best to acknowledge the source of their information.

I am sure we all are trying to follow the Golden Rule and would not wish to give the publishers of the paper any annoyance we would not like ourselves.

It is very interesting to read the testimonies that the friends send to the Tribune.

So many are isolated and cannot attend any class yet the Lord has showered us with blessings of which the Labor Tribune is not the least.

Yours in the service of the King.
PAUL STUART JACKSON.

Negley, O., Feb. 12.

Enclosed find one dollar for which renew my subscription to the Tribune.

I greatly enjoy the Pastor Russell sermons which you continue to publish. You have certainly been faithful with this feature for many papers fail to reprint the old sermons. God will bless you for doing the thing that is pleasing in His sight.

Yours sincerely,
FRED C. HUFF.

Madras, India, Jan., 25.

As I am going to Madras for about two years or thereabouts I shall thank you to send my paper immediately you receive this to the above address, which is the address I give you for the present until further advised. I rejoice in the spiritual matter you publish, and as long as you continue to publish such good matter I shall endeavor to take your paper. I am a subscriber through the W. T. B. and T. Society for about three or four years, and we were very sad to hear the news of our dear beloved Pastor's demise. He is only gone before to meet his dear Master Who he so faithfully served while on this side of the veil. We are here endeavoring to so run the race that we may on our passing the veil also meet Him under the present glorious conditions we know he is now enjoying. God bless you for publishing the nice spiritual food which we out here in this far off country greatly rejoice in reading. I will give you again my changed address only until further instructed, which is therefore temporary.

Yours faithfully, in the Lord's service,
R. J. MENEAUD.

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The 45th Year

ESTABLISHED 1872

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NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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LOW SALARIES PAID TO REPORTERS WHO "LEAK"

Big Men Being Plucked Through Alleged Newspaper Representatives Who Pretend to be on the "Inside."

The Lawson expose did not fail altogether in its purpose and there is a feeling that the committee should go much further into details. The newspaper men are being dragged into the vortex, but there are men in Pittsburgh who are posing as representatives of press associations and organizations of newspaper men. These men have no connection with any legitimate organization of newspapermen. In Pittsburgh there is as in other great cities, a coterie who go about alleging to get "inside" information from the Department at Washington. Further it is claimed this aggregation give the impression that their representatives have access to the Capitol and are in on all cabinet meetings, besides they are being closely connected with United States Senators and know exactly what is going to happen. This rot enables them to pull down from $100 to $500 on a touch and the astounding thing is that men who have responsible places with the big corporations are the easiest to fall for this slush.

There are in existence a few clever solicitors who are flooding the business and professional men with literature in which there is an appeal for $100. This literature pretends to convey the idea that if the business man or the professional man "comes across", there will be furnished to every newspaper office of the state a cut of himself with a column in which is set forth his genius. Of course, the editors of the state have nothing else to do but go through such slush.

The men seeking cheap notoriety bite and the big "Press Association" divides on the fifty-fifty plan. Of course every editor in the state is wild over the discovery of another sucker and said editor stays up nights waiting for something to happen whereby he may be able to work the cut into the big "beat."

The only thing the editor does is to convey the slush into the waste basket. The "inside" dope is keeping the waste paper men constantly busy. The fifty-fifty boy is living in expensive quarters, while newspapers and editors are damned. It is amazing the calibre of men who are so gullible and become victims of this slick schemer, who gets off the "piece". Any organization using the name "Press Association" can pull down big things and the remarkable thing about it, is the open brazen audacity with which this gang works.

The Philadelphia Transcript has another angle, but the stick of dynamite applied blows up the works and this is what is revealed:

Wonder how many of you fellers really got the serious and the vital point in the progressing "leak" inquiry at Washington?

Here it is:

THE LEAK WAS THROUGH A NEWSPAPER MAN WHO WAS ON THE PAYROLL OF CONCERNS OTHER THAN HIS NEWSPAPER.

A lot of hypocritical newspapers will chide the young feller and shed tears over the incident.

The fact is that almost every newspaper man on duty in Washington is on the payroll of some interest other than his newspaper.

Many of the newspaper men on duty in Washington are in the employ of the Government in the sense that they are paid by the Government for posing as committee secretaries, but really for acting as press agents for certain members of Congress, or as spies for secret agents of corporations and for other governments.

The records of the United States Government will prove that some of these newspaper men are paid out of the public treasury.

The newspapers will probably assert that they never heard of such a thing. All of them will lie when so saying. They all know it and they all use these "outside stunts" as arguments to induce men to go to Washington.

Imagine a man living in Washington on the $40 a week paid to him by his newspaper.

Take it from me that $40 a week is more than most of them get from one newspaper.

The cold, brutal fact is that the underpaid newspaper man is America's greatest peril today.

The average man of a Philadelphia newspaper man is under $25 a week and the average has not been notably increased within the last five years to my certain personal knowledge.

One way or another all of the really capable newspaper men manage to collect more than their stated salaries by "stuff on the side."

Get this: I know that the financial editor of a local newspaper who was getting a salary of $30 a week from his paper refused a position to pay him $75 a week. The offer came from a giant corporation quite capable of buying the whole newspaper plant upon which this thrifty lad was employed.

I know that a sporting writer of a Philadelphia newspaper gave his girl $35 a week out of a salary of only $25 a week and kept up quite a household besides.

The Evening Telegraph now permits the gentlemen of the local staff to pay all of their own expenses while on the hunt for news. Grand little idea?

I know that a widow, with her husband's corpse in the house, was told by a reporter for a local newspaper that he, the reporter, would give the dead man "a fine write up" for $20 and that he came away with the coin.

The "leak" probe at Washington ought to include all the gentlemen of the press who have "things on the side," and take it from me, that if the investigation is carried forward to this point there will be sizzling shoel in the newspaper offices of the country.

Newspaper men are the poorest paid workers in the world and the funny part of it is that most of them lie about the wages they get.

In Philadelphia the heads of departments get about $50 a week. The next in line get about $35 to $40. Men on the copy desks get from $25 to $35. Reporters get from $10 to $25 with rare exceptions above the $25 mark.

Those who get more than $25 are "staff men" who do work other than reporting. They number few.

As soon as these men get "good" they pick up "things on the side" and after that their salaries from newspaper do not matter so much.

One managing editor of a Philadelphia daily now on duty woke up one morning to discover that he owned several hundred shares of the stock of the Philadelphia Electric Company, which he had not bought. By noon the stock had gone up a few points and by noon the next day it was at "top."

Then he got a tip to sell and he sold.

This managing editor never bought a share of the stock. It was "carried" for him by an interested party who took this safe method of slipping him some coin which coin he still has.

The financial editor of a Philadelphia newspaper "covered up" for an up-state operator in a shady deal. As the late James Richmond Glenn Later on he was "staked" and now he roy would say: is in the bond business.

Some day the newspapers will pay their attaches themselves and then there will be an end to the "stuff on the side."

"He drank ice water until it chilled him

But the stuff on the side was the stuff that killed him."

PAUL ACHE PULLING DOWN SOME BIG PLUMS

State Paid Runner for Favored Lawyer and Many Profitable Perquisites Showered on Favorites

HARRISBURG, PA., Feb. 23.—The name of Paul Ache, a lawyer of Allegheny County is brought to the front in the Harrisburg mixup and political confusion, and the statement goes that said Paul Ache has managed to pull down through his acquaintance with Auditor General Archibald Powell something like $10,000 a year.

Millions of dollars have been sapped and mined out of the State Treasury by lawyers working under more or less secret retainers from the various State executives and heads of State departments.

Vast as this sum is, it is trifling when compared to the multiple millions weedled out of the public fund through fees, allowances and perquisites showered upon favorites "learned in the law," relatives and favored friends who merely graft.

Every "Commission" appointed under the law has carried with it counsel fees mounting into the thousands, and the present Attorney General, the Hon. Francis Shunk Brown, has tolled the State for an independent fortune in just such fees.

No sooner was the Hon. Archibald W. Powell installed in the office of Auditor General of Pennsylvania than he began "fixing things" for his personal favorites and his political friends. Nice girls were staked to soft jobs carrying high salaries and sky-high expense accounts and political geniuses like Barney Harkins, of Pittsburgh, were hurdled into high salaried places.

Just what or how much the Auditor General of Pennsylvania owed to one Paul Ache, a member of the bar, working in Pittsburgh, does not yet appear upon the public record, but as the State of Pennsylvania has been paying Ache about $10,000 a year ever since Auditor General Powell has been in office, Ache and Powell must be almost square by this time no matter what the original debt may have been.

To make Ache's little game a straight 100 per cent. proposition Auditor General Powell permitted Ache to send a runner, one W. Bruce McCrory, to the office of the Auditor General where he was placed upon the payroll of the State at $4000 a year.

Bruce McCrory's sole, only and "regular" job was to dig up delinquent tax cases for Auditor General Powell who, forthwith (without even seeing them), sent them to Paul Ache, the Pittsburgh lawyer, for collection. When these delinquent debts were totalled up for the year of Our Lord, A. D. 1916 it developed that Paul Ache had tapped the State Treasury for fees aggregating about $10,000, and that his runner, W. Bruce McCrory, had rested comfortably in a State-paid snap worth $4000 a year.

McCrory was working for Ache—not for the Commonwealth of Pennsylvania.

Of course there was no 50-50 business between the Hon. Archibald, W. Powell, the Auditor General of Pennsylvania, and Paul Ache, the member of the Alegheny county bar; but, it appears that Lawyer Ache thought that a handsome automobile would just about hit the Auditor General of Pennsylvania in the right spot, so the good fellow gave him one—just like that.

Right now Ache is framing things to go to Hawaii—with a legislative probe in sight.

Fine!

McCrory gave up his desk in Powell's office on February 1 and returned to Ache's place in Pittsburgh.

How could the Auditor General of Pennsylvania attend to his preferred employment and steer a car at the same time?

It can't be done.

The Hon. Archibald W. Powell knows that it can't be done. He admits it.

Earl T. Lindsay is a professional chauffeur and an expert mechanican.

Lindsay is a conscientious young fellow who knows all about automobiles and he has a basic idea as to honesty. Lindsay likes to work, and he does work in the office of the Auditor General, when he is not drafted from his regular employment under the State for joyparties organized by the Auditor General of Pennsylvania—the Hon. Archibald W. Powell.

On the payroll of the State of Pennsylvania this gentleman, Earl T. Lindsay, appears as a filing clerk in the Department of the Auditor General. As a matter of fact he is the private chauffeur of the Hon. Archibald W. Powell, and is thus engaged for stretches as long as fourteen weeks at a time.

Earl Lindsay never appears at the office of the Auditor General

(Continued on Page 5.)

Close of British Labor Conference.

Thos. Reece, Staff Correspondent.

LONDON, Feb. 15.—The Labor Party Conference, which came to an end on January 26, took, in the course of a rather crowded day's work, two or three important, but not startling, decisions. It resolved, for example, in favor of the establishment of a league of the nations to enforce peace—a sort of super-national police force according to the ideas sketched out by the mover of the resolution. It declared, at the request of the Independent Labor Party, its hostility to "proposals of the new Government in the direction of setting up a system of complete industrial conscription," and its discontent with the existing restraints on civil liberty.

Unfortunately for the Socialist section, these triumphs were more than counterbalanced by a decision, carried by a narrow majority on a heavy vote, to restore to something like an even balance the present disproportionate representation of the various sections of the party on the governing body of the party. Hitherto, of the 16 seats on the executive, three have been earmarked for the Socialist section—the I. L. P., the Fabian Society, and the British Socialist Party. The three organizations together are affiliated on a membership of 43,190 or one-forty-fifth of the total affiliated membership of the party. There are in the conference about a dozen trade unions, each of which has a membership larger than the total Socialist figure, and the privilege of triple representation given to the extreme wing has been the cause of not a little soreness among the industrial section of the party. By new decision of the conference this privilege is destroyed. All the seats in the executive will in future be filled by a ballot of the whole conference, so that the votes of every section will have equal value.

A resolution protesting against the deportation of the civil population in Belgium and the part of France overrun by Germany was put to the conference. Will Thorne, Labor member of parliament and well known trade union leader, in moving it, said that the pacifists who talked so loudly about civil liberties here had never said a word about the violation of the liberties of Belgians and Frenchmen by Germany. This taunt produced an unexpected result. It prompted Ramsay MacDonald, usually regarded in this country as the leader of the Pacifist Socialists, to second the motion, to utter a warm repudiation of the charge, and a forcible condemnation of the "abominable things" done by the Germans in France and Belgium. The conference in closing expressed in strong terms its opposition to the introduction of colored labor and to industrial conscription.

The Transport Workers' Battalion, the mobile military body for civilian work, which was the subject of considerable suspicion among organized dockers when it was first formed, has completely justified itself. There are said a word about the violation of the said to be in the London docks several parties of men belonging to the battalion—the Transport Workers' Battalion, the York and Lancaster Regiment is its proper title—working as deal porters alongside civilians, and although in efficiency they are not equal to men who have spent their lives at this work, their services are warmly appreciated by the Port of London Authority.

The men, it should be clearly understood, are soldiers, subject to military discipline and directed by their own officers. They are billeted in private houses near the docks and are paid at the "contract" or recognized trade union rates for the work they do. The battalion was recruited largely from men who were dockers before they joined the army and were not fit for general service. Most of those now employed in the London docks come from the North of England, and their experience has been in the sorting of pit timber rather than of deal planks. The task of deal portering was therefore new to them. It consists in the sorting and piling of planks of various sizes and qualities which have been unloaded on the quays or from barges from the liner ships, and this involves the carrying of heavy loads along narrow sloping planks spanning trestles anything from 6 feet to 20 feet high. At first, owing to the strangeness of the work the men were slower than the expert, and their earnings were much smaller than the average; but they threw themselves into the task with good will and de-

(Continued on Page Eight.)

CITY-COUNTY BUILDING TIED UP BY STRIKE

Business Agent Gordon's Failure to Aid Outside Electrical Company Said to Cause Suspension Which is Costing Taxpayers Thousands of Dollars.

The annual grand union labor farce, although premature, is on, and the City-County building is the scene of action, while the small home holder, upon whose shoulders fall the greatest burden, is the chief sufferer.

There are many explanations as to the cause of the real trouble, but it is not a wage grievance nor is there any question at issue in which labor for higher wages is in any way involved. The "inside" story floating on the outside is that one Michael Gordon, business agent of the Electrical Workers' union had an understanding with the Lord Electric company that if said electric company would go along and permit said Gordon to place on the job the electrical workers which included wiremen, etc., belonging to the Electrical Workers' union, that said Lord Electric Co. would receive the support and influence of said Michael Gordon in securing any contracts placed by those in authority for the City-County building.

Gordon had an election on hand and he sought re-election as Business Agent. Gordon, as the story goes, wanted to place men at work on the job, and he placed those who were favorable to himself. Among them was John R. Williams, president of the Electrical Workers' Union. The latter was made foreman of the big job and thangs moved along in splendid condition until there came a time when another contract was to be let and for which later bids were advertised. Before the contracts were let Gordon seemed to have been very much interested in the Lord Electric company of New York securing the contract, and while he hesitated to make his wishes plain, there was every indication that he was opposed to any other responsible bidder receiving the contract. There seems to have gone out a tip that the Lord Electric company, of New York, had bid $32,877 and the bid of The Craig Electric conpany, of Pittsburgh, amounted to 30,000 thereby underbidding the New York company and saving to the taxpayers of Pittsburgh and the County $2,877.00. The Pittsburgh company employed union men and being lowest responsible bidders, no other way was open, whereby the County Commissioners, or any joint commission could award the contract.

The sore spot is said to be the disappointment, and the awful jolt given one Michael Gordon, when he failed to influence those who awarded the bid. But one Michael Gordon was not to be outdone, he has injected into the alleged "dispute" other absurd and ridiculous incident and under the pretense that these differences must be adjusted according to his wims, the public building has been tied up and work has been suspended.

The act of Gordon is regarded as most unpatriotic and an insult to the taxpayers of Allegheny county. This is a public building and since no question of wages is involved every patriotic citizen and taxpayer should revolt at such a crime as that being perpetrated in the name of the Union.

Mayor Joseph G. Armstrong is not encouraging this unpatriotic strike, nor can Council afford to stand for this absurd and most outrageous act.

This is nothing more than an attempt to plunder the taxpayers, not only out of the difference in the contract, but the loss of the use of the building, while the taxpayers are paying enormous rents for offices in the various other buildings now under lease. The renting season will soon be over and unless the City-County building is turned over to the taxpayers by May 1 there is danger that the City and the County will involve itself in financial difficulties until provisions are made, which may extend over another year.

The pretense of Unionizing the inspectors on city work is absurd and absolutely impractical. It is a pretense to strike at men who are employed in practically every mill in the Pittsburgh district and where there are only 25,000 union men in Pittsburgh, 350,000 workmen or their products would be discriminated against. Where the competition would be keen the inspector would be compelled to pass on the job, or hold it up just as the men in the local desired. Any failure to obey would immediately resnlt in said inspector being thrown out of the local. The farce would make the business agent a king at whose feet, not only the employe must prostrate himself, but there, too, must be found the employer. Mayor Armstrong, nor Council, can submit to such rot. The Mayor and Councilmen, the average citizen is inclined to believe, are elected by the people to serve the people and not a few who may be regarded as labor skates.

Taxes are entirely too high now, why tolerate other burdens

(Continued on Page Five.)

BAPTISM TRUE AND FALSE

ALLEGHENY, Pa., April 16, 1905.—The congregation which usually meets at Bible House chapel, Allegheny, met Sunday afternoon and evening at Carnegie hall. Their chapel, usually, crowded, would have been quite insufficient for Sunday, which was a special occasion. In the evening the annual memorial service was held, which Pastor C. T. Russell explained commemorated Christ's death on its anniversary, corresponding to the time when our Lord, taking some unleavened bread and fruit of the vine, instituted the Memorial Supper, by which he requested his followers to celebrate every year his death and their release from the slavery of sin and Satan, instead of the Jewish Passover Supper, which celebrated the typical release from Pharaoh and Egypt. About four hundred partook of this communion in the evening.

The afternoon service was evidently a preparatory one, on True Baptism, Its Import and Its Symbol, from Romans 6:3-5. Following it quite a number were buried symbolically (immersed), at Bible House chapel font. The discourse follows:

Christian people are a unit in understanding that the New Testament teaches Baptism, although there is a great diversity of confusion of thought respecting its mode and significance.

EARLY DEFLECTION ON THIS SUBJECT

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views respecting Baptism had gained control in the nominal church of that time. Water baptism was supposed not only to bring the subject into relationship with God by cancelling past sins, but also to bring to him certain graces or favors from God as a member of the Church of Christ, which could not otherwise be secured. Hence, at that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant for themselves, an arrangement was made by which other than the parents might become sponsors for the children—"spiritual parents." They solemnly promised that the children should believe in the Lord and walk in his ways. These were called godfathers and godmothers, or sponsors.

Both the teachers and taught progressed rapidly to formalism. In the third century special fonts for baptismal purposes were built outside the churches. They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exercised the candidate to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the Holy Spirit.

BAPTISM IN "HOLY WATER"

The water in which the baptism took place was consecrated by an elaborate formula constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Son, once in the name of the Father, and once in the name of the Holy Spirit. All this was done outside the Church, to intimate that the candidate was not yet a member of the Church and could not be a member until thus inducted. After the baptism service the candidate for membership wore white clothing until the following Sunday.

Later on, the separation of the baptistry from the Church ceased, and the baptismal pools were built in the churches. The Roman and Greek Catholics still maintain to a considerable degree the elaborate ceremonial of the third century, changed and applied to sprinkling.

It is not surprising that Protestants of the fifteenth and sixteenth centuries, having inherited these traditions and participated in them, would be considerably under their influence, and that while divesting themselves of much of the extreme ceremony, they maintained many of the same views and ceremonies. Even today otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without having been baptized—without having received remission of sins, and induction into the Church.

WILL THE UNBAPTIZED BE TORTURED?

In harmony with these superstitions, we find that although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless it is very generally the custom that in extreme cases, where an infant is not expected to live, and where the services of a clergyman can not be secured in time, any person may perform a baptism service—the thought being that no risk is to be taken in respect to the child's eternal welfare. The privilege of the laity under such circumstances is clearly recognized even in the Roman and Greek Catholic churches, and in the rubric of the Church of England in the time of Edward VI the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses; and when great need shall compel them to do so that then they shall minister it."

We quote the following explanation of baptism from the authorized Roman Catholic catechism (page 248):

"The first and most necessary sacrament is baptism," "because before baptism no other sacrament can be received," and "because without baptism no one can be saved." "In baptism, original sin and all sins committed before baptism are forgiven; the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transferred in a spiritual manner, made holy, children of God and heirs of heaven."

The Lutheran Church holds to a very similar statement on the subject.

The Church of England, though with a slightly varied wording, attaches the same significance to infant baptism. The following extracts from their Book of Common Prayer show this:

"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of the faithful and elect children."

"We receive this child into the congregation of Christ's flock; and do sign him with the sign of the cross."

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with the Holy Spirit."

PRESBYTERIANS LESS STRICT

The Westminster Confession, Article 28, says: "Baptism is a sacrament . . . a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," etc. It declares it to be applicable to infant children one or both of whose parents are Christians, but not to other children. It adds, "Although it be a great sin to neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated."

Attaching less importance to baptism, Presbyterian rules permit none but ministers to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last-quoted clause, it follows that Presbyterians as well as others fear the consequence of their infants dying unbaptized.

A PERPLEXED PHYSICIAN

As illustrating this matter an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of the clergyman sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, "I baptize thee in the name of the Father, the Son and the Holy Spirit." The child a moment later expired, and as the doctor and the minister left the house together the former remarked to the latter, "You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?" "Congress gaiters," responded the clergyman. "Ah, how fortunate!" said the doctor. "Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!"

True, many of the more enlightened Christian people would deny any such false superstitious thought as that God would hand over an unbaptized infant to devils to eternally torment it; or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the illiterate certainly have a most positive belief in the necessity of the rite and a most torturing fear of the consequences if it is ommitted—so strong is the influence coming down to us from the centuries of false beliefs—the "dark ages."

SOME REPUDIATE INFANT BAPTISM

Amongst those who recognized that baptism is enjoined upon believers, and that one person can not believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people generally hold that nothing constitutes the baptism commanded by our Lord and the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, baptizo, has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling is referred to.

These believers in immersion in water, generally practice one immersion, backward, in the name of the Father, Son and Holy Spirit, though a few practice it face forward three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit, the explanation of the latter form being that Christ bowed his head forward when he died, and hence his followers should be immersed in the likeness of his death, face forward. It does not seem to occur to these Christian friends that Christ was not buried face downward, and that the Father and the Holy Spirit neither died nor were buried at all, and that, therefore, such symbolizations are wholly inconsistent, and that the significance of the words, "in the name of the Father, Son and Holy Spirit" would properly be—by the authority of the Father and of the Son and of the Holy Spirit.

"CHRISTIAN DENOMINATION ERRS"

Of those who practice one immersion backward are Baptists and Disciples, who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The view of the Disciples of Christian denomination is that baptism (immersion in water) is for the remission of sins, and that such as have not yet been immersed in water are still in their sins, "children of wrath."

This view of the subject cuts off the great mass of humanity, and even professed Christians of all denominations, not immersed—Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc.—as sinners, unjustified before God and, therefore, exposed to the wrath of God, understood by nearly all, including the "Disciples," to mean an eternity of torture.

This is a hard position to take, especially in regard to Christian professors, and we do not wonder that our "Disciple" friends generally avoid pressing the question to so extreme a statement, although the logic of the proposition is evident. We can not accept this to be a correct view of baptism—to us it is neither Scriptural nor reasonable. The Christian denomination errs. We deny that the Lord has made the eternal welfare of our race dependent on their immersion in water. The explanation of their proof-texts we already have in print, and have not the time to consider them in detail here.

SAYS BAPTISTS ALSO ERR

Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which can only be experienced through faith. They hold, however, that baptism is the door into the Church, and that only those who have been immersed have really entered the Church, and that others should not expect nor be granted the privileges and blessings belonging to the Church, either in the present life or that to come.

In harmony with this, Baptists in general decline to welcome to the communion table any not immersed in water, saying that it is not for the world, but only for the Church, and that none are in the Church except those who have passed through the door of water immersion. The few Baptist churches which in recent years have relaxed their rules have done so in contravention of their theory. In illustration of this subject we quote from a recent article, by the Rev. J. T. Lloyd, in the Religious Herald. He says:

"Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost—nothing else is baptism. Baptist churches are the only Christian churches in existence. Pedobaptists (child baptizers) have no right to the Lord's Supper. Whenever they partake of the Lord's Supper they partake unworthily and eat and drink damnation to themselves."

ONLY THE IMMERSED SAVED

If the Baptist theory be the correct one, it follows that all members of other denominations of professed Christions who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the Church of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only logical conclusions of their belief. To do so would be to bring down upon them the indignation and contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We answer that according to all the creeds of Christendom it would mean that only immersed persons would be saved, and that all the remainder of all denominations would be lost; for is not the theory of all the creeds that only the Church is to be saved, and that all others hastening to destruction or eternal torment or some other awful future, the destiny to which is fixed at death.

WE ARE FORCED TO DISSENT

From all the foregoing as imperfect human theories, whose inconsistencies are clearly manifest. The mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We can not admit that either the Disciple denomination or Baptist denomination, or both of these, constitute the "Church of the Living God, whose names are written in heaven," to the exclusion of all the unimmersed or other denominations. We can not admit that when the Son of Man, sowed the good seed of the Gospel in the field, the wheat was all brought under Baptist fencing, and that the tares were all outside. Nor can we even admit that all the wheat is to be found amongst those immersed in water and all the tares as well, so that all other Christians would be excluded from the Lord's parable of the wheat and tares. (Matt. 13.) We claim that all these conflicting theories are wrong—disapproved of God. We claim that all sects and denominations are contrary to the divine institution—one Head, one faith, one body, one baptism. We are not claiming that the Lord's Church, the new creation, is multitudinous, but admit that in all it is a little flock.

CONSIDER NOW OUR TEXT

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

The apostle is addressing those who are already members of Christ. He says, "Know ye not that so many of you as were baptized into Jesus Christ"—he does not say, so many of us as were sprinkled with water, nor so many of us as were immersed in water, but, "So many of you as were baptized (immersed) into Jesus Christ"—as members of his body, the Church. How do we get into the body of Christ? The apostle answers that we were baptized into it, and hence we are now counted as members of our Lord—not members of the Baptist or Disciple Church.

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The apostle answers the question in his next statement, "So many of us as were baptized into Jesus Christ were baptized into his death." Not a word about being baptized into him by being baptized into water. No, no! How evident is it that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the apostle's statement, we realize that our union with Christ, our membership in his Church or Ecclesia, whose names are written in heaven, dated from the time that we were baptized into his death.

But when and how were we baptized into the Lord's death? We answer that this baptism into death with the Lord, this over-

(Continued on Second Page.)

Lock Four, Pa., Feb. 22.

Enclosed find money order for your valuable paper. I like it because you publish Pastor Russell's sermons and I read in it many times where the friends I have met are by renewing their subscriptions to Pittsburgh's best paper. I like to read the letters from all of like precious faith and wish all much joy in the Lord.

JOHN H. CLARK.

Kalamazoo, Feb. 24.

Last week February 4th, paper did not come and I cannot afford to be without it for I think so much of our late Bro. Russell's first sermons. Please send me an extra copy as long as you keep up your religious writings I shall take your paper.

Yours,

GEO. H. NELSON

Westbury, N. Y., Feb. 22

I am enclosing one dollar for renewal of my subscription to the Tribune for one year. I am one of the Truth friends for over nine years. I have taken the paper over 10 years solely for its religious features and Pastor Russell's sermons and I thank you for the way you printed them.

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May you be very successful in all your good work.

Very truly yours,

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Riversville, W. Va., Feb. 22

Inclosed please find $1.00 for which please renew my subscription to the Tribune for another year. The Tribune has become almost a necessity. I join in with the many friends in thanking you for the republishing of the Pastor Russell's sermons and the many other noble features of the Tribune. Hoping you will continue in the good work until the end which from all indications will not be very long, and wishing you every success,

I remain,

JAS. O. MORRIS.

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Baptism True and False.

(Continued from Page Three)

whelming or burial of ourselves, our flesh, which resulted in our incorporation by him as members of his body, as new creatures, took place at the moment when we made the full surrender of our wills to him—consecrating our all, to follow and obey him, even unto death.

The will represents the entire person and all that he possesses. The will has control of the body, hands, feet, mouth, eyes and brain. It has control, too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under control of the will, and hence, when we surrender our wills to the Lord—or, as the Scriptures sometimes represent it, our "hearts"—we give him our all; and this burial of our human wills into the will of Christ is our death as human beings, our baptism into death—the burial of self. "Ye are dead; and your life is hid with Christ in God." (Col. 3:3.) This death, this burial, is our baptism into his death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects, and hopes, but as new creatures in Christ Jesus.

THE OLD WILL BURIED

The instant of this burial or immersion of our wills into the will of Christ was followed by our begetting to newness of life—to a new nature. As our Lord consecrated his human nature to death in the doing of the Father's will, and gradually spent his earth life and was raised from the dead to a newness of nature, so do we thus in consecration become "dead with him," sharing in his consecration, will not be left in death, but shall ultimately be granted a share in the First Resurrection. Nay, we by faith may reckon our resurrection as already beginning, and may instantly rise through faith to a realization of our kinship to the Lord as new creatures. Thus the apostle declares "Ye are not in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you."—Rom. 8:9.

WHEN JESUS' BAPTISM ENDED

That our Lord did not receive water immersion at the hands of John as the real immersion, but merely as its figure or illustration, can be readily demonstrated. In evidence mark his words about the time of the Last Supper: "I have a baptism to be baptized with, and how am I straightened until it be accomplished." (Luke 12:50.) Here our Lord shows that his baptism was not the water baptism, but the death-baptism—baptism into death, in harmony with the divine arrangement, as man's redemption price. He consecrated himself to this death baptism at the earliest possible moment, when he attained 30 years of age, and having during the three and one-half years of his ministry carefully carried out the provisions of that consecration—"dying daily," "pouring out his soul unto death," using up his life, his energy, his strength, in the service of the Father, in the service of his followers, and, in a large sense in the service of his enemies. His baptism into death was completed on the cross, when he cried, "It is finished!" and died.

The "mystery" of our relationship to Christ is sacrifice, in death-baptism now, and the resulting relationship and union with him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord's faithful, and is asservated repeatedly in the Scriptures—"If we suffer with him, we shall also reign with him;" "If we be dead with him, we shall also live with him." We are "heirs of God, and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him (if we experience death baptism with him as his body members that we may also be glorified together."—II Tim. 2:12; Rom. 6:8; 8:17.

In the fourth verse the apostle repeats the same thought from another standpoint, saying, "Therefore are we buried with him by baptism into death." Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration into death. Proceeding, the apostle carries forward the picture, stating the reason of our baptism into Christ's death, saying, "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Only indirectly does the apostle here refer to our share in the First Resurrection, when we shall share the glory of the Lord in the Kingdom. He refers chiefly to the present life. All who make full consecration of their lives to the Lord, to be dead with him, to be joint-sacrificers with him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, only use them as servants of the new creation. As new creatures we became alive through the Redeemer to heavenly things and prospects which the world around sees not, understands not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated by the new spirit, new hopes, new aims, the heavenly.

PLANTED AND RESURRECTED TOGETHER

Coming to the fifth verse the apostle still makes not the slightest reference to the water baptism, although some, at first, might think otherwise of his words, "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." If this being planted together in the likeness of his death be understood to mean water baptism, it would be laying more stress upon it than any teacher in the world would be willing to admit—that water baptism will insure a part in the First Resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism into death, to planting in the likeness of Christ's death, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with his Son, and to suffer with him and to be dead with him, and to live with him and to reign with him, how sure we may feel that if we are faithful to this call, if we are planted or buried into his death, like as he was buried in death, we shall eventually get the full reward which God promises to such viz., a share in the First Resurrection—to glory, honor and immortality.

DEMONSTRATION OF OUR ARGUMENT

Baptism into death is the real baptism of the Church, as it was the real baptism for our Lord; water baptism is only the picture or symbol of it to us, as it was to him. This is conclusively shown by our Lord's words to two of his disciples, James and John, who requested that they might have his promise that eventually they should sit with him, the one on his right hand and the other on his left hand in the Kingdom. Our Lord's answer to them was: "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am (being) baptized with?" Their avowal of their willingness to share, not only his ignominy, but also his baptism into death, our Lord approvingly answers, "Ye shall indeed drink of the cup that I drink of and be baptized with the baptism that I am baptized with." (Mark 10:35-39.) Whoever of his called ones are willing at heart for these experiences, the Lord will grant them the privileges and also the assistance. Such shall indeed be immersed into Christ's death, and, as a consequence, have a share with him in the first resurrection and in the Kingdom glories appertaining thereto.

That Our Lord here made no reference to water baptism is apparent; for these two disciples had been with him from the beginning of his ministry, and as his representatives had been baptizing multitudes in water, "unto repentance and remission of sins"—John's baptism. (John 3:22, 23; 4: 1, 2; Mark 1:4.) Our Lord's inquiry respecting their willingness for a share in his baptism was not misunderstood by the apostles. They had no thought that he wished them again to be baptized in water; they understood well that it meant the baptism of their wills into his will and the Father's will, and, accordingly, their participation with him in hs sacrifice—dying daily, laying down their lives for the brethren, to finish, unto death actual.

ALL TRUE CHRISTIANS IMMERSED

From this standpoint it may be observed that there may be members of the true Church, baptized into Jesus Christ, by being baptized into his death, amongst Presbyterians, Methodists, Lutherans, Episcopalians, Congregationalists, Roman Catholics, etc., as well as amongst Disciples and Baptists. On the other hand, undoubtedly the majority of all denominations (including Disciples and Baptists immersed in water) have neither part nor lot in the "body of Christ," the true Ecclesia, because of not having come through the real door into the real Church, by the real baptism into death, "his death." This proposition is incontrovertible.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

Suppose we now look at these things just as God tells us of them, and leave the clearing of his character to himself. Let us inquire, What has become of the one hundred and forty-two billions?

Whatever may have become of them, we may be sure they are not now in a condition of suffering; because, not only do the Scriptures teach that full and complete reward is not given to the Church until Christ comes, when he shall reward every man (Matt. 16:27), but that the unjust are to receive their punishment then also. Whatever may be their present condition, it cannot be their full reward; for Peter says, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9); and he will do so.

But the thought that so many of our fellow creatures should at any time be lost from lack of having had the knowledge which is necessary to salvation would be sad indeed to all who have a spark of love or pity. Then too, there are numerous scriptures which it seems impossible to harmonize with all this. Let us see: In the light of the past and the present as the only opportunities, laying aside all hope through a restitution in the coming age, how shall we understand the statements, "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish?" (1 John 4:8; John 3:16). Would it not seem that if God loved the world so much he might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so, every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earths' billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages.

We read that Jesus Christ, by the grace of God, tasted death "for every man." (Heb. 2:9). But if he tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redempt'on comparatively a failure. And in that case, is not the Apostle's statement too broad? When again we read, "Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (1 Tim. 2: 5, 6). A ransom for all? Then why should not all involved have some benefit from Christ's death? Why should not all come to a knowledge of the truth, that they may believe?

Without the key, how dark, now inconsistent, these statements appear: but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted—"Who gave himself a ransom for all, to be testified in due time.' God has a due time for everything. He could have testified it to these in their past life-time; but since he did not, it proves that their due time must be future. For those who will be of the Church, the bridge of Christ, and share the kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all; in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The preavailing opinion is that death ends all probation; but there is no scripture which so teaches; and all the above, and many more scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world. The one scripture quoted to prove this generally entertained view is, "Where the tree falleth, there it shall be.' (Eccl 11:3). If this has any relation to man's future, it indicates that whatever his condition when he enters the tomb, no change takes place until he is awakened out of it. And this is the uniform teaching of all scriptures bearing on the subject, as will be shown in succeeding chapters. Since God does not propose to save men on account of ignorance, but "will have all men to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind that have died in ignorance; and since "there is no work, no device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order"—the Gospel Church, the ride, the body of Christ, first; afterward, during the Millennial age, all who shall become his during that thousand years of his presence (mistranslated coming), the Lord's due time for all to know him, from the least to the greatest.—I Cor. 15:22.

As death came by the first Adam, so life comes by Christ, the second Adam. Everything that mankind lost through being in the first Adam is to be restored to those who believe into the second Adam. When awakened, with the advantage of experience with evil, which Adam lacked, those who thankfully accept the redemption as God's gift may continue to live everlastingly on the original condition of obedience. Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world.

Let us now consider another text which is generally ignored except by Universalists; for, although we are not Universalists, we claim the right to use, and believe, and rejoice in, every testimony of God's Word. It reads, "We trust in the living God, who is the Savior of all men, specially of those that believe." (I Tim. 4:10) God will save all men, but will not specially ("to the uttermost") save any except those who come unto him through Christ. God's arbitrary salvation of all men is not such as will conflict with their freedom of will, or their liberty of choice, to give them life against their wills: "I have set before you, this day, life and death; choose life, that ye may live."

Simeon contrasted these two salvations, saying, "Mine eyes have seen thy salvation....a light to lighten the nations, and the glory of thy people, Israel (ites indeed)." This is in harmony with the declaration of the Apostle, that the fact that Jesus Christ the Mediator, gave himself a ransom for all is to be testified to all in due time. This is that which shall come to all men, regardless of faith or will on their part. This good tidings of a Savior shall be to all people (Luke 2: 10, 11), but the special salvation from sin and death will come only to his people (Matt. 1:21)—those who believe into him—for we read that the wrath of God continues to abide on the unbeliever.—John 3:36.

We see, then, that the general salvation, which will come to every individual, consists of light from the true light and an opportunity to choose life and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (Rom. 8:24), and the reality of which will, in the Millennial age, be revealed, also to those who "believe in that day," is a full release from the thraldom of sin, and the corruption of death, into the glorious liberty of children of God. But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's Kingdom—the rapidity of the attainment to perfection idicating the degree of love for the King and for his law of love. If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored (either actually or reckonedly) to human perfection, become "fearful," and "draw back" (Heb. 10:38,39), they, with the unbelievers (Rev. 21:8), will be destroyed from among the people. (Acts 3:23.) This is the second death.

Thus we see that all these hitherto difficult texts are explained by the statement—"to be testified in due time." In due time, that true light shall lighten every man that has come into the world. In due time, it shall be "good tidings of great joy to all people." And in no other way can these scriptures be used without wresting. Paul carries out this line of argument with emphasis in Rom. 5:8,19. He reasons that, as all men were condemned to death because of Adam's transgression, so, also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that, as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adam.

(To be Continued.)

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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GENIUS AND SIMPLICITY.

In one generation from now any remarks in favor of Russell's integrity and clean life will be unnecessary for as the sun sets on his career, reminiscences will be forthcoming from prominent people who now keep silent. As for newspaperdom in general, they have apparently a tacit agreement to "say nothing good excepting of the dead." However, we have presented sufficient from this source, to prove, in line with the adage, "the child is father to the man", that his life has been consistent with his profession from youth to maturity; he has had no sudden conversion from waywardness, and is an illustration of the words of St. Paul to Timothy, "from a child thou hast known the holy scriptures'. Moreover, in the evening of his manhood he still retained the dew of morning—in him abode spring and autumn at once.

Combined with the paternal appearance and qualities of Russell, noted by those just quoted, is the effervescence of youth. Mr. Claypool noted his youthfulness in particular: "Young enough to see the joys of life, and old enough to have good judgment." This is a rare combination and speaks well for those who possess it, for clean living and clean thoughts preserve youthfulness of mind as well as health of body.

During a visit to Pittsburgh, as we were nearing the Pennsylvania station he requested that we pass near enough to view some electrical advertisements located on a building near the station; he wanted the friends with him to see the ball game played by a catcher, batter and pitcher—a cleverly arranged piece of electrical mechanism which produced a moving picture effect with the ball flying back and forth between the players. He enjoyed this production with the animation of a young school boy who sees it for the first time. But why mention these incidentals? To prove the adage, if you please, that "the GOOD die young no matter how old." The world will some day learn that his life was of the cleanest and purest, in fact that he had not the capacity for the foul reputation created by his enemies, for this is one of his limitations.

One very prominent characteristic of youthfulness is inquisitiveness, and this was pronounced in his old age as that of a youth. In proof of this we give the following reminiscence:

During a convention at Mountain Lake Park, in the mountains of Maryland, we had the privilege of conveying him to and from the auditorium and the home of the late Henry Weber, ex-president of the Watch Tower Bible and Tract Society. The cool mountain air may have effected him for he was noticeably inquisitive about the paraphernalia on the dash board of the car.

"What is that for?"

"Why that is a speedometer—it tells the distance and rate of speed."

"Why do they make it with such a large face?"

"I don't know, unless it is on account of the mechanism inside."

"Well, how about that clock?"—it has more machinery inside than the speedometer and notice what a nice proportion the face bears to the whole. It seems to me that they could make that speedometer a better proportion and improve the appearance."

Then his eyes followed the steering post up to the wheel and immediately came the query:

"What is that?"

"The throttle—it regulates the volume of gas."

"And the other?"

"Why, that is the 'timer' for the spark that explodes the gas."

"Why do you have to time the spark?—could not that be set properly so as to fire at the right moment?"

"No. It must be regulated with the momentum of the engine."

"I don't understand you, explain."

"Well, supposing that the car is traveling 10 miles per hour as you see it now and the spark properly timed, and it increases to twenty, then you must advance the spark to keep pace"—illustrating by maneuvering it back and forth."

"Yes, I see the effect, but how do you account for it?"

"Well, it is due to the fact that the electric current has to travel over such a long series of wires through the coils before it reaches the spark plug. Suppose your engine at a standstill with spark lever retarded and timed properly, after the engine starts it gains momentum and the current traveling over such long series of wires get to the spark plug late—"

"I see," interrupted the questioner, "if you place the lever at the advance position, the plug will ignite the gas when the piston is on its upward stroke before it passes the 'center', and the engine would go the reverse direction, am I right?"

"Exactly. That is the reason it is dangerous to crank an auto and accounts for the broken arms and wrists due to the engine 'kicking.'"

This incident will reveal his inclinations; imagine this critical and suggestive mind prying into the creeds to see what they are made of—how and why and thus and sa? Is it any wonder he lost his faith in "Orthodoxy", when he did not let his veneration for things supposed to be sacred blind his reason to their inconsistencies—a thing that most religiously inclined people are afraid to do! And is it any wonder that lovers of the creeds are wroth when he makes them look so ridiculous by his exposition of them in the light of reason, with such persistency? This is more than the clergy can stand for they are too human to be good, and Russell is too natural to be good enough to keep his hands off the creed idols, for in this he is himself. Other complaints respecting his method of advertising his public lectures, which the clerics magnify, would indicate that in walking upright he does not lean backwards, and in justification we quote: "As deceivers, yet true."

In futher illustrations of the simplicity of true greatness we submit the following extract from a letter of Mr. J. A. Bohnet, a traveling lecturer who serves occasionally under the auspices of the I. B. S. A.—

"Your statement respecting the simplicity, almost childlikeness, of Bro. Russell, reminds me of an incident at St. Louis some ten years ago. He and I visited the publishing plant of the Woman's National Daily in search of Editor E. G. Lewis, whom we wanted to see on a matter of special musiness. Being informed by the man in charge that the gentleman was attending a convention of publishers in the Vesta Hall of the World Fair, went thither to find him. But Mr. Lewis had just left, and no one knew where he could be located.

(To be continued.)

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$ 94.50
Amount received	2.00
Total	$ 96.50
Paid out	$101.00

Winterset, Iowa, Feb. 21.

I very much appreciate your paper because of your interest in just laws and opposition to unlawful corporations but more especially because of the sermons and Present Truth article appearing in its columns.

We who are of God's people need all the help, instruction and encouragement we can get, in these trials and testings of the present turmoil among the nations. Surely it is near the close of this Gospel Age as prophecy fortells.

I have a copy of an old prophecy by someone called, "Mother Shipton." It must be over 400 years ago. I would like to know how long ago it was given, if anyone knows. I have had the ancient rhyme a long time and it seems peculiarly fulfilled in these days. I would like to see it in print, for there are many that have never read it. It is certainly a curiosity if it is not considered authoritive I will inclose a copy of it and some remarks of its lines being fulfilled.

So will you please print it.

May the Lord's blessing be added to you for publishing the truth. Whom shall we serve? The Lord, King of heaven and earth who can give eternal life? or please the people who will forsake us when money fails and misfortune comes. It is the wishes to cast in our lot with the people of God, and gain the riches of eternal life.

May you stand faithful unto the end.

Respectfully yours for the Truth,
MRS. MATILDA POWELL.

"MOTHER SHIPTON'S" FAMOUS PROPHECY.

The exact words of which are furnished by Mr. E. Comstock of Norwalk, Ct., and are as follows:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world, man's thoughts
shall fly,
In the twinkling of an eye.
Waters shall yet more wonders do.
How strange! but they shall all be
true.
The world—upside down shall be,
And gold be found—at root of tree.
Through hills, men shall ride,
No horse, or ass, be at his side!
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen
In white, in black, in green.
Iron on the water shall float,
As easily as a wooden boat.
Gold shall be found, and shown
In lands not now known.
England shall at last admit a Jew,
And fire and water, shall wonders do.
The world to an end shall come,
In eighteen hundred and eighty-one.

The first line of her "prophecy" is popularly supposed to foretell the automobile. Mrs. L. B. H. of Chester, Ark., directs the attention of Reader, Portsmouth, Va., to the passage in Nahum 2, 3, 4, which some regard as much more explicit on the same subject.

Nahum 2:3, 4—The chariots shall be with flaming Torches in the day of his (the Lord's) preparation; and the fir trees shall be terribly shaken. V 4. The chariots shall rage in the streets, they shall justle one against another in the broadways: They shall seem like torches, they shall run like the lightnings.

This prophecy must have been given very long ago, before America was settled, over 400 years ago, as indicated by "In lands not then known."

Street cars, automobiles, collisions, telegraph, telephone, wireless telegraphy, etc., run electric light plants, manufacturies, etc.

Deep mines for gold, coal, etc. Tunnels through mountains in railroad trains, etc., under sea boats, Zepelins, aeroplanes, flying machines, great iron-clad sea-going vessels, battleships, etc. America not then known. Much gold has been found. Lord Beaconfield, 1878 A. D. Very true as is well known. (World-Age) Especial favor to the church closed in A. D. 1881. Thus the end of Gospel Age to prepare. Nahum 2:3 for the new age. Rev. 11:15-18. In 1881, Church Federation began to broil. Unrest in religious and civil circles culminated in 1914—1921.

Greenwood, Miss., Feb. 22

I see by the label on my paper that my time expires the 10th of Feb. Therefore I am enclosing one dollar and sending direct. Have been ordering through the Watch Tower previously.

I want to tell you that I appreciate very much your valuable paper and glad to know that you are publishing the back sermons of our dear Pastor Russell.

May God's blessings be showered upon you in the fearless stand you take in sending out the truth.

Yours respectfully,
MRS. C. CHRISTENSON

East Prairie, Mo., Feb. 22.

Inclosed find $1.00 currency. Kindly extend my subscription to the Tribune for the above so far as it will go. Sorry I could not send sooner, and sure am very thankful to have you continue me so long without the remittance. I and family do enjoy the sermons and studies so much.

Wishing you much joy for the blessed work in hand.

Yours very truly,
U. A. SWINGLE

San Jose, Cal., Feb. 22

I find that my subscription is over due, as per enclosed slip, for which please pardon me. Inclosed please find $2.00 to Jan. 1, 1918.

I wish to tell you how deeply I appreciate your continued loyalty to Pastor Russell in publishing his sermons so faithfully.

May God bless you.

Very sinceerely,
MRS. L. HAMLIN.

Philadelphia, Pa., Feb. 22

Enclosed find check for $1.00 for the renewal of my subscription.

I sent this to the Watch Tower last December, and received notice that they did not receice subscriptions for any paper since the calling home of our dear Pastor Bro. Russell.

Am pleased to know that you the going to republish his sermons and that you have courage enough to do so.

Thanking you for sending paper and with best wishes for your christian wellfare,

I remain,
CONRAD F. RAU.

The 45th Year

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The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 14. PITTSBURGH, PA., THURSDAY, MARCH 8, 1917. FIVE CENTS A COPY

New York Public Library The Tilden Trust

BOOKS OF STATE AUDITOR SHOW $90,000 OUT

Big Work Before the Legislative Committee to Disclose the Troubles that Haunt a State Official Who Does Not Play Fair with His Family.

When Acting Chief Clerk Oscar H. Graf, of the Department of the Auditor General of Pennsylvania, discovered that his books would not balance by $89,700, he simply quit auditing.

Of course, $89,700 is not much money when compared with the resources of the State of Pennsylvania, but it was a difference of exactly $7.95 that uncovered the fact that the Hon. John Bardsley and his high toned confederates had stolen millions from the city of Philadelphia.

As soon as the Hon. Oscar H. Graf discovered that his books would not balance by $89,700, he reported the fact to the Hon. Archibald W. Powell, the Auditor General of Pennsylvania, who forthwith decided that the Hon. Edward Willock was no longer available for the post of Deputy Auditor General of Pennsylvania, whereupon the said Hon. Edward H. Willock, was gently but firmly "fired" and the Hon. Oscar H. Graf was at once promoted to the post of deputy Auditor General of Pennsylvania, but that ugly little difference of $89,700 persists upon the ledgers of the office of the Auditor General of Pennsylvania.

Of course, it will be asserted that the books of the Auditor General of Pennsylvania never balance.

The truth is that a little item of $89,700 has slipped by somewhere and the Hon. Archibald W. Powell, Auditor General of Pennsylvania has not yet been able to find it.

Everybody, including the Auditor General of Pennsylvania, knows that the Hon. Oscar H. Graf, of Meadville, Pa., is an auditing joke. He could not get his new and personally conducted "system" to work despite the fact that he was paid $3600 a year for perfecting it for the State.

Graf was then puffed up with the title of "Chief Clerk" and after Auditor General Powell had described him, Graf, as an "official goldbrick," he hurdles him into the office of Deputy Auditor General, but still the books do not balance under the Graf system, or any other system, by $89,700.

Whether or not this tidy little item of $89,700 was stolen will never be disclosed by any agency other than a legislative probe.

If Governor Brumbaugh shall seek to cover up his maladministration and other offenses by vetoing the Sproul resolution calling for a legislative inquiry, he may also be covering up a steal of at least $89,700.

It may be all well enough for Governor Brumbaugh to publish his veto-confession as to his own antics in out of office, but it will be interesting to know, at this time, exactly what he proposes to do about this little matter of $89,700.

It is certain that the Auditor General of Pennsylvania has definitely abandoned all efforts to balance his books.

It is reasonable to assume that Auditor General-elect Snyder will not begin business with books that are admittedly shy a trifle of $89,700.

It will be recalled that the office of the Auditor General was all twisted up with the Bardsley stealings out of the City Treasury of Philadelphia.

As a matter of fact, that whole case was ended without anybody being able to finally trace the money in and out of the City Treasury, in and out of the Keystone National Bank, in and out of the [illegible] Trust and Savings Fund Company, in and out of the [illegible] road pool, in and out of the Wanamaker-Lucas [illegible] of the Reading Voting Trust and in and [illegible] the Auditor General of Pennsylvania.

Nobody was ever able to abs[illegible] brand of neckties that passed [illegible] the late Thomas McCame[illegible] eral of Pennsylvania.

All that everybo[illegible] robbed of many [illegible] was mixed [illegible]

The [illegible]

Aud[illegible]

EDITOR OF TRIBUNE MAKES GORDON HUMP

Business Agent Quickly Calls Off Farce Strike When Attorney A. M. Lee Files Suit in Equity--Men Ordered Back at Once--Labor Skate Gets the Laugh.

One Michael Gordon, business agent for the Electrical Workers' union did the fastest marathon he ever undertook on Saturday when the editor of the National Labor Tribune, J. H. Vitchestain through his Attorney Alfred M. Lee, began equity proceedings to restrain one Michael Gordon from interfering with the progress of the work on the City-County building now in course of construction in Allegheny county.

There was no question of wages, nor were the employes on the building asking for shorter hours. In fact there was no trouble at all save that one Michael Gordon was opposed to the awarding of a contract to the Craig Electric Company. The Lord Electric Company, of New York, had been granted a contract for the original electrical work and there seems to have been an understanding with Gordon and some representative of the Lord Electrical Company that Michael would land all other contracts for the Lord Electric company. In turn for this Gordon was to name some of the employes who should be given a job on the building and said employes in turn were to vote for him for business agent. When the work started said Michael named John R. Williams president of the Electrical Workers Union as foreman on the job. The hitch came when another contract to the amount of $30,000 was to be awarded. Gordon wanted the Lord Electric company to get the contract but the Craig Electric Company was $2,877 below the Lord and Mike although he pulled hard failed in the pulling except that he pulled the men on a pretended strike. The law specifically says that the contract must be awarded to the lowest responsible bidder. The Craig people being the lowest responsible bidders there was no alternative. The contract must go to the Craig people. Here Mike lost. He then pretended he was interested in the inspectors of the city and made a flimsy bluff to force them into the union. Director of the Department of Public Safety was informed that the Tribune objected to men being forced into a union under such circumstances; that the effort was merely an idle bluff and that if the Director waited the Tribune would soon have Michael Gordon in court.

Before noon on Saturday Attorney Lee filed suit in Equity and the news was immediately flashed to one Gordon. Here the chase of a life time began. Gordon with the velocity of a 100 mile a minute hurricane, beat it to his colleagues and for a brief period there was something doing. Within a half hour after the bill in Equity was filed in the court house by the Tribune one Michael Gordon had called off the strike and the men were ordered to return to work. The whole strike was a grand farce so far as Gordon was concerned, a result of some infamous scheme through which the bus[illegible] of the Electrical Workers wished to enhance his ow[illegible] business interests. The taxpayers were to be [illegible] mately $8,000 per month and for two [illegible] County building was held u[illegible] unpatriotic. The tax[illegible] and since it w[illegible] effecti[illegible]

Another Important Labor Appointment

Thos. Reece, Staff Correspondent.

LONDON, Feb. 24.—Another important labor appointment has to be registered by me this week. W. A. Appleton, the secretary of the General Federation of Trade Unions, has been appointed by the government as Labor Adviser to the National Service Department, one of the new departments organized in connection with utilising non-military labor in this country for national purposes. Appleton is a man who has won the very highest encomiums in connection with his control of the General Federation of Trade Unions. This is a huge organization with very largely insurance company features. Affiliated unions are given help in times of strike and unemployment from the General Federation funds and the whole organization fulfills very worthy and laudable objects. The appointment of Appleton to the abovementioned post is another sign of the wonderfully good feeling prevailing in this country between the British Government and organized labor.

A great response has already been made to the appeal for 30,000 women to work in the shell filling factories, and women of all ranks are coming forward, as was expected, to aid the national purpose. "We are simply stacked out here," was the remark made on February 5 by one of the throng of applicants waiting to register their names at the Employment Exchange in a residential industrial area of the Metropolis. Many of the women who came forward in that district were drawn from non-essential occupations, such as feather and toy making, the manufacture of cricket balls, jewelry boxes, corsets, etc. But the majority came from that reservoir of untapped labor, the single women who have not previously been wage earners and the young married women who have recently disappeared from the labor market, and another employment exchange in the west of London women of culture and of leisure were offering their services, not for the sake of the weekly wage, but from a keen sense of patriotism. A case may be cited of a lady engaged part time in voluntary work who declared she "must do something harder" for her country, and who at once went to work at Woolwich, taking [illegible] her. Another lady [illegible] a competence as [illegible] put down [illegible]

POOR MINERS MISLED BIG WAGES ARE PAID

Army of Organizers Living on Fat of the Land and Squandering Poor Miners' Hard-Earned Money to Protect Multi-Millionaire Coal Barons.

NEW KENSINGTON, Pa March 1.—There is some trouble in the Allegheny Valley and the people here are wondering what it is all about since there is no question of wages involved. There is a rumor abroad that the multi-millionaire non-union coal operators are behind a conspiracy to harass the small coal operators in order to keep the union organizers away from the non-union mines. The Cornell Coal Company and the McFetridge Brothers are the owners of two small mines which have a capacity of approximately 1600 tons of coal each but these operators have been paying their miners more than the union scale calls for and besides they have been paying a bonus; they have gone still further than even the union mine owners dare to go, they are giving free powder and yet over and above these magnanimous concessions and considerations they operate no company store whereby they may take from the miners the advances they give them neither do they have any company houses for which they may shove the rent up. There is no game of plunder with these small operators but nevertheless the claim goes forth that they are being made the victims of a conspiracy behind which even union labor leaders are hiding. There are no more than 300 miners in both these mines and yet a veritable army of organizers are enjoying the fat of the land here. These organizers are confortably housed in one of the most expensive hotels in this town and that is not all. It is charged that some of these men have become most desperate and insulting. They have disturbed the peace and dignity of the community and some of them have been arrested on charges of disorderly conduct. Some charge that drunkenness has been frequent among some of those from whom more dignified conduct might be expected and some have grown insulting and have been instigators of a carnival of crime that has terrorized the several communities in the valley. Why an army should be centered about two small mines is a question that seems to baffle the inquisitive workman and why this enormous expense for organizers to carry on work that involves only a handful of men is something that keeps the people conjecturing. The coke regions and the great holdings of the Watson's in West Virginia are without any organizers while two small mines in the Allegheny Valley that are paying more money in wages than the union demands have one organizer for about every ten men employed. No organizers surrounding the great holdings of the big corporations but one organizer [illegible]

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:19-21.) They do all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behond, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. and ye shall know that I am the Lord, when I....shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:11-14.

To this Paul's words agree (Rom. 11:25,26)—"Blindness in part is happened to Israel until the fulness of the Gentiles (the elect company, the bride of Christ) be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew." (Verse 2.) They were cast off from his favor while the bride of Christ was being selected, but will be re-instated when that work is accomplished. (Verse 28-33.) The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel,...I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jer. 24:5-7; 31:28; 32:40-42; 33:6-16.) The prophets are full of statements of restorations from former captivities in Babylon, Syria, etc., for they have since been picked up.

Futhermore, the Lord says, "In those days, they shall say no more, The Fathers have eaten a sour grape, and the children's teeth are set on edge, but every one (who dies) shall die for his own iniquity." (Jer. 31:29-30.) This is not the case now. One does not now die for his own sin, but for Adam's sin—"in Adam all die." He ate the sour grape of sin, and our fathers continued to eat them entailing further sickness and misery upon their children, thus hastening the penalty, death. The day in which "every man (who dies) shall die for his own sin," only, is the Millennial or Restitution day.

Through many of the prophicies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical to the elect "little flock," the head and body of Christ, the "Royal Priesthood;" and the sacrifices, offerings and atonements made for Israel typified the "better sacrifices," fuller cleansing and real atonement for the sins of the whole world," of which they are a part. And not only so, but God has shown by many of his actions and promises the Sodomites. Surely, if we shall find the restitution of the Israelites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the wholly prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not who now see the dawning light of the Millennial age, with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings.

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the false distortions of these truths, as represented by the two opposing views—Calvinism and Arminianism. The former both denies the Bible doctrine of Free Grace and miserably distorts the glorious doctrine of Election; the latter denies the doctrine of Election and fails to comprehend the blessed fulness of God's Free Grace.

Calvinism says:—God is all-wise; he knew the end from the beginning; and as all his purposes shall be accomplished, he never could have intended to save any but a few, the Church. These he elected and foreordained to be eternally saved; all others were equally fore-ordained and elected to go to eternal torment; for "Known unto God are all his works from the beginning of the world."

This view has its good features. It recognizes God's omniscience. This would be our ideal of a great God were it not that two essential qualities of greatness are lacking, namely, love and justice, neither of which is exemplified in bringing into the world one hundred and forty-two billions of creatures doomed to eternal torture before they were born, and mocked with protestations of his love. Since God is love, and justice is the foundation of his throne, such cannot be his character.

Arminianism says;—Yes, God is love; and in bringing humanity into the world he meant them no harm—only good. But Satan succeeded in tempting the first pair, and thus sin entered into the world, and death by sin. And ever since, God has been doing all he can to deliver man from his enemy, even to the giving of his Son. And though now, six thousand years after, the gospel has reached only a very small proportion of mankind, yet we do hope and trust that within six thousand years more, through the energy and liberality of the church, (who will not be far behind the evil introduced by Satan that all then living may at least know of his love, and have an opportunity to believe and be saved.

While this view presents God as a being full of loving and benevolent designs for his creatures, it implies that he lacks ability and foreknowledge sufficient to the accomplishment of his benevolent designs; that he is deficient in wisdom and power. From this view it would appear that while God was engaged in arranging and devising for the good of his newly created children, Satan slipped in and by one master-stroke upset all God's plans to such an extent that, even by reversing his power, God must spend twelve thousand years to re-instate righteousness, even to such a degree that the majority of the race who still live will have an opportunity to choose good as readily as evil. But the one hundred and forty-two billions of the past six thousand years, and as many more of the next are, according to this view, lost to all eternity, in spite of God's love for them, because Satan interfered with his plans. Thus Satan would get thousands into eternal torment to one that God saves to glory.

This view must exalt men's ideas of the wisdom and power of Satan, and lower their estimation of these attributes in God, of whom the Psalmist to his praise could say, "He spake and it was done; he commanded and it stood fast." But no; God was not surprised nor overreached by the adversary; neither has Satan in any measure thwarted his plans. God is, and always has been, master of the situation, and in the end it will be seen that all has been working together to the accomplishment of his purposes.

While the doctrines of election and free grace, as taught by Calvinism and Arminianism, could never be harmonized with each other, with reason or with the Bible, yet these two glorious Bible doctrines are perfectly harmonious and beautiful, seen from the standpoint of the plan of the ages.

Seeing, then, that so many of the ... glorious features of God's ... salvation from sin and ... ure, and that the ... Jesus is head of that body and being neutral towards others of that nation when they differ in methods only, and who does not use the same means in all things as I or some others of that nation, yet whose only weapon is the sword of the spirit, The Word of God to preach it in season and out of season as far as self is concerned, while as citizens of the Holy Nation seeking not to start amunition factories of our own individuality, so as to put carnal weapons in the reach of others thereby, but being content with what God provides, the two edge sword, letting others use the same as they believe God has given them light and conscience while they believe they are intelligently serving the same God and Father as I or others through Christ without deceitfully handling the Word, and altho we may differ in the way and means that does not mean that we are at enmity or would injure the same as members of the one household but be in the one spirit to love God with all our heart, with all our soul, with all our mind, this is the first Commandment, and the second is like unto it, love thy neighbor as thyself. Who is my nearest neighbor? You, my brother, so speak the truth in love, for God will judge his people.

With appreciation for the favor,
ROBERT J. CRAIG.

Dausen, Tex., Feb. 28.

I notice that my paper expired the first of the year and I am so thankful that you still continued to send it as I don't want to miss a copy and I know you will pardon me for not attending to it sooner. You will find money order enclosed for my renewal and for Bro. A. M. York. Your most valuable paper has been a regular visitor in my home for some twelve years and I certainly enjoy it so much for the Truth that is sent forth in its columns each week. The sermons of our dear Pastor Russell that has gone on before us, is to me grand, and I enjoy reading more than ever. So, Dear Brother, keep on in the good work and we know that the good Lord will bless you. Love to you, and you can count on me as long as the good tidings are published through your columns.

J. R. MAY.

Kingston, N. Y., Feb. 27.

Was surprised to note by mailing label that am in arrears and hasten to enclose postoffice order to cover the Tribune coming. So long as you continue holding up the banner of Present Truth, and I am financially able, the Tribune is to come to me. May God bless you for the firm and consistant policy you have always taken and may you be further blessed in continuance of this course.

HARRY F. PITTS.

East Palestine, O., Feb. 28.

Enclosed find money order to renew my subscription to your valued paper. I appreciate your kindness very much for publishing Pastor Russels sermons. I commenced taking your paper as soon as you commenced publishing Pastor Russell's sermons and have been a subscriber ever since. I take great pleasure in the whole contents portion. May the Lord bless you abundantly for the interest you are taking in spreading the Truth.

Yours by His Grace,
W. H. CLARK.

Kansas City, Mo., Feb. 27.

My subscription to the Tribune is out the 2nd of March, 1917. Will have to have you discontinue my paper as I don't feel able to take it any longer. I want to thank you for your promptness in sending my paper and also the stand you have taken for the Truth. I wish you success in the spreading of the Truth.

Very truly,
MRS. D. BROWN.

Agassiz, Canada, Feb. 23.

Enclosed find money order to cover my subscription for 1917. After 10 years regular reading I feel truly grateful for your ever energetic and interesting paper, ever loyal to Pastor Russell, religious world, as well as other clean principles. Rejoicing with you in your daily rewards, hoping for you many more to follow.

Sincerely yours,
B. VANCE.

Kingston, N. Y., Feb. 27.

...ed please find money order ...enew my subscription to ...aper. We especially ...ons of Pastor ... of the Pastor

many more of the dear brothers and sisters of Pastor Russell I cannot do without my Tribune and I do so much appreciate your producing our late Pastor Russell's sermons, even if they are a little old. What a beautiful sermon last week's was "What it cost to be a Christian." My husband and I have been in the Truth about five years and we recognize the beauty of our dear Pastor Religious profession. How hard he must have worked to give us the Truth. May we all try to find that divine power that was his; and so Christ like our dear Lord and Saviour Jesus Christ. Thanking you for your kind, good paper, I remain,

Yours respectfully in His name.
MRS. WILLIAM HALL.

Utica, N. Y., Feb. 22.

As our subscription runs out with this week's issue, we are pleased to inclose a P. O. order for one dollar for renewal of same for another year. We are pleased to order direct, as it must surely save a great deal or work for friends at Brooklyn Tabernacle to have orders sent direct.

We have enjoyed your paper very much for its many features, especially for its religious features, and more especially Pastor Russell's (now deceased) sermons. Though he has entered into his rest we are glad to know you will continue to serve the Truth by publishing some back sermons for they will be new to a great many. It is the old, old story and those who read them long ago can re-read and new beauties see there in.

Please enter my order for twenty-five issues of your paper with reprint of Tom Watson's defense of Pastor Russell. If you will drop me a card as to the price of these I will remit at once by stamps or money order.

May the Lord bless you and reward you for your witness of Bible Truth.

Respectfully yours,
SAMUEL J. HOWES.

Indianapolis, Ind., Feb. 22

Kindly find enclosed check to continue my subscription for 1917-18. I marvel and appreciate your nrm stand like a strong light-house, madly battered by the fierce waves of the ocean of bitter opposition and criticism, under the Satanical power. The roaring storm will be silenced shortly under the stronger power of the glorious Messianic Kingdom.

I recognize I wish you success as long as you fearlessly spread the beautiful truths of God's word.

Sincerely yours,
LINCOLN SMITH

Plymouth, Mich., Feb. 22

I regret having allowed my subscription to your valuable paper to run over this far into the new year and take the earliest opportunity to renew it. The Tribune has become a visitor at our house for three or four years and am very thankful for the truth and light it sheds on God's word. I feel that we should preach, yea thunder it to those sitting in darkness that the vile stain dishonoring God's name be removed, as our Pastor Russell told us.

May God's blessing be upon the Editor of said paper is the prayer of yours truly.

MRS. E. WALSH.

Highland Park, Ill., Feb. 22.

Enclosed find P. O. order of one dollar for renewal subscription. We wish to add that the article by Hon. Thomas E. Watson in your issue of Feb. 15th, entitled "In Defense of Pastor C. L. Russell" is alone well worth the price of a year's subscription. I also enjoyed the sermons given regularly to the sermons of the late C. L. Russell, and intend to subscribe for your paper as long as you continue to publish articles from his pen and defend truth along all lines as you have done.

Realizing how much courage this takes under existing circumstances I wish to assure you of my best wishes for your continued success.

Very respectfully yours,
MRS. MARY E. DE MUTH.

Parkersburg, W. Va., Feb. 23.

I see my subscription ran out on 17th inst. Find enclosed check for same; also one dollar for Help Others Fund. Am certainly glad to co-operate in spreading the glad tidings among the poor groaning world. Soon the veil of darkness will be lifted, and then, oh, then, in this mountain (earth) shall the Lord of Hosts make unto all people a feast of fat things. He will swallow up death in victory and will wipe away tears from all faces. Isa. 25, 6-9. Am enclosing a poem for you.

Our glorious hope is brightening,
...presence of our Lord,
those begotten
...the Word.
...ing,

sion of what —• should expect at our Lord's second advent. It shows us that we are not to expect him in the flesh; that he took the body of flesh at his first advent simply and solely for the suffering of death, and that when he had thus paid our penalty there was no reason why a humiliation to a lower nature should be forever continued. It shows us that he whom the Father hath highly exalted, and who was the express image of his Father's person, will be invisible to men at his second advent, as he himself declared, "Yet a little while and the world seeth me no more— but ye (my disciples) shall see me." Yes, says the exultant Apostle, "We shall see him as he is, for we shall be like him." (I John 3:2.) We do not see him as he is now, for we are still in the flesh, still human; but when our resurrection shall be made like him—we shall be satisfied when we awake in the glorious likeness of our Redeemer.

Our Lord, who declares that he actually died and that he actually became alive again from the dead, assures us that he dies no more, that he is alive forevermore, and assures us also that he has the keys of death and of the tomb. Understanding and believing his Word, we are waiting for the Father's appointed time, when he shall take to himself his great power and reign, to restrain sin and evil and death, and enlighten and lift up and bless all the families of the earth.

PASTOR RUSSELL'S SPHERE IN THE REFORMATION.

A Series of Essays Giving Short Sketches of the Theology, Achievements, Principles of Conduct and Personal Characteristics of the Leading Reformers from Martin Luther to PastorRussell.

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(Continued from last week.)

"Brother Russell suggested that, inasmuch as we were inside of the Exposition grounds we might as well look about somewhat and see the sights. When responding to his query as to what part of the Fair I would perfer seeing my reply was, 'It is immaterial to me.' He stated he had little interest in the man made features, but would enjoy a visit to the Philipine Village and study the habits of the aborigines in their camp life. Hence we visited four of these camps. Bro. Russell seemed much amused at the antics of several four or five year old Philipine boys as they repeatedly dived several feet deep into the muddy water in seach of pennies and other small coins tossed there by the by-standers, and to see them with their mouths filled so full of these coins that they could scarcely retain them. Also to watch their acrobats with swords and long lances as they exhibited their mode of warfare. He carefully examined their snares and traps for catching game, and listened intently to the attendant's explanation on the construction of their deadfalls."

"You would have been amused to see Bro. Russell with his silk hat bow himself sufficiently low to enter the low doorways of their bamboo huts, and see him examine every little article and piece of native furniture, the fireplace, the cooking utensils; to see him peep aloft and all about the wretched little home of the aborigines in their half-naked condition. It would have made you smile too to see the opened-eyed look of astonishment and the wonderment of those natives at the intrusion of so distinguished a guest as Pastor Russell. They seemed awed by his presence, astonished by the interest he manifested in their humble abode, and yet, they seemed not at all afraid of him. Nothing escaped the eyes of our brother. He saw everything there was to see. It was worth the price of admission just to note his careful, boyish investigation of these little people and their ways of life. He remarked that he willingly would have paid out dollars to visit the Philipine Islands to see these people in their native state and condition, and here for a few cents he could see so much of them. It was to him an education. He said, some day I may need to know something about these people."

"After leaving the village we were wandering about the grounds when the brother remarked, 'I feel in need of something.' Presently we passed a candy stand, 'there', said he, 'that is what I wanted a while ago and could not determine just what it is candy. We will have some' and we did. Just like two boys."

This strangely open and child-like simplicity noted in these incidents dwelt with him permanently as seen on various occasions. This is a characteristic of genius. If we are to accept the following statement from Coleridge as authority: "To carry on the feelings of childhood into the powers of manhood, to combine the childsense of wonder and novelty with appearances which every day has rendered familiar," this is the character and privilege of genius, and one of the marks which distinguish genius from talent." Russell will lose nothing through his enemies besmirching his reputation, for the drafts which true genius draws upon posterity, although they may not always be honored as soon as they are due, are sure to be paid with compound interest in the end.

The rambles through literature to give this narration have led us to the conclusion that the leading stars of the entire Reformation are those at each end—Luther and Russell, leave this guest here for brighter minds with a more ready expression. It has been a somewhat delicate task, assuming this labor of love with a man in the arena—a man so unlike such as Luther and Calvin (who has written his own biography), and who has all in his power to bury his life and personality in his work, and who would not supply any data for this sketch. Trying to paint a faithful portrait by emphasizing the various traits, has led dangerously close to producing a caricature at times, so the description purposely scattered all through the essays to relieve the monotone should be considered as a whole.

But in taking up the struggle for liberty where others left off, with the weapons God had given him, he became responsible for others in bondage. And in fighting for the freedom of others he gave himself in another and more important sense—as one who has been stamped upon his literature and diffused into his propaganda, and this is our heritage as his bonds. For the liberty those now enjoy not only in being emancipated from their own superstitutions and fears, but from their passions as well, and for the prospect of final deliverance into the glories of eternity, is the debt they are debtors to Pastor Russell. In the following stanza from the pen of Emerson we see his wide humanity and service as viewed from this angle:

"Loves hearts are faithful, but not fond,
Bound for the just, but not beyond;
Not glad, as the low-loving heard,
Of self in other still perferred,
But they have heartily designed
The benefit of broad mankind.
And they serve men austerely.
After their own genius, clearly,
Without a false humility;
For this is love's nobility,—
Not to scatter bread and gold.
Goods and raiment bought and sold;
But to hold fast his simple sense,
And speak the speech of innocence,
And with hand and body and blood,
To make his bosom-councel good.
He that feeds men serveth few;
He serves all who dares be true."

THE END

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$ 94.50
...ount received	2.00
	$ 96.50
	$101.00

...don't feel able to take it. I thought ...t week you had stopped it as I fail... ...et it. My husband's health has ...d many things must be be... ...thank the dear one who ...ue it the last six months ...ased richly for your ...ing the Truth.

...McDOWELL.

1917.

EXULTANT EASTER JOYS--WHAT THE DAY IMPLIES.

YOUNGSTOWN, O., April 23, 1905.—Pastor Russell of Allegheny, Pa., addressed a large audience at the opera house Sunday afternoon, his topic being, "To Hell and Back. Who Are There. Hope for the Return of Many of Them." The closest attention was paid, and deep and lasting impressions were probably effected. We report the morning discourse in full from the text, "I am he that liveth, and was dead."—Rev. 1:18.

Throughout the civilized world every Sunday is a remembrance of the resurrection of Jesus from the dead, but today, Easter Sunday, is the generally recognized memorial of that great event, second in importance only to the most momentous event of history—the death of Jesus. But while thousands of sermons will today speak of the resurrection of Jesus, and hundreds of thousands of hearers will think of the same with a measure of interest and joy, nevertheless false doctrines from the Dark Ages still greatly becloud this subject and hinder the day from being appreciated to its full.

Grecian philosophy, especially that formulated by Plato, has gained a firm foothold throughout Christendom, permeating and corrupting the original Christian faith, and causing the teachings of God's Word, the Bible, to appear to be in opposition to reason. These errors vitiate and nullify the doctrine of the resurrection which today especially celebrates. It teaches that the dead are not dead—that in appearing to die they really become more alive than ever. If this is true of others it would also be true of Jesus, that he did not die when he appeared to die, that he was alive during the three days in which the Scriptures ascribe him as having been dead. If he were not dead, but all the while alive, where would be the propriety in celebrating his resurrection from the dead? How could he be made alive if he were not dead?

The question is for our opponents to answer; the Scriptures aver that he was dead, that he rose from the dead on the third day. Our Lord himself predicted this in advance, saying that he would be killed, but that he would rise again on the third day, and in our text he tells us, "I am he that liveth, and was dead." It is for those who claim that he was alive, conscious, more alive than ever after he died, to prove their assertions, to give some evidence that would contradict reason and the Scripture. The facts of history are that our Lord was crucified, died, was buried, and rose from the dead on the third day. (I Cor. 15:3, 4.) This is what all the Apostles preached, this is what the early Church believed, this is the truth. On this truth, that Christ died for our sins according to the Scriptures, hangs the whole argument respecting our justification from original sin, our justification through faith in his blood, through faith that he really died, that he really gave his life as our redemption price. The Scriptures declare that the life of Adam and his race was forfeited, and that Christ took the place of Adam and redeemed him, dying the Just for the unjust, that he might bring us to God. If he did not die—really die—then we are not redeemed, for in that event the price, the penalty against us, has not been paid.

NOT A DEAD SAVIOUR

The Scriptures are properly very explicit on this subject of the necessity for the death of Christ for our deliverance from the death penalty. They show that there would have been no future life for any member of the human race had it not been that Christ became our Redeemer, purchasing our lives by his own life. More than this, they explicitly tell us that even after Jesus had died, had he not risen from the dead we would have been without hope of a future life. In that event all who have died should be reckoned as having perished absolutely, completely, just as a beast perishes in death. The hope of our race lies not in a continuation of life in death, lies not in the absurd supposition that the moment of death ushers us into an increase of life, and that the dead know more in a moment than the living know in a lifetime. On the contrary, it is in accord with the teaching of Scripture that "The dead know not anything," "There is neither wisdom nor knowledge nor device in sheol (the tomb) whither all go," and from whence none return except by the power of God in the resurrection of the dead.

Not only was it necessary that our Lord Jesus should be raised from the dead—not again to fleshly conditions, fleshly nature, but to the divine nature that he as a quickened Spirit, a life-giving Spirit, might legally and justly confer upon humanity the blessings secured judicially through the merit of his sacrifice on our behalf. In other words, it was necessary that he should die for our redemption and necessary also that he should arise from the dead, be clothed with glory, honor, immortality and divine power, to be the active agent of Jehovah God in establishing righteousness in the world and in bringing back from the power of sin and death all the families of the earth—assisting to perfection all who will avail themselves of his favor and seek to do his will. From this standpoint the death of Jesus and his resurrection from the dead are of equal importance, neither one being efficacious in our salvation without the other. A dead Saviour could deliver no one, could assist no one, because there is no wisdom nor knowledge nor device in the tomb.

No wonder, then, that the Scriptures are explicit in setting before the Lord's people the evidences not only that he died for our sins, but that he rose again on the third day for our justification, for our forgiveness. Hence the numerous little details of Scripture narrative bearing upon every phase of this subject, that the Lord's people might have full confidence not only that they were redeemed but that the Redeemer now liveth, yea, also, that he is to come again in power and great glory to establish his Millennial Kingdom and through it to bless all the families of the earth.

Note the testimonies in the Gospels of how he was seen of Mary and the other women who went to the sepulchre, and of Peter, one of his disciples, then of above five hundred brethren, and how finally to Paul he manifested himself in a vision of light above the brightness of the noonday sun. All these evidences or demonstrations of our Lord's resurrection were considered necessary to the proper establishment of our faith in the fact. The Apostle calls our attention to another demonstration on the subject saying that our Lord, having ascended on high, appeared in the presence of the Father, and having presented on our behalf the merit of his sacrifice, the holy Spirit of Pentecost was shed forth and is an assurance to all men not only that Christ died but that he liveth again in glory, in power, the guide and protector of his Church, now being polished as his jewels, now being prepared as his Bride for fellowship with him in his Kingdom, and for co-operation with him later on in the blessing of all the families of the earth.

RAISED A "QUICKENING SPIRIT"

The attempt to harmonize the Scriptures with the Greek philosophy brings confusion. In the endeavor to straddle the difficulties—to hold that Jesus was not dead and at the same time apply the Scriptures which speak of his resurrection from the dead—another confusing error has been fallen into, namely, the claim that the resurrection applies merely to the body, not to the soul. We answer that the very contrary of this is true according to the Scriptures. The penalty upon man was not that his body should die, but "The soul that sinneth, it shall die." Likewise when our Lord paid our penalty it was not sufficient merely that a body should die, but as the Scriptures again declare, "He poured out his soul unto death," "He made his soul an offering for sin." (Isa. 53:10, 12.) To this agrees the declaration of the Prophet David quoted on the day of Pentecost by St. Peter, saying, in proof of Christ's resurrection, "His soul was not left in Hades." The Apostle declares that the prophet spoke these words respecting the resurrection of Jesus.—Acts 2:27, 31.

Each error tends to produce another; hence we find Christian people believing that our Lord in glory still has a body of flesh, a body of humiliation. We find them expecting to see their Lord with pierced hands and feet and scar-marked forehead. They do not grasp the clear statement of the Apostle Peter that "he was put to death in the flesh, but quickened (made alive) in the spirit," that now the "Lord is that Spirit," and that "though we have known Christ after the flesh, now, henceforth, know we him so no more."—I Pet. 3:18; II Cor. 3:17; 5:16.

To think of our Lord as a human being with a body of flesh in heaven is to suppose him out of harmony and out of accord with the Father and all the holy angels; whereas, on the contrary, we are told by the Scriptures that he is the express image of the Father's person, and again that "God is a spirit dwelling in the light which no man can approach unto, whom no man hath seen nor can see," because spirit beings are invisible to human sight except as they shall miraculously take on such forms as human sight can discern. Looking back to the time that our Redeemer was with the Father before the world was started, being in the likeness of the Father, "the beginning of the creation of God" (Rev. 3:14), we view with sympathy the great stoop, the great humiliation, which he endured for our sakes when he left the glory he had with the Father and humble himself to become a man that he might die in our behalf, because the sins of man could only be legally met by a man holy, harmless, undefiled, separate from sinners.

But if this moves us to sympathy, what should be our consternation to think that in the resurrection the Father still obliged him to retain the human form, lower than that of the angels. How unreasonable as well as unscriptural a thought. On the contrary, the Scriptures explicitly declare of his resurrection, because of his obedience even unto death, even the death of the cross, God hath highly exalted him (in his resurrection) and given him a name (a position of authority and power and glory) above every name." As the Apostle again declares, he is now "far above angels, principalities and powers, and every name that is named"—next to the Father, a sharer of his dignity and honor, divine nature and glory and power, that men should honor the Son even as they honor the Father also.

APPEARED IN VARIOUS FORMS

It was to the intent that the apostles and all who should believe through their word, might understand that Jesus had not only risen from the dead but that he was now a spirit being, with totally different powers than those he exercised during his earthly ministry, that our Lord after his resurrection appeared to the disciples in many different forms, and under circumstances which would prove to them that he was no longer under the limitations of human nature, but now was a spirit being and exercised all the powers that angels ever exercised. For instance, he appeared to Mary as the gardener in a body of flesh and with clothing, though the flesh was not the same which Mary had known before, nor the clothing that which the soldiers who crucified him still had in their possession.

Again he appeared to the two on the way to Emmaus in a still different body or form, that of a stranger; they saw no marks in his hands or his feet, they saw nothing in the face before them that reminded them of Jesus whom they had seen only two days before. It was the spirit Jesus who was with them and who appeared in that particular form best suited for his purpose of communicating with them that he might call their attention to the prophecies, open the eyes of their understanding to appreciate the fact that it was necessary that Messiah should die and should subsequently rise from the dead, to enter into his glory and to accomplish all the wonderful work marked out for him in the divine plan, and that all of these things were written in the Law and in the prophets, in the types and in the testimonies.

It was that they might know that he was no longer in essence a fleshly being but a quickening spirit that he appeared in their midst while the doors were shut—that he materialized before them in a body precisely like that which they had seen crucified, and possibly in clothing exactly like that which he had previously worn. He demonstrated to them that they did not see a spirit; that they merely saw a body of flesh through which he communicated with them; and to assure them of this he ate some fish and honeycomb with them, and then, having served his purpose, the body dissolved, the clothing dissolved, as we read, "He vanished out of their sight."

No human being could have done. Our Lord himself never did so before his resurrection—he was the man Christ Jesus, subject to the limitations of human nature, so far at least as his own flesh was concerned. But what he did in these respects angels had previously done, as the Scriptures record. For instance, in the case of Abraham, the Lord and two angels appeared to him in human form and ate and talked with him. (Gen. 18.) Our Lord at that time was not flesh, had not left the glory of the spirit nature, but merely appeared in flesh. This was centuries before "he was made flesh and dwelt among us." And after his human existence had served its purpose and he had been raised from the dead a quickening spirit, no more to become a man, but possessed of the divine nature and all of its attributes, we may be sure that he had no less power to appear as a man than he had in the days of Abraham.

THE SON OF MAN IN GLORY

The Scriptures refer to our Lord glorified as the Son of man, this being one of his many titles. As a matter of fact he was not the son of Joseph, nor of any other man directly. Through his mother Mary he was the son of Adam, the one of his race who was holy, harmless, undefiled and separate from sinners, and thus qualified to be the Saviour of father Adam and his race. He was thus the foretold seed of Abraham who should crush the serpent's head, who should eventually gain the victory over sin and all its consequences, for the race. All this he will eventually accomplish, because he is of human nature no longer, but in divine power and glory shall reign to bless those whom he redeemed with the sacrifice of his flesh, given for the life of the world. (John 6:51. To have taken back the ransom price, to have left us as a race unredeemed. Thank God that his soul was not left in Hades, and that in its resurrection it was clothed with a spiritual body.

HIS RESURRECTION—OUR RESURRECTION

Through our Lord's death, a resurrection for every member of the human family has been provided. Death was the penalty for sin; the payment of that penalty is to bring a release from the sentence of death, an opportunity for full return to all that was lost in Adam, an opportunity that is to be world-wide and which the Apostle declares shall be testified in due time to all. (I Tim. 2:6.) The world's opportunity for sharing in a resurrection will be during the Millennial age, but the Scriptures point out to us a special resurrection or chief resurrection opened to the Church, the little flock, the faithful of the Lord's disciples, the overcomers of the world, those who shall be heirs of God, joint-heirs with Jesus Christ our Lord in his Kingdom glory. This resurrection of the Church is scripturally called "his resurrection."

That is to say, the Church is to be raised to the same nature and glory to which her Lord was raised. The Apostle points this out, saying that he was glad to count all earthly aims and ambitions, prospects, hopes, etc., as loss and as dross that he might win Christ —that he might make his calling and election sure as a member of the glorified Church or body of Christ. Proceeding to describe this he says "that I might know him and (experience) the power of his resurrection." (Phil. 3:10.) To attain a share in that resurrection to glory, honor and immortality is the highest ambition that could be entertained by any of the Lord's followers, a distinction, an honor which will be attained only by the elect, the faithful. Those who do not attain to this special resurrection, his resurrection, may, nevertheless, have a part in the general resurrection and its privileges and blessings. But we are assured that this, while grand and glorious, will not at all compare with the heavenly blessings of the first resurrection—"Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.)

The Apostle Paul gives us a very masterful explanation of this resurrection subject (I Cor. 15). He declares the decision of God for a general resurrection, that "as by man (Adam) came death, by man (Jesus) also came the resurrection of the dead." He proceeds to specially portray the resurrection of the Church—the first resurrection. He explains that the Church experiences a change of nature from human to spiritual, that as earthly beings we did bear the image of the earthly father, "Adam, but that as new creatures in Christ we shall bear the image of the second Adam, the heavenly Lord; and that as the heavenly one is, so shall we be when, by our resurrection change, we shall be made heavenly—spiritual. He adds, by way of explanating the necessity for resurrection change, "Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God."—Verses 47-50.

His picture of the resurrection of the elect (vs. 41-44) shows us how radical will be the change from our present condition as his body of humiliation to our glorious condition as his body celestial—"it is sown in corruption, it is raised in corruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. As there is a natural body, there is also a spiritual body."

As we thus get before our mind's eye the glory which God hath in reservation for them that love him, the Church, the body of Christ, and that we shall not have a resurrection to flesh, but be changed by resurrection power, in a moment, in a twinkling of an eye, to be spirit beings, glorious, powerful, divine, it gives us a little conception of what was the real change which our Lord, our glorious Head, experienced in his resurrection from the dead.

These corrections of our theology, to thus come back in line with the inspired records, prepare our minds for some comprehen-

(Continued on Second Page.)

Magnet, Ind., Feb. 23

We notice by the label on our paper that our subscription expires the 24th of this month. We are enclosing $1.00 to renew for one year.

We appreciate the Labor Tribune. The way it is arranged, the nice large type, it being a clean paper, the stand you take for justice in denouncing the Fakirs. Surely we will be glad when justice will be layed to the line and righteousness to the kleimit. When the hail (hard cutting truth) shall sweep away the refuge of lies.

We want to thank you for the article from our friend Mr. Watson in defense of Pastor Russell. Surely Mr. Watson is a man who is standing for right and principle. Surely the Lord will reward such a man.

Dear editor we want to thank you ever so much for your good work of serving the Lord and his people with so much good in your paper.

Surely nothing but love could prompt such work.

With the very best of wishes for you and all the dear readers of the Tribune.

CHAS. F. CART.

Boston, Mass., Feb. 28.

I have been subscribing for the Labor Tribune for about two years and think it a very estimable paper. About the first of December, 1916, I renewed my subscription for another year through the Watch Tower Bible and Tract Society of Brooklyn, N. Y.

I value the Labor Tribune in all its features and especially for our late Pastor Russell's wonderful sermons, and everything connected with the expounding of the great Bible Truths now due to be understood by all thinking Christians and soon, we hope, to all the world of mankind. May this noble work you are doing be bravely carried forward and I am sure the God of all Grace whose "eyes go to and fro through out the earth" will bestow his power and blessing upon his faithful instruments.

We are indeed very thankful for such messengers of Truth and hope to continue to receive your paper so long as it provides such nourishing and life sustaining food for our development in the spiritual life.

Yours faithfully and truly,
MRS. THOS. M. HARPER.

"Jesus is to meet one Thief in Paradise, but where will He meet the other Thief." "Did Jesus go to Hell after His Crucifixion?" Answer to these questions are in our No. 4 Booklet; price of the booklet, five cents; free to those not able to pay. Address William Giles, Browns Summit, N. C.

Miracle Egg Displacer Reduces Expense.

Until April we'll mail friends equivalent of 15 dozen eggs for only $1.50. Keeps indefinitely. Standard Supply Company, Reading, Pa.

WATCH FOBS.

Something new! Watch Fobs bearing the photo of Pastor Russell. Price 50 cents. The Friends' Supply Co., Box 338, Schnectady, N. Y.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c, in rich sepia tone. Enlargements, 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

MENA FILM REGIMENT

Now is the Time to Enlist in the Grand Army of the Redeemer.

A great battle is raging between the powers of darkness, ignorance and sin and the powers of light, truth and righteousness. We see the forces gathering all about us, politically, socially, financially and ecclesiastically. There is nothing but the TRUTH that will ever produce the desired results, and yet the truth along many lines must be driven home with telling effect—hence the present war, riots, revolutions, etc.

Jesus said, "Ye shall know the TRUTH and THE TRUTH shall make you free." The world-wide witness by the Mena Film Company will be one of the great agencies to bring prominently, through an all-film exhibit of the Divine Plan of the Ages, to the minds of the millions of people THE TRUTH as to what the real trouble is and the only panacea.

We are pleased to announce through the columns of this paper that the work of the Mena Film Company is progressing nicely. Subscriptions and letters of praise are coming in from all quarters. Based upon these, we have purchased high-grade equipment, artists are now at work and some of the film is already made.

Nevertheless there is still a vast amount of work to be done and many more subscriptions are necessary. The Lord is daily manifesting His favor and extending His blessing upon the work. Therefore, every Soldier of the Cross is invited to enlist in the Mena Film Regiment and co-operate in holding up the banner of the cross in this phase of the harvest work by filling in and mailing at once, with remittance, the following subscription blank.

Cut out and use this blank.

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John G. Kuehn, Vice-Pres.
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The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 15. PITTSBURGH, PA., THURSDAY, MARCH 15, 1917. All Subscriptions Payable in Advance.

New York Public Library 476 Fifth Ave.

MINERS READY TO RETURN TO THE MINES

Operators Have Yielded Everything but One Point, Which Involves Collecting Dues from Employes

NEW KENSINGTON, Mar. 9.—The National Labor Tribune has again been assailed by the aggregation that has been terrorizing the Allegheny Valley and it is the old cry of the thieving politician who in order to distract attention from himself cries "stop thief!"

No one is to be misled by the howl except the unfortunate miner who is being made the goat and who must pay the bill for the army of high priced organizers whose conduct has been so vile that even President John P. White of the United Mine Workers would not stand for it were he familiar with the facts. The Tribune has been a great admirer of President John P. White and no stone was left unturned to expose the corruptible tactics of his predecessors. The Tribune not only fought for Mr. White against all odds but its special correspondent was sent to Columbus to expose the ballot box stuffers who after forcing approximately 40,000 corrupt ballots into the box were unable even then to retain the office. Further the Tribune has waged relentless war against the enemies of the organization and the howling few who are assailing the Tribune may well be looked upon as the parasites of labor whose escapades if the Tribune published them are a crime against trades unionism.

The Tribune has been a most enthusiastic friend of the present district officials and without vaunting its interest in the success of the present incumbents it played a very prominent part, but there are times when even the Tribune will revolt. There are men who stand upon the street corner and who take the platform in the halls during a meeting of workmen and spare no words in assailing the "capitalistic press" or the "subsidized press' for its refusal to print the news or the persistency in suppressing real news matter but let that news contain the truth such as published in the last issue of the Tribune then listen to the wail.

The facts may be readily verified and the truth can be corroborated. An investigation will show the controversy as published was rather mild in comparison to the real conditions, and the side lights were lacking. The issue is plain and the details stripped of all technicalities simply means that the Cornell Company and McFetridge Brothers are being made the goats while others are overlooked. There is no question of company stores. These coal operations have no company store. There can be no controversy over the rents. The rent question is eliminated by the refusal of these companies to own houses for the purpose of renting them to miners. There is a ten per cent bonus and free powder and a scale the equal of that in the Pittsburgh district. The question over which there is a dispute and about which the controversy centers is the check-off and to this the companies refuse to submit.

There is no necessity for assailing the Tribune for bringing these facts to the attention of the public. The officials who have assembled at the Central Hotel have nothing to hide save the indiscretions of some who have reflected discredit upon others. The management of the Cornell Coal Company and the McFetridge Brothers believe a conspiracy has been formed against them and that there is an attempt by the stronger to crush the weaker. They resent this action and merely ask why centre the force against them? Why not surround the workings of others who refuse to recognize any part of the miners' demands or even the organizers.

The operators declare they are anxious for a speedy acceptance while the miners are still holding to the one single point. The crime is that mines shall be idle at this time when there is a better market condition than there has been in many years and that while an effort is being made to close down the mines the era of prosperity which will be brief at best is slipping away. A suspension of any mine at this time is a calamity and to be regretted. The high prices for food require mines working full time and while some of the coal operators are enjoying better prices than ever before the great bulk of the operators have low price contracts to fill and their returns are unfortunately small. The Cornell people and the McFetridge people declare they have yielded every point and that they refuse to submit to any further unreasonable demands. The miners should now do their part and seek more prolific fields where the opportunities are greater and where the men to organize are more in abundance. The coal vein here is not to be compared in richness or in thickness to other sections and the advantages for organization are small. It is these things that has caused the employer to complain of inhuman treatment to his miners and the tyranny practiced upon himself.

It is the claim "to him that hath shall be given and from him that hath not shall be taken away."

No community has suffered more than towns such as Tarentum

(Continued from Page Five)

FAYETTE COUNTY PUSHING CRAY FOR JUDGE

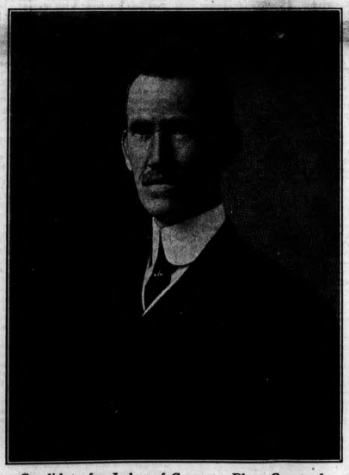
A Leading Lawyer Has Entered the Political Arena and the People are Demanding His Election.

UNIONTOWN, Pa., Mar. 9.—There is going to be some interesting politics in Fayette county and many prominent men have signified their intention of taking part. This county has practically recovered from the severe jolt which it received during the period of depression and while the industries are abundantly supplied with unfilled orders some attention is now to be given to the political situation.

There are but few counties in the state that can surpass or even approach this section for lively politics but effort is being made to eliminate all bitter feeling by selecting the highest type of men for office.

Effort has been made to induce James R. Cray to permit the use of his name as a candidate for Common Pleas Court of Fayette county and his friends have succeeded in inducing him to make an announcement that he is an avowed candidate.

JAMES R. CRAY



Candidate for Judge of Common Pleas Court of Fayette County, Pennsylvania

Mr. Cray is a man of exceptional legal talent and he is not easily enthused over what may ordinarily appear to him to be his own political aspirations. With keen legal intellect he weighs carefully both the facts and the conditions, and views cautiously from every angle the situation. Those who are interested in his candidacy contend that he is a man with all qualifications essential to the judiciary. And with his profound legal talents the court of Fayette county will have a man whose qualifications in the law are second to none in the state.

Mr. Cray, it is said by his friends, is thoroughly familiar with the ways of the world as well as the individuals composing it. Although a lawyer who has won fame as the result of close application through which he has required legal skill, he has not forgotten that he came from the humblest walks of life. He was born in Darlington, Beaver county, Pa. When he was quite young his parents moved to Dunbar township which is at present the Borough of Dunbar. Here he attended the public school and after completing what was regarded as his high school education he at the age of fourteen, sought employment and became an apprentice to a saddler. He remained in this employment for some years and like Grant the son of a saddler he toiled incessantly until he reached a higher goal. Imbued with implicit confidence that the future held for him more

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Unions Taking Heavily for War Loan

Thos. Reece, Staff Correspondent.

LONDON, March 1 1917.—The trade unions in this country are taking a big interest in the new War Loan of which the lists close on February 16th. By the time the new subscriptions are made many unions will have invested half a million dollars in the new War Loan. It is of course a splendid investment from the financial point of view, yielding about 5½ per cent net on the capital invested and giving gilt-edged security.

Apart from this the record of the labor movements during the past week is concerned very largely with the further demands for men for the army and with the bringing into operation of National Labor Service. This latter is voluntary so far, the Government simply calling for workers now engaged in non-essential occupations to volunteer for any work of national importance, from farm labor to shell factory operations. The Government has proposed to draw a further 20,000 men from the mines for military service but this aroused so much controversy to the effect that the coal output would be reduced that for the moment this particular thing is in abeyance. The method proposed for taking the 30,000 men was to choose the fit for active military service from those who had come into the mines since August 14, 1915, from men who had a bad record of avoidable absenteeism from work, and from surface workers for whom substitutes would be found from men of a lower military class or above military age.

The Mersey Docks and Harbour Board recently issued a statement drawing attention to the means adopted to obtain a quicker turn around of ships so that vessels should be enabled to make more frequent voyages. It is pointed out that a shortage of dock labor has been caused by the calling-up of reservists working at the docks and volunteers for active service, whilst a further combing-out is necessary in order to keep the general battalions at full strength. In order to counteract this depletion, the military authorities have arranged to provide substitutes by transferring experienced dockers in the army unfit for general service into Mobile Transport Workers' Battalion, which will be stationed in various parts of the country, with a view to utilising their services in discharging and loading ships when the supply of civilian labor is insufficient to cope with the demands made on it.

The men in these mobile battalions are really soldiers and can only be obtained for work at the ports when there is an undoubted scarcity of civilian labor. The Army Council are anxious that this help should only be called in when national interests demand it, as it is essential that the military training of the men should be continued. When called on to do civilian work the men are to be paid the union rates ruling for the particular work they perform and whilst so engaged they will not draw army pay. The fact that the battalions are mobile expels the idea of any intention to supplant civilian labor with military labor, and regulations relating to the use of the Transport Workers' Battalion provide that the assistance of its men can only be obtained by application to the local committee, of which Mr. Warner, of the Mersey Docks and Harbor Board, is the secretary, and only then on proof that there is a real shortage of civilian labor at the time.

Since the war began 850,000 women have come into industry; this is the net increase on pre-ward figures given in the most recent returns of the Board of Trade "Labor Gazette," which takes notice of increases up to October, 1 916, only. These safeguarded figures, taking cognizance of the fact that there has been an extensive removal of women from domestic service, from small workshops and workrooms in the dressmaking trade, which does not appear in the returns included in the Board of Trade table. Without these deductions the number of women who have come into industry during the war would be nearly a million. The increase in the number of women directly taking the place of men since last July, is 150,000—a considerable falling off on the previous quarter. Though taking the whole field of employment the number of women is still increasing rapidly, there has been a check in the rate of this expansion. The check, however, is less noticeable in the case of substitution.

(Continued on Page Eight.)

CAR SHORTAGE CAUSING COAL MEN TROUBLE

Operators Say They are Only Getting 43 Per Cent While Big Steel Trust is Getting 100 Per Cent

The coal operators in the Pittsburgh district are suffering intensely through the car shortage and the complaints are general that the manufacturing interests are being favored through the unfair distribution of cars. Figures may show better but at best the coal operator is getting 43 per cent of the car supply.

The distribution is figured that if the mill is entitled to 20 cars one day 10 are supplied but the next day it is figured the mill is entitled to 30 cars. This is made up of the 10 cars short on the day previous and the 20 cars daily allotment but on this day only 10 are given. This requires an allotment to square the deficiency of 40 cars, and the railroad company gives the 40 cars which completes the 100 per cent. But the mine owner in his allotment of 20 cars gets 10; the next day he shuold have 30 cars but only gets 10 again while the third day he gets 20 cars but he is not counted in on any of the deficiency which is duly coming to him.

Thus the coal operator is furnished with only 60 per cent at the best while the great industries are receiving their 100 per cent. There is another way to view the situation. The basis of calculation is 500 cars each. Suppose the mill asks for 500 cars daily. The first day 250 cars are supplied the railroad company is short in their allotment 250. The next day 750 are supplied which brings them up to their allotment. That's the mill's end of the game. The coal operator is not treated that way. The treatment he gets is thus explained: The coal mine is allotted 500 cars but gets only 250; the next day the deficiency is not made up but he is merely given 500 cars. Hence to every 300 cars the mills get the coal operator gets only 200. The question is a serious one and it means considerable to the Pittsburgh district. The manufacturers—that is the largest of them, are getting their supply while the coal operator is suffering. Not only is that true but the cause of the high prices of coal is due to the unequal distribution of cars. The manufacturers are buying their coal in small quantities from various sections of the coal belt. Some are buying in West Virginia but no company is able to furnish large quantities. The reason is that the car shortage is everywhere felt and the railroads themselves are responsible for the unfortunate conditions as well as the high prices.

One of the coal operators who has devoted much time to the car shortage problem declares the railroads themselves are responsible through their distribution of the car supply and further the prices of coal are run up through the stupidity of the manufacturers themselves in permitting the car distribution on the basis that the railroad men are now practicing. The manufacturers are paying the price and they alone are to blame for the high cost of coal. While the price of coal is as high as $6.00 a ton in rare instances, yet the miners are not reaping the benefits. They are the real sufferers and the mines are only operating about three days a week if cars can be secured to run the mines even for that length of time.

The unfairness of the whole problem is clearly visible in the distribution of the cars to the operator and the matter is entirely up to the railroad management or the Interstate Commerce Commission. The case seems hopeless if the efforts of the latter are to be secured. There is no question about the satisfaction of the miners but idleness at this time with high prices of food products is a hardship. It was hoped that the coal companies who have suffered intensely for many years could have an opportunity to get ahead and pay, before the end of the present year, some of the dividends that have been passed during the past several years when the hard times came, but the car supply is working injury to every coal company and the great wave of prosperity will be over before the coal men begin to enjoy the great benefits that are coming to some but not to the coal operators or the miners.

This is no time for disputes and none are worse off than the coal operators themselves. The conditions are absolutely deplorable and the employer declares that something must be done to aid him out of the muddle. The miners as well as the printers have another year to run before the scale expires and the printers are wisely adhering to their agreement and will abide their time. But the car shortage is falling almost entirely upon the shoulders of the coal operator and he is crying aloud for aid. Reports show that the railroads are not placing very many large orders for cars.

The increase in steel products have increased the price of a railroad car up to $700 to $1,000 more on each car and this is causing the railroads to do the best they can with the available supply at hand. It is said the coal operators are about to take another fall out of the railroads with the hope that they will be given some relief.

(Continued on Page Five)

SEPARATING THE SHEEP FROM THE GOATS

ALTOONA, Pa., April 30, 1905.—Pastor Russell spoke here this evening at the opera house. His discourse, which we report in full, was on the parable of the sheep and the goats. (Matt. 25:31-46.) It was called forth in part by certain criticisms of Pastor Russell's discourse of some weeks ago at Greensburg, Pa., opera house on the subject, "To Hell and Back. Who Are There? Hope for the Return of Many of Them." The attack was by a Lutheran minister, through the public press, and claimed that Pastor Russell's teachings were contradicted by the parable here considered.

Christian people have held various views of the parable of the sheep and the goats, some claiming that the parable has been in process of fulfillment all down through the Gospel age and that it will be finished at the second coming of Christ. This view is shown to be erroneous by the first verse of the parable, which definitely locates the time of its fulfillment. It begins at the time of the second advent of Christ, as is clearly intimated by the words, "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations," etc., etc. These momentous events have not yet occurred and consequently the parable still belongs to the future.

Another interpretation given to the parable by some is that at the second advent of Christ, on the very day of his arrival, all the 20,000,000,000 of the dead will come forth and, together with the living, will all range themselves before the Lord, and that during that 24-hour day he, as the great King, will separate the sheep class from the goat class, gathering all the sheep to the right hand and all the goats to the left hand.

This interpretation is not very satisfactory to anybody because, first, it implies that the Lord has made no determination yet as respects those who are his and those who are not. Fitting this interpretation to the usual but erroneous thought that all the dead are either in heaven with God and the holy angels or in some nether world with demons and flames, it involved the thought that they were dealt with before they had been judged, before their true characters had been determined. It further involves the thought, therefore, that some who had gone to heaven and been there for centuries should have been in the other place, and others who had possibly gone to the other place by mistake should have gone to heaven, and this parable shows the time and manner in which the Lord will finally determine as to whether or not any serious mistakes had occurred and endeavor to rectify them. Again this view is not altogether satisfactory in that it supposes God to be fallible, or else supposes a gathering of millions from heaven and hell to this earth again for no particular purpose, merely for a spectacular display which could alter nothing. This view as a whole is farcical for it would be absurd to think of any kind of a judgment of the whole world or a separative gathering into two companies all over the earth in a 24-hour day. True, this is the prevailing view, but that proves nothing as respects its truthfulness or its reasonableness. It *is* to the discredit of theologians in general that any could entertain such a thought for a moment, or suppose that the Almighty and his glorified Son would participate in such a useless sham.

The correct view takes into consideration the various parts of the parable and applies them in harmony with other Scriptures and in harmony with consecrated reason.

THE WORLD'S JUDGMENT DAY

The parable applies at the end of this Gospel age, at the second advent of Christ, after the Judgment of the Church is past, after the Lord shall have selected from amongst mankind a people for his name, a "little flock," and the "great multitude" also. (Luke 12:32; Rev. 7:9. The Bride class will, according to promise, be with him in his throne and shall not come into judgment with the world. As the Apostle points out, the Church will be the judges in the throne, and will not, therefore, be represented by either the sheep or the goats gathered before the throne for judgment. His words are, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) The judgment of the Church is referred to in a preceding parable in the same chapter. In verse 14-30 we have the parable of the talents, in which our Lord represents his departure for a far country, heaven itself; and that during the period of his absence, during this Gospel age, his faithful servants should consider their privileges and opportunities as talents to be used in his service and that he will first reckon with them on his return, at his second advent, rewarding each according to his faithfulness in the use of his opportunities, privileges, talents. To all the faithful he will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."

The joy of the Lord, the throne of his glory, is brought to our attention in the succeeding verse. It will be the glory of the Millennial Kingdom and the period for the judging of the world by Christ, the great King, and the Church his Bride with him in his throne. It will not be a 24-hour day, but a day of the kind mentioned by the Apostle Peter, saying, "Be not ignorant of this one thing, brethren, that a day with the Lord is as a thousand years." It will be during that thousand years of the reign of Christ known as the Millennial day, whose dawning, we hope, is very near at hand—during that day the Lord will gradually, thoroughly, effectively gather before him in judgment all nations, peoples, kindreds and tongues. Those who have gone down into the tomb will come forth, that they may participate in the experiences of that great thousand-year judgment day.

BOUGHT BY THE PRECIOUS BLOOD

Those who have been accustomed to think of the judgment day as merely a time of terror, "doomsday," will no doubt be surprised when we call to their attention that the Scriptures speak to the contrary of this, and assure us that the judgment day will be a mark of divine favor toward humanity. Theology has gotten miserably twisted on this subject, far away from the Bible presentation, and hence the prevalence of the wrong, unscriptural view of the day of judgment. Allow me to quote for you the words of the prophecy respecting this great judgment day, that you may see that the Lord, guiding the words of the Prophet David by inspiration, calls upon all mankind to rejoice that there is to be a judgment day. (I Chron. 16:31-34.) He says:

"Let the heavens be glad.
And let the earth rejoice;
And let men say among the nations (Gentiles) Jehovah reigneth.
Let the sea roar and the fullness thereof;
Let the fields rejoice and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah,
Because he cometh to judge the earth.
O give thanks unto Jehovah, for he is good;
For his mercy endureth forever."

Our race had a trial once representatively. Father Adam was on trial, and when he failed his trial was over, he was condemned, and, since none of his posterity could be better or purer, and all were really parts of him, the condemnation rested against us all, as the Apostle declares, "By one man's disobedience sin entered into the world and death by sin, and so death passed upon all men because all are sinners." (Rom. 5:12.) Our race does not need to be twice tried or twice sentenced for the same crime. Since the sentence upon the race is a death sentence, Justice could not grant another trial, but has held that all are condemned, all are under sentence of death. The Scriptures teach that in view of man's inability to recover from the penalty of original sin, there would have been no future life through the great sacrifice finished at Calvary. That sacrifice, the Scriptures tell us, was a full offset to the original sin. It was not only sufficient to meet the claims against the whole world, all of whom had been sentenced in the first Adam. Thus the Apostle declares, "As by man came death, by a man also (Christ) came the resurrection of the dead." The signification of this is that God has appointed that through Christ all who will of the human family may come back into harmony with their Creator, and attain again the full perfection lost by Adam because of sin, including life eternal.

"SIN AND DEATH STILL REIGN"

But although Christ has died, sin and death are still reigning over the human family as before. The only exceptions are the few who believe in and accept and follow the teachings of the Redeemer. These, we are scripturally told, are a special class, "elect," favored. But their blessings and favors are not of the earthly kind, but are by faith spiritual, unseen to the world. Those who constitute this class, as we have seen, are on judgment now. They have in advance of the world an opportunity granted them of showing their love for the Lord, for the Truth and for righteousness, by their willing sacrifices in the service of these.

At the close of their trial, when all the Lord's jewels shall have been gathered and polished, he will make them up or gather them at his second coming. They shall constitute the Bride class, the "very elect," heirs of God, joint heirs with Jesus Christ their Lord." These shall sit with him in the throne of his glory during the Millennial age, as the Apostle says, to "judge the world," as this parable of the sheep and goats illustrates. The Scriptures represent that the world is deaf to what is now going on, namely, to the selection and judgment and trial of the Church to this great position of glory, honor and immortality with the Redeemer, and participation with him in the work of the Millennial age. "This world knoweth us not even as it knew him not."

THE GOD-APPOINTED DAY.

The Apostle Paul not only points out that the members of the Church are to be judges of the world with Christ, but he also points out that in the divine plan a specific period or epoch, a "day with the Lord," a thousand years with men, is set apart for the very purpose of judging the world. His words are, "God hath appointed (future) a day in the which he will (future) judge the world in righteousness (impartially and equitably) by that man whom he hath ordained" (the great new man of which Jesus is the Head and those constituting the Church are reckoned members.) The Apostle's declaration is that God hath given assurance of the fulfillment of this promise by raising Jesus from the dead. He demonstrates God's approval of Jesus and his intention to execute all the gracious provisions of his plan foretold through the prophets. In the divine plan the thousand-year day has been appointed for the judging of the world, Christ has been appointed to be the great chief of those who are trying the case, and the Church—approved in the trial which takes place during this Gospel age—is to be associated in the judging work.

On what score shall this judgment take place? For what will the world be on trial? Will mankind be tried for Adam's sin? No, because Christ died for Adam's sin. Will the world be tried for the sins of its own weakness and ignorance while yet it was blind and deaf? No, because the redemption price which Jesus paid not only covered Adam's personal transgressions but also the transgressions of all his posterity which have resulted from the ignorance and weakness and frailty which followed the first transgression. The weakness and blemishes of heredity are, therefore, all paid for, and the world can not in justice be held responsible for these when it shall be brought to trial. In this respect it will be the same with them that it is with the Church; when we accept Christ and the favor of God through him, are we judged for the weaknesses and imperfections which went before our justification, or are we merely judged for those blemishes which followed our justification? Certainly not more than the latter.

We are reckoned to be "new creatures"; old things have passed away, are reckoned to have passed away. The new mind, the new will, is reckoned as being free from the sin and condemnation which belonged to the old will, the old man. Even the blemishes of the flesh which are unwilling, to which our wills do not consent, are graciously covered with the merit of Christ's righteousness imputed to us. Will it not be the same with the world when the day which God appointed shall arrive, when Christ shall sit upon his throne and when all nations shall be gathered before him in judgment? May we not see clearly that the King's own death as the man Christ Jesus covered all the blemishes and weaknesses and imperfections of the past, for the world as well as for the Church, and that even their blemishes and imperfections of the future would not be permitted to weigh against them if they are sincerely desirous of becoming his sheep, of being led to him.

So then, the judgment of the world in the future age will be very similar to the judgment of the Church in this age, so far as the matters of judgment are concerned. As now the Lord's people are judged according to their desires and intentions of heart, and the past is all under the blood, so it will be with the world in its judgment day; the past will all be under the blood, and the world will be on trial to see what it will do with Christ, with the love of God manifested toward it, with all the favors and mercies of the divine plan within its reach.

SEPARATING THE SHEEP FROM THE GOATS

The Lord speaks of his Church of this Gospel age as his sheep, his flock, and we rejoice in this term and in the care of the Shepherd; but this must not hinder us from seeing the meaning of the words, "Other sheep I have which are not of this fold; them also I must bring, that they be one fold and one Shepherd." The parable we are considering shows us when and how the Lord will seek for this second flock, how he will find them amongst the nations during the day of the world's judgment, and gather them all to his right hand of favor. Others not his sheep will be gathered to his left hand of disfavor.

As to the ultimate results of that judgment of the world the Lord gives but little clue. We might naturally be inclined to suppose that, with all the blessed favors and privileges and opportunities and knowledge which the Millennial age will bring to the world, the whole human family would develop into sheep; but the parable seems to teach to the contrary, seems to teach that there will be some who, even after their eyes and ears shall have been opened to see and to appreciate something of the Lord's plan, will still fail to develop that measure of loving obedience and accord with righteousness which would have his approval, which would mark them as sheep, which would entitle them under the divine arrangement at the close of the Millennial age, to be ushered into the everlasting Kingdom of God.

The gathering to judgment will be a gradual one, not all at the same moment, not all on the same day, not all in the same year. All nations will be gathered, however—first the living nations; subsequently, gradually, more and more will be gathered from the tomb, until all the race shall be assembled excepting those who have been favored in advance during this Gospel age. All shall see the King in his beauty, shall discern that they are living under the reign of Immanuel, shall realize that the clouds and darkness of this present time of evil, of sin, of Satan, have rolled away and a new dispensation has been inaugurated, and that no longer will it be necessary to suffer for righteousness' sake but only for evil doing. The work of separating will be a gradual one, and will not be fully completed until the close of the Millennial age. Each member of Adam's race will have a full opportunity for not only receiving instruction in righteousness, but for making his personal decision as respects the same. In other words, each will have an opportunity for the development of character. Those who either refuse or neglect the opportunity for forming characters which God could approve as worthy of life eternal, will be amongst the goats, while all who will form characters in accord with the divine arrangement and plan will be amongst the sheep.

THE REWARDING OF THE SHEEP

The rewarding of the sheep and the punishing of the goats will come at the close of the Millennial age. True, great blessings will be upon all during the Millennial age, upon each in proportion to his obedience to the divine standards, but only at the close of the age will the full reward be granted. The reward to be granted to those sheep is not the same reward which will be granted in the end of this age to the sheep of this Gospel age flock. The promise to the faithful sheep of this Gospel age is expressed by the Lord himself in these words, "To him that overcometh will I grant to sit with me in my throne, even as I have overcome and am set down with my Father in his throne." "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron."

The promise to the sheep of the Millennial age is a kingdom promise, too, but does not pertain to the same Kingdom. They will inherit the kingdom which God prepared from the foundation of the world, from the time of Adam's creation. That kingdom was given to Adam originally; he was the first king of earth while in the image of his Creator. As it is written of him, "Thou hast made him a little lower than the angels and didst crown him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psa. 8:5, 6.

By disobedience father Adam lost the rulership and power in his kingdom, and the entire kingdom of nature has suffered in consequence. The reign of Christ during the Millennial will be for the purpose of lifting up so many of mankind as shall then desire to come back into full harmony with the Lord, lifting them up out of the mire of sin and out of the miry clay and horrible pit of sin and

(Continued on Second Page.)

Buffalo, N. Y., Feb. 22.

Enclosed please find $ P. O., money order for one dollar for which kindly renew my subscription to the Tribune for one year.

Each year finds us more appreciative of Pastor Russell's teachings which we enjoy reading in your paper.

Respectfully yours,
MRS. B. SEAMON.

Milwaukee, Wis., March 8.

Dear Sir—I was renewing my subscription to the Watch Tower and I enclosed a dollar for my renewal to the Tribune, but I got a card from them stating that they did not do that any more, so I am sending them a letter telling them to enclose the dollar in this and send it to you for my Tribune. Please send me the Tribune and oblige.

Yours,
MRS. L. C. COBB.

Waretown, Me., March 8.

I cease the continuance of my paper for the present. Not, but what I have enjoyed its good things It has brought to me, and I pray the Lord will bless your good work and the grand and noble stand you have taken for the truth.

Yours by His grace,
MRS. M. R. ROSS.

Rochester, N. Y., March 9.

Dear Sirs:—Noticing the tag on one last issue of the Labor Tribune reminds me that my subscription has run out, therefore I hasten to renew the same. I surely do not want to miss one issue as I enjoy the Tribune so much, especially the religious feature of it, also glad to note the humble spirit of the editor and the courage he manifested in heralding forth the truth.

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Separating the Sheep from the Goats

(Continued from Page Three)

death, lifting them up to all that Adam was before he sinned—to the image and likeness of their Creator. This the Apostle Peter designates restitution (Acts 3:20, 21), which he tells us will begin at our Lord's second advent.

But even the obedient of mankind will not be fit to be entrusted with the kingdom of the world until absolute perfection shall have been reached, and the perfection of the race will not be attained, as we have seen, until the end of the thousand-year day appointed for the purpose, and then the worthy will be granted the kingdom of earth, the dominion under the whole heavens. With this transfer of the earthly control to the perfect man of that time, Christ's Millennial Kingdom or mediatorial Kingdom will end. In delivering the Kingdom up to the perfect and worthy members of the race he will be delivering it up to the Father, in full harmony with the Father's original arrangement, interfered with by original sin. What the glories of this earth will be when man, the king of earth, shall be restored to the image of his Creator, and when the earth itself shall be filled with the glory of God, no tongue can tell, no mind can properly picture; we can only wonder and praise and adore the loving God, whose provision has been so bountiful for every creature, every member of the fallen race.

THE PUNISHMENT OF THE GOATS

A sharp distinction should be drawn between the heavenly promises and heavenly rewards which are for the Church, selected or elected during this Gospel age, and the earthly rewards, the earthly kingdom and earthly paradise blessings which are to be provided for the remainder of mankind willing to be in accord with the Lord under the favorable terms as they will then be presented to them. If the earthly blessings will be glorious, the heavenly blessings will exceed in glory, for "Eye hath not seen neither hath ear heard, nor hath it entered the heart of man, the things which God hath in reservation for those who love him," "for the called according to his purpose."—I Cor. 2:9; Rom. 8:28.

The goat class will not be punished for such crimes as are common today, murder, theft, arson, blasphemy. They will be punished because of a failure to develop properly the spirit of love, for love is the fulfilling of the law, and none can meet the divine approval except those whose sentiments will attain to the degree of loving Jehovah with all their hearts, minds, being and strength and their neighbors as themselves. The sheep of the Millennial age, we may be sure will attain to this love, which God's law marks as the proper measure of God-likeness; and the goats of the Millennial age, we may be equally sure will be the ones who will not have this God-likeness.

The Lord represents the goat as being the associates or companions of Satan and the fallen angels. Satan lost his perfection and purity and harmony with God through disobedience inspired by ambition, and so this goat class is represented as having some of Satan's characteristics—a willing unfaithful to the Word and Spirit of the Lord. Hence they, as well as Satan and all in harmony with him, are denominated accursed, "condemned."

THE EVERLASTING FIRE

Verse 46 explains, "These shall go away into everlasting punishment," and in verse 41 the punishment is referred to figuratively as everlasting fire. This is the special point on which we are opposed by many of the Lord's people, who, we think, misunderstand the teachings of his Word, because still more or less under the baneful influence of the smoke of the Dark Ages. It will be admitted that in our Lord's parable figures are used; for instance in one wheat and tares, in another sheep and goats. The tares are represented as being bundled and burned, likewise the goats are to be burned. But our dear friends forget that if the tare is a symbol and the wheat is a symbol so must the garner be a symbol and the fire a symbol. Likewise as the sheep is a symbol and the goat a symbol, the fire must be a symbol.

The next point is, What does fire symbolize? We answer that it always symbolizes destruction. No one ever knew of a preservative fire. The thought of destruction is always associated with it. Thus in Revelation, for instance, we are given a symbolical picture of a lake of fire and brimstone, and immediately after we are given a key to the symbol in the words, "which is the Second Death." Fire represents destruction and brimstone represents one of the deadliest gases known. The Lord has thus, in the figures used in the Scriptures, particularly guarded us against the thought of preservation of life in this punishment. Furthermore, there are other Scriptures that are not symbolical, which are not parabolic, which tell definitely what the punishment of the wicked is to be.

It is our duty in seeking the interpretation of the Scriptures to interpret symbols and parables by literal statements. Let us hear then, from the Scriptures what is the punishment for sin. The Apostle Paul refers to sinners and the punishment that would be brought upon them, saying, "They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." Here we have it plain enough; the punishment is not everlasting torture but everlasting destruction, or reversing the statement everlasting destruction is everlasting punishment. Again we read, "All the wicked will he destroy;" again, "The soul that sinneth, it shall die." Everything in the Scriptures agrees with this thought, that the punishment that God has prepared for those who are finally incorrigible is the Second Death, utter destruction of the being, without hope of recovery, without hope of another redemption, without hope of another resurrection, without hope of any opportunity of any kind—"They shall be as though they had not been."

"INTO EVERLASTING PUNISHMENT"

The Greek word here rendered everlasting is not as strong as our English word which represents it. However, on this point we raise no question; it is the same word that is used in referring to everlasting life which will be granted to the sheep. It may be well, however, to notice that life, being the Lord's gift to the sheep, implies that no life will be given to the goats—it thus implies the kind of punishment which the Scriptures describe, namely, a death punishment, an extinction of life; and this will continue forever, as we have seen.

The Greek word here rendered "punishment" does not signify torture nor imply pain. The Greek word is "kolasin," and literally signifies restraint. It is thus used in secular Greek writings, as, for instance, we read, "The charioteer, restrains (kolasin) his fiery steeds." It may mean more or less of restraint. In the case of the goat class the assurance is that it signifies complete restraint, the restraint of death, into which Satan and all who are in sympathy with him and his rebellion against the divine regulations will be restrained to the full—destroyed in the Second Death.

We submit to the candid hearers that this parable rightly interpreted is full of meaning to the Lord's people, showing not only how the seed of Abraham, the elect with Christ at the Head, will soon be the King of the Earth to reign during the Millennial age, to bless the world, to judge the world, to uplift the world, but how, also, all mankind will assuredly be brought under the restraint of that judgment day and its assistances, and how after the enjoyment of those blessings the tests will be finally unto life everlasting or death everlasting, according to the character developed by the children of Adam—according to whether they develop the sheep character of docility and obedience or the goat character of waywardness and self-assertion. The Lord's provision, as the Apostle points out, is—The gift of God is eternal life through Jesus Christ our Lord, but the wages of sin is death.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY VII.

THE PERMISSION OF EVIL AND ITS RELATION TO GOD'S PLAN.

Why Evil was Permitted.—Right and Wrong as Principles.—The Moral Sense.—God's Foreknowledge of Evil, and Will Overrule it for Good.—God not the Author of Sin.—Adam's Trial not a Mockery.—Temptation Reverse.—He Sinned Wilfully.—The Penalty of Sin not Unjust, nor too Severe.—The Wisdom, Love and Justice Displayed in Condemning all in Adam.—God's Law Universal.

Evil is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind.—Webster. This subject, therefore, not only relates to the various human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause—sin—and its remedy. Because sin is the cause of evil, its removal is the only method of permanently curing the malady.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did he permit Satan to present the temptation to our first parents after having created them perfect and upright? Or why did he withhold the forbidden tree to have a place among the good? Despite all attempts to darn it aside, the question will obtrude itself—Could not God have prevented all possibility of man's fall?

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin into the world, but he did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plan, seen in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in some way to prevent the accomplishment of Satan's design. Doubtless he could; but such interference would have involved a noncomplishment of his own purposes. His purpose was to make manifest the perfection, majesty and the supreme authority of his law, and to prove both to sense and to angels the evil consequences resulting from its violation. Besides, in their very nature, some things are impossible even with God. In the Scriptures state, "It is impossible for God to lie" (Heb. 6:18). "He cannot deny himself" (2 Tim. 2:13). He cannot do wrong, and therefore he could not chose any but the wisest and best plan for introducing his creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created for God's own pleasure (Rev. 4:11)—without doubt, for the pleasure of dispensing his blessings, and of manifesting the attributes of his glorious being. And though, in the working out of his benevolent designs, he permits sin and evil doers for a time to play an active part, yet it is not for evil's sake, nor because he is in sympathy with sin; for he declares that he is "not a God that hath pleasure in wickedness" (Psa. 5:4), and "cannot look upon evil in every sense, God permits (i. e., does not hinder) it for a time, because his wisest and best plan for introducing his creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

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Evil, in the sense of sin, originated with the perfect free moral agents, angels and men, who were created in the image and likeness of God, and endowed with the power of choice. Some of the angels, by the exercise of their wills, chose to disregard the will of their Creator, and to follow their own wills, and thus became sinful. Adam, also, was created perfect, and was placed in Eden and endowed with the power of choice. He was told that he might eat of the fruit of every tree in the garden except of the tree of knowledge of good and evil, and was warned that in the day he should eat of that tree he should surely die. Adam, therefore, had a theoretical knowledge of evil, though he had never observed or experienced its effects. Consequently, they did not appreciate their Creator's loving authority and his beneficient law, nor the dangers from which he thereby proposed to protect them. They therefore yielded to the temptation which God wisely permitted, the ultimate utility of which his wisdom had traced.

Few appreciate the severity of the temptation under which Adam fell. Many think that the justice of God in attaching so severe a penalty to what seems to many so slight an offense, but a little reflection will make all plain. The Scriptures tell the simple story of Eve's temptation. "In the day" one, was deceived, and thus became a transgressor. Her experience and acquaintance with God were even more limited than Adam's, for he was created first, and God had directly communicated to him before the creation of Eve knowledge of the penalty of sin, *while Eve probably received her information from Adam.* Adam, then, had partaken of the fruit, she, having put confidence in Satan's deceptive misrepresentation, evidently thought little or nothing of the transgression, though probably she had misgivings and slight apprehensions that all was not right. But, although deceived, Paul says she was a transgressor,—though not so culpable as if she had transgressed against greater light.

Adam, we are told, unlike Eve, was not deceived (1 Tim. 2:14), hence he knew the transgression with a fuller realization of the sin, and with the penalty in view, knowing certainly that he would die. He, therefore, did not what was the temptation which impelled him thus recklessly to incur the pronounced penalty? Was it a mind that they were perfect beings, in the mental and moral likeness of God? Was it that godlike element of love was displayed with marked prominence by the perfect man toward his beloved companion, the partner mental. Realizing the sin and fearing Eve's death, and thus his loss (and that without the hope of recovery, for no such hope had been given), Adam, in despair, recklessly concluded not to live without her, preferring to die and be in sympathy and worthless without her companionship, he wilfully shared her sin, of which act and choice he knew the death-penalty which he probably supposed rested on her. Both were "in the transgression" as the apostle shows (Rom. 5:14; 1 Tim. 2:14). But Adam and Eve were one and not "twain;" they had no separate existence which her conduct helped to bring upon Adam.—Rom. 5:12, 17-19.

God not only foreknew and foreplanning given man freedom of choice, he would, through lack of *full* appreciation of evil and its consequences, be led into sin, but, becoming acquainted with it, he would still choose it, because his acquaintance would so impair his moral nature that evil would gradually become more agreeable and good more distasteful. Nevertheless, God designed to *permit evil*, because, having the remedy provided for man's sin and its consequences, he saw that the result would be to lead him, through experience, to a full appreciation of the exceeding sinfulness of sin" and of the matchless brilliancy of virtue in contrast with it—thus leading him back to love, serve and honor his Creator, who is the source and fountain of all goodness, and forever to shun that which tends so much woe and misery. So the final result will be greater love for God, and greater hatred for all that is opposed to his will, and consequently the firm establishment in everlasting righteousness of all who shall profit by the lessons God is now teaching through the permission of sin and correlative things. And these lessons of experience should be observed between the indisputable fact that God has permitted evil, and the erroneous view of some which charges God with being the author and instigator of sin. The latter view is a blasphemous one, contradictory to the facts presented in the Scriptures. Those who fall into this error generally do so in attempting to find another plan of salvation than that which God has provided through the sacrifice of Christ as a ransom price. If they succeed in convincing themselves and others that God is responsible for sin, they shall find sympathy and crime, and that man as an innocent tool in his hands was forced into sin, then they have cleared the way for the theory that not a sacrifice for our sins, nor mercy in any form, was needed, but simply and only reversing. Thus, too, they lay a foundation for another part of their false theory, viz., universal salvation, for if God has not caused all the sin and wickedness and crime in all, he will also cause the destruction of none, but will restore all to favor.

The principles of right and wrong, as principles, have always existed, and must always exist, even as principles. Intelligent creatures in God's likeness must be free to choose either; though the right principle only will forever continue to be active. The Scriptures inform us that the present reign of evil the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. If this were the case, man, instead of being the lord of earth, would be inferior even to insects; for they undoubtedly have a will or power of choice. Even the little ant has been given a power of will which man, though by his greater power he may oppose and thwart, cannot destroy.

(To be continued.)

Youngstown, O., March 8.

With best wishes for the continued prosperity of your good paper; we are more than pleased to note your determination to continue publishing Pastor Russell's sermons and the other religious literature, so that he being dead yet speaks to the people through his sermons as they are published.

Yours respectfully,
J. L. MORGAN.

Clay Center, Kan., March 9.

I wish to express my pleasure in your plan of publishing Pastor Russell's Sunday sermons. Among my first thoughts when I heard of his death was that we would miss his sermons. Those you have published so far are new to me, as I was not interested in his writings at the time they were preached. And they are good as new too, I am sure to those who read them before.

I also glad of your publishing the first volume of the Studies in the Scripture.

Assuring you that I have never been sorry I subscribed for the Labor Tribune and that I will continue with you as long as you continue in the right side and I have the means at my disposal.

Again thanking you for your faithfulness, I am.

Yours very truly,
MATTIE A. GILLESPIE.

Herkimer, N. Y., March 2.

Please change the address of our Tribune from Herkimer, N. Y., to Gen. Del., Little Falls, N. Y. We are finding the Sermons still a mighty help and a source of encouragement. We just recalled that it is about nine years since we became a subscriber to the Tribune and we have reason to feel grateful to the Tribune for the way it has put its pages to the service of the Truth. The Sermons and other features which we have enjoyed all these years have been a source of genuine blessing.

With best wishes,

Yours sincerely,
E. P. YORK.

Tippecanoe City, O. Mar. 9.

Please send 3 extra copies of Tribune with the article from Pastor Watson's Jeffersonian in defense of Pastor Russell. We thank you in advance, as we appreciate very much the privilege of still reading our Pastor's sermons. The Lord's blessing be with all those who are serving his Truth.

In the Master's service,
MAMIE WHITE.

Lebanon, Mo., Mar. 8.

Please find enclosed $1.00 for which send me the Labor Tribune another year. My time was up in Feb. Am sorry I did not renew sooner.

I am taking the sermons and the Truth matter contained in it. I am glad you are printing the "Divine Plan," helps spread the Truth everywhere. We are glad to get the old sermons, as we were not in the Truth when Brother Russell delivered those sermons. They are up-to-date Truth. I will continue to take your paper as long as you print the sermons and stand so firm for Truth and purity and honesty in all things.

No sermons take the place of Pastor Russell's sermons with us. Wishing you continued success, we remain,

Yours in the Lord's Vineyard,
GEO. WEISSGERBER.

Elk Mound, Wis., Mar. 9.

My subscription expires this month. We greatly appreciate your paper and as long as you publish the Present Truth of God's word I will continue to subscribe for your Tribune. We also greatly appreciate your loyalty to the Truth, we also appreciate your good print. If you would once see the good feelings we have for you in the name of Truth people. It is not a something put on, which can be seen as we look at the sacrificial love of many and with all sorts of slander and abuses which we endure and count it for joy. For about 40 years I was a Methodist and was a Sunday school Superintendent, Bible class teacher and class leader. Then the scales fell from my spected me. When I found the Truth and left the Church, they turned to be bitter enemies. But many, too, are when all men speak well of you. If God is for us who can be against us? We are all for Christ's cause.

Please find check for my renewal also one for helping hand. We wish you continued success in spreading the Truth.

JOHN STAYRUM.

Warren, Pa., March 9.

Enclosed please find money order to renew our subscription to your paper.

We appreciate it very much and also wish to thank you for continuing to send it after its expiration.

We wish you continued success and love in the stand you take for the Truth will, if not now, be rewarded some time.

Thank you again.

C. ANDEREGG.

Ellenbaro, W. Va., March 8.

I regret very much that I must ask you to discontinue sending the Labor Tribune. I have had many to ask me to get them. I had both debates but loaned them until worn out. I feel so much benefited by your paper. God bless you for the Noble Stand you take in the interest of the Truth.

Yours in the Master's Service,
JOHN S. GHOLSON.

Post Falls, Idaho, March 9.

My subscription expired February 14, and desiring to thank you for continuing to send it on and more especially for your fearless manner of presenting to the public, Pastor Russell's sermons and other scriptural helps. Trusting you will continue to give us these helpful sermons for we know your reward is sure.

To prove my appreciation of favors, you will find enclosed order for renewal for another year.

Yours respectfully,
PERRY LEWIS.

A KINDLY CORRECTION.

Re "Here is Wisdom."

Brother P. S. Jackson, says the author of the above article has violated one of the unpermissable rules of literature, in failing to credit the author he is quoting. I did not quote the author that I knew gave the thought. I had not read his book for about 25 years. When I read his book years ago, his thought was my thought. When I wrote the above I simply gave it as my thought, not intending to convey the impression, however, that it was original with me. Beside this, I have compared my article carefully with Brother Barry's exegesis, and I do not find that I am saying like "word for word" as Bro. J. says. Brother J. says Mr. Smith got his information from book, "The Reformation," published in 1823, whereas Smith says it was 1832. Bro. J.'s mistake is only 9 years in this case, about the same mistake he makes in my article, Mr. Smith speaking of the word or rule the name, Lateinos, says he does not know by what means some one make L stand for 30. A for 1, T for 300, etc., and concludes it is "conjectural" etc. Here he told by a Greek scholar that the interpretation I have given is correct as to the numerals. When I think along the lines of other people's thoughts, and the thought becomes MY thought, I relate no rule of "literature" to say unless I affirm that the thought is original with me and deny the original thought to the author. We all more or less, express ourselves in the thought of others, and in their language also, without constituting ourselves literary thieves, or plagiarists. How very many of the Truth people in the Tribune family have read our dear Pastor Russell, who do not stop to put it in quotation, or give him credit for it. And yet it is right, unless they affirm that what they say is original with themselves. Yes, Bro. J., I am trying to follow the Golden Rule of Justice, and a little more than that, that of bringing my light for the benefit of the Truth, and its Glorified Master. It is very difficult for any of us to think or speak or write on any subject without incorporating in them some one else's thought. I enjoy very much better than trying to quote before the people than in correcting mistakes of others. What a patient man the Editor of the Tribune must be, to let us take up his valuable space for criticism, rather than Truth. I do not think he will object to the patience in this way any more.

Lovingly for the Master.
A. OPPT.

Siloam Springs, Ark.

Waco, Texas, March 8.

Inclose please find check subscription as per slip herewith.

If you please would like to say to the dear friends that if there are any Brothers who are out of employment and are in need of work and at the same time profitable, that will perhaps enable them to keep the Truth and such like in the field work if they will write me, I will give particulars that may be of help to such a undertaking. It has been of great benefit to me in that way and I think I am in a position to be of assistance to some.

We greatly rejoiced to be able to have so many wonderful privileges of serving the Lord and his dear saints to some extent in the opening of the eyes of those of the world, who are hungering for the truth. We find we are so doing now, than formerly. For which we are glad. This, too, is predicted by our dear Lord.

The sudden death of dear Bro. Russell, caused many of us to simply be silent. It was surely not expected just at that time, but now we can see many favorable things that happened in connection therewith, that we had given no real thought before. While we feel keenly the loss, for we can rejoice, that he has received his reward, and as for me, I am glad that he has had the experience of the world to learn to put on that "individuality" that Bro. Russell points out to us so often, and encourages us to this for another. The most we can do, would be to encourage another to "strive" to this goal; and this is all know Bro. Russell did for each of us. Let us give "All diligence" making our "calling and election sure."

With Much Christian Love to you and appreciation for your efforts to hold HIGH the Standard of Truth.

Our Dear Lord's Name I am Yes Bro. in the Narrow Way.

MONROE WILLIAMS.

P. S.—I also hand you herewith a beautiful poem written by Sr. Bessie Wismar of Waco, Texas, a member of the Drama Workers No. 13. I am sure the Texas Friends will be glad for instead of the usual letter for 13 will also much appreciate it. I think and I feel sure she will be glad to have you print it, for all.

E. W.

To the Drama Workers No. 13.

In a Sin-Cursed, yet blessed land,
There was a faithful, loyal Band;
And in their bewildered state, could not stand,
Were it not for God's ever helpful hand.

As they journeyed to and fro,
Their hearts with love and zeal did glow,
To spread good tidings here below,
To this poor world of sin and woe.

They, as weary travelers, two by two
Daily, in all the Lord's Masterly Service,
Preparing themselves for the kingdom due,
Tho' they were only a faithful few.

Sometimes they met with dear sad death, remain,
Here apart from loved ones,
Whose hearts rejoiced, their fellow ship to share;
Sweet reflections of "The Dream" shown everywhere,
Through their willing service endured without care.

Oh; May each member, faithful unto death, remain,
And when they have reached the heavenly fame.
A Crown they shall obtain:
And in the Glorious Kingdom with Him Reign.

EDNA WISMAR, Temple.

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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STRIKERS DENOUNCING LABOR LEADERS

Drivers and Helpers Do Not Know Why They Are Being Kept Out by Labor Skates.

The American Reduction company has been experiencing some trouble with their drivers and these in turn have brought down upon the head of General Manager William F. Hill the wrath of that part of the city's population who have not had the bottom of the garbage can turned to the sunlight within the last week.

There is no fault with General Manager Hill nor with Daniel J. Tobin, President of the National Brotherhood of Teamsters, whose headquarters are at Indianapolis, Ind. The latter some time ago made an investigation of this matter and did not hesitate to tell the drivers they had no grievance whatever, and if they did not care to live up to their contract they should get out of the union. President Tobin has done his best to have the drivers stand by their agreements; he has cautioned them as to the danger of having their charter lifted but his advice has had but little effect, and the men are being misguided by a dangerous element in their midst.

The American Reduction Company entered into an agreement with their drivers in 1914. This agreement was to last for three years and the scale demanded that drivers be paid $2.25 while helpers should receive $2.00. This was entirely satisfactory when the agreement was entered into and there was enthusiastic approval of the victory. However, there came a time when prices of products were increased and the General Manager Hill was not tardy in meeting a condition. He went better than the scale although it did not expire until 1918. The drivers were advanced 25 cents a day and the helpers were given the same increase.

This was done in the face of the fact that the company could in no way increase the price of its contract with the city. No matter what happened with the company no increase could be added to its bid. Thus the increase was to cut into its revenues while at the same time the price of horse feed increased and every article used in the disposal of the garbage had gone up with the sky high prices.

This, however, did not affect Manager Hill for he went still further. He made the price of hauling three loads $3.75 and gave the drivers and their helpers another boost by adding a bonus of 50 to 70 cents a day. There was nothing out of the ordinary nor was the impossible fixed. The rate was made within the reach of every driver and helper and there was a real clean up; but this did not satisfy some and they stormed Walker, the garbage handlers on the North Side. Walker refused to recognize the union but he did advance the drivers. Regardless of any offer that might be made the ribald leaders brought the men out on strike and even National President Tobin is unable to tell what the strike is about.

The agreement contains a section that in the event of trouble or misunderstanding between the parties to the agreement the differences shall be arbitrated and that the work shall proceed until an agreement shall be reached. The arbitration board shall consist first of four members and if these shall fail the four shall select a fifth. The decision of the board shall be final and binding upon all parties. Even this was ignored and the leaders have not yet come to their senses.

There is a section in the by-laws that holds that any local union going on strike without the consent of the General Executive board forfeits all financial aid or support from the National Brotherhood. This support has been forfeited by the action of the members of the local union who are fighting the American Reduction company and the unfortunate thing is the drivers and those involved have not yet awakened to their unfortunate plight. The drivers have been thrown out of employment and there are some who are anxious to return knowing that their places will be filled by others unless they act quickly.

The present local leaders are Rufus Williams, president; and Walter B. Givens is the Business Agent. These men are the obstacles in the way.

It is said these men are misleading the men and are responsible for the strike. It is useless demands such as these that bring disaster to unions and there is a certainty that the union will be wiped out unless the leaders yield and permit the men to return to work. The arguments it is said that are being used by President Williams and Business Agent Givens to induce the drivers and helpers to remain out on strike are that the men all told they will never again be permitted to work as teamsters; that no union will take them in and that they will be driven from the community. The men know they have been granted every demand and have no grievance and they are in a quandary themselves as to what more they want. It is said that National President Tobin is very conservative and clear headed. He handles the situation in a most businesslike manner but he has been unable to show the drivers the error of their ways.

(Continued from Page Five)

POOR SAM SLAMMED BY BIG LABOR LEADER

President Scott of Typos Goes After A. F. of L.--Calls Them Panhandlers, Mental Cripples and Rams Washington Cotiere.

Poor Samuel Gompers, president of the American Federation of Labor, threw his hat into the ring and what Marsden G. Scott, president of the International Typographical Union, didn't do to it isn't worth telling. Samuel must get a new lid and what is more, he will be compelled to do some explaining if the organization at the head of which he is will be worth the time to tell about it. President Scott is not to be trifled with and besides Gompers had better take his professional panhandlers who are in Pittsburgh, trying to wreck the local typos out of the city. The American Federation of Labor organizers here are spending approximately $1,000 a month and the only noticeable fete they have undertaken in the last decade is the vicious attempt to wreck the local organization of printers. These printers have a substantial organization and under the leadership of President E. E. Pajjett, and Secretary Charles Q. Lafferty, the organization has flourished, while the publishers have recognized every demand. But the agents of the American Federation of Labor are here with dynamite attempting to blow the printers' organization to pieces, but the members are substantial men and they have put their foot down on the destroyers. No wonder that International President Scott has declared the constitution of the American Federation of Lazor a worthless scrap of paper. He goes still further. President Scott rams Sam thus:

"FOR THE BENEFIT OF THE SOLDIERS OF FORTUNE, THE POLITICAL PANHANDLERS AND THE MENTAL CRIPPLES WITH WHICH THE TRADE-UNION MOVEMENT IS AFFLICTED, IT MAY BE DEFINITELY AND EMPHATICALLY REITERATED: THERE IS NO AUTHORITY IN THE AMERICAN FEDERATION OF LABOR BUILDING IN WASHINGTON OR UNDER THE HAT OF ANY AMERICAN FEDERATION OF LABOR OFFICIAL, ELECTED OR APPOINTED, TO ORDER MEMBERS OF THE INTERNATIONAL TYPOGRAPHICAL UNION TO SUSPEND WORK."

The strike, which is the source of this controversy, is declared to be illegal and the members of Typographical Union are a unit in standing by President Scott. They resent the effort to wreck their union and the unwarranted effort being made in Pittsburgh are looked upon as most treacherous.

President Scott gives out an interview through "The Typographical Journal" which is herewith reproduced. The interview is as follows:

Throughout the United States and Canada, in every state and in every city where there is a subordinate body of the International Typographical Union, there members of this organization will be found standing shoulder to shoulder with the representatives of other groups of organized wage-earners, fighting earnestly, determinedly and successfully for a fairer division of the fruits of labor, and for the advancement of legislation which will safeguard the lives, the health, the homes and the happiness of the men and women who toil in the workshops and in the factories and for an open door through which the coming generation may find its way to better opportunities and to better citizenship.

This spirit of co-operation grows more and more irresistible each year, as the rewards of this earnest co-operation become more tangible. Brighter days have come, and the dawn of a still brighter day approaches. The barriers erected through ignorance and greed are slowly yet surely being broken down. False prophets who eternally preach the doctrines of class hatred and discontent speak to dwindling, unresponsive audiences, as each year it becomes more and more difficult to sway the organized wage-earner by appeals to his passion or to his prejudice. He is learning in the school of experience the practical lessons which others have learned in the same school in years gone by.

One of the ancient landmarks of the trade-union movement, and the fundamental principle on which the entire co-operative structure has its foundation, is the heretofore recognized right of the parent body in each organized craft to regulate its own internal affairs, subject only to the restriction that it shall not infringe upon the rights of others. The lines of jurisdiction have been clearly and fairly drawn and have been definitely set forth in the contract by those who have a legal right to define such jurisdiction.

In the formation of new unions and through the introduction of new methods in different industries questions of jurisdiction do arise, it is true, but these are mostly of a trivial nature, and the fundamental principle of craft jurisdiction is not disturbed. The butcher, the baker and the candlestick maker each recognizes the boundary limits of his craft organization. If he is honest he does not invade his neighbors' premises.

Whatever success has resulted from the persistent efforts made by

(Continued on Page 5.)

Employment of Women in Industries

Thos. Reece, Staff Correspondent.

LONDON, March 8.—In writing of the labor movements of this country in war-time one is driven more and more to mentioning the enormously growing use of women not only in industrial but in military affairs. As an indication of the way in which women are being drafted into industrial—and that means more particularly munition-work I have already instanced the recent call for 30,000 women workers in one body.

With regard to women employed more directly in manufacture in this country the immense rush in the first part of the war period found workshops and departments unprepared for the new conditions and a good deal of suffering and inconvenience resulted to the women themselves. Gradually, however, all this is being dealt with and the new appeal which is now being made for women to undertake munitions work in the national factories and controlled establishments is being backed up in a thoroughly practical way by conditions under which all classes of women may spend their strength not only with the highest advantage to the state, but with the utmost degree of safety to themselves. The general conditions of the workshop are being gradually expanded from a scientific regard to the laws of hygiene and sanitation to the level of the personal comfort and well-being of the worker. In most factories canteens have been opened and hot meals are thus obtainable by day and by night. Besides, factory managements employing many women are also introducing rest rooms and ambulance rooms, where women doctors and nurses are in constant attendance. The effect of these provisions on output is manifest in all directions.

In one typical factory, for example, it is estimated that 2,500 hours are saved per week by prompt attention to slight accidents and illnesses; while another factory which has increased its output by 10 per cent reports that a substantial proportion of this increase is directly traceable to the lessening of fatigue by the introduction of chairs in the shops in which women are employed. Another point worthy of special attention is that the protection of women employed in danger zones is now being perfected by scientific experts. Many safeguards are already in force in the explosive sheds, such as the provision of ample washing facilities (including hot baths and douches), of fireproof overalls, veils and respirators, gloves, face ointment or lotion.

Extra nourishment—which has been proved of great value in the maintenance of a high standard of health amongst workers in explosives—is also provided by many employers in the form of a free supply of milk; and the workers are further insured against risk by a periodical medical examination. External facilities for the munition workers are also carefully supervised. In crowded areas a local register of suitable lodgings is compiled and, if necessary, existing buildings are adapted to housing requirements, or fresh accommodation is created by the erection of cottages, hostels and colonies. In two instances where factories have been built in solitary wastes, a complete village has arisen with school, church, and institute. In such circumstances there is little danger of injury to the munition worker who comes into industrial life from a background of modern ease. Any women between the ages of eighteen and forty, who are fit for service in the munition factories, are asked to register.

A mass meeting of the men in all the local engineering trade unions was held in St. Martin's hall, Liverpool, on February 20th, to consider what action should be taken with the object of enforcing their claim for a $2.50 war bonus. There are 1,000 men in these societies, and very nearly half of them were present at the meeting. A resolution to cease work forthwith was put forward, but, after an explanation by the Committee, this was withdrawn in favor of a resolution to await the result of a conference between representatives of the men and of the employers with the Committee on production in London on February 22nd.

The following telegram from the Committee on Production was read to the meeting:—With reference to your wages claims and to the communication sent to you on the 5th inst. the Committee on Production, having had reported to them by Sir George Askwith, the chairman of the Commit-

(Continued on Page Eight.)

BIG RAILROAD STRIKE UP TO WILSON

Saturday Evening the First Gun is to Open and the Fight to Continue Unless Congress Stops It.

NEW YORK, March 16.—Saturday, 6:00 o'clock central time, has been set when 400,000 of the great four railroad brotherhoods will begin their strike. It is again up to President Wilson and he must act if a general tie-up is to be prevented.

The order affects freight crews beginning Saturday night. Passenger service will not be disturbed until Wednesday. The walkout will extend to all the railroads in the country within five days. The chiefs of the workmen's organization set the strike machinery in motion within a few minutes after an ultimatum delivered to the conference committee of railroad managers had been rejected. A compromise proposal offered by the managers was declined without debate.

The brotherhood leaders gave no indication that even an appeal from the Nation's chief executive can change their purpose to obtain a basic 8-hour day, and prorata time for overtime through the use of the "protective feature," of their organizations. They refused flatly to submit their case to the Eight-Hour Commission headed by Maj.-Gen. George W. Goethals or to await the decision of the Supreme Court on the constitutionality of the Adamson law.

Freight employes, yard men and engine hostlers on the New York Central Lines East and West, the Nickel Plate and Baltimore and Ohio Railroads and in the great yards in Chicago and St. Louis will be the first to leave their posts.

They will be followed on Sunday by the same classes of workmen on the Southern Railway, the Norfolk and Western, the Virginian, Chesapeake and Ohio and on a group of Northwestern roads.

No formal outline of the brotherhood's program, beyond the plans for these two days, was made either to the managers or to the public.

(Continued on Fifth Page)

MINE ACCIDENT NOW BEING INVESTIGATED

Cost of Life Terrible and Property Destroyed all Because Some One Blundered or Forgot "Safety First" Demands.

CANONSBURG, PA., March 16.—The bodies of the miners who were killed in the explosion which occurred in the Hendersonville mine, of the Henderson Coal Company, about 18 miles south of Pittsburgh, have all been removed and the mine inspectors of the State Department of Mines are now busy making an investigation.

There is no real reason given for the terrible accident and there is every indication to believe that so far as the owners of the mine are concerned all the laws had been obeyed.

The company was doing everything that could be done to urge the miners to constantly observe the "Safety First" rules and the men in and about the mine were interested in First Aid Squads. The spirit of "Safety First" here is exceptional and the miners are gold medal winners. It is only three miles from this town to the scene of the accident and many of the miners at Hendersonville have been employed in the Hazel mines here. The latter has one of the best trained squads in "Safety First" in this country.

The Hendersonville mine has been opened only a few years and those who are familiar with the workings declare nothing was overlooked to provide safety for the men employed.

There are many suggestions as to how the accident occurred and what was responsible but the owners are unable to give a substantial reason. No responsibility is placed at the door of the shot firer nor has anything been said about a "blow out shot" while some say it was a spark that ignited the gas. The fans were in the best of order and the air was in almost perfect condition. The fire boss had made his trip and signed his record. There is one thing certain and that is that some

(Continued on Fifth Page)

THE KEYS OF THE KINGDOM OF HEAVEN.

ALLEGHENY CITY, PA., May 7, 1905.—Pastor C. T. Russell was with his home congregation Sunday. The services were held in Carnegie hall, Allegheny, Bible House chapel being too small for the occasion. The topic was the "Keys" given to St. Peter. It was announced that two weeks from last Sunday, namely, on the 21st inst., Pastor Russell would speak in the same place from the text, "Upon this rock will I build my Church." The text for Sunday afternoon was, "I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19.) The discourse follows:

Much of the language of Scripture as well as much of our everyday conversation is in figures of speech. Indeed, mental imagery is the basis of all language, and the more poetic the temperament the more clearly this will be comprehended and appreciated. The giving of keys to St. Peter symbolically represents to our minds the thought of some doors that up to that time had been closed, locked, and which Peter was to have the honor of opening. We aren't to think that Peter was given the keys to heaven, as though heaven up to that time had been a closed prison. He did not receive the keys of heaven. That is an erroneous thought which many have gathered from our Lord's words without the slightest authority. The statement reads explicitly enough, "the keys of the kingdom of heaven."

The expression, "the kingdom of heaven," was familiar to the Jews, because for many centuries they had been waiting for the fulfillment of God's promise that a kingdom of heaven should be established in the earth for blessing all the families of the earth, for the overthrow of evil and the lifting up of the standard of righteousness and truth. The Jews understood that this kingdom could not come, could not be established, except through the power of Messiah, and hence their hopes for their kingdom blended with their hopes for Messiah and their anticipation that they would be the favored people of earth under his regime.

Our Lord at his first advent in all of his teachings fostered this idea, assuring the disciples that as the Father had appointed the kingdom to him, he would share it with his faithful followers, and that the faithful of his disciples should sit with him in his throne "in the regeneration"—in the times of restitution. (Acts 3:19-21.) It was this Kingdom they were to hope for at his second advent and for it they were to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

Thus seen the Kingdom in reality is still future, still waited for, still hoped for and prayed for; but it had an embryo beginning directly after the Lord had paid for the world the ransom price of his life at Calvary. When he rose from the dead his apostles were commissioned to proceed with the work of telling the good tidings that the world had been redeemed, and inviting those who believed to turn from sin, to become Christ's disciples, and to lay down their lives in his service, trusting for reward that they should constitute the Kingdom class, the Royal Priesthood, under and in conjunction with their Saviour. All who would take these steps of faith and obedience and consecration were to be recognized by the Lord and by each other as the respective heirs of the Kingdom—the Kingdom class.

It was understood that all thus joining the Kingdom class were probationary members only, and that a full acceptance to Kingdom honors depended upon faithfulness. Hence the exhortation of the Scriptures to all of this favored class, called the elect, is that they shall preserve and make their calling and election sure by so running as to obtain the great prize, the great privilege, the great honor to which they have been called and accepted in Christ.

THE FIRST DOOR OPENED

From the foregoing it will be seen that the use of the keys in opening the doors of the Kingdom had nothing whatever to do with any sectarian system. It was not the Methodist kingdom, nor the Presbyterian nor the Roman Catholic nor the Lutheran nor the Baptist nor any other earthly system that Peter was commissioned to open. None of these systems mentioned were dreamed of in the days of the apostles. The keys were to be used in connection with the Lord's Kingdom—to open the embryo kingdom to all who are of the condition of heart above described, and who had the hearing ear. Although the Kingdom of heaven had been promised, had been hoped for by the Jews for centuries, there had been no opportunity for entering it because the door was closed, and that door could not be opened—that is to say, no Kingdom of heaven and no blessings of restitution through that Kingdom were possible—until first Christ Jesus our Lord and Head had paid the great penalty for the sins of the whole world.

From the time of our Lord's baptism and consecration unto death, the work of redemption having begun, the work of proclaiming the Kingdom was due, and hence the message of Jesus and his apostles was, the Kingdom of heaven is at hand. Repent and believe the good tidings. Our Lord described the situation saying, "The law and the prophets were until John; since then the kingdom of heaven is preached and every man presseth into it," or, properly, every one should seek to enter it.

But although our Lord collected a goodly number of disciples during his ministry, about five hundred of whom were counted worthy to be witnesses of his resurrection, nevertheless none of these were actually received into the Kingdom relationship, into an adoption of the holy Spirit, until after our Lord had finished his sacrifice, had risen from the dead, had ascended up on high, had appeared in the presence of the Father on our behalf and had appropriated to believers a share in the merit of his sacrifice. Then the holy Spirit was shed forth upon those who had received Jesus, and was to them an evidence of their acceptance with the Father as prospective members of the Kingdom of God's dear Son, as prospective kings and priests under our Lord as the great King and High Priest of our profession. They would still need to be tested, but the position granted them was sure to them if they maintained the earnest and loyal sentiment of heart with which they already had made consecration. The Lord's grace would be sufficient for them and keep them and develop them, working in them to will and to do his good pleasure, instructing them and fitting them for joint heirship in the Kingdom.

It was at this juncture, just when the Lord had endowed all those who had already made consecration during his ministry and had himself admitted them into this Kingdom relationship—at this juncture Peter was to use his key and to throw wide open the door into this Kingdom class. How successfully he used the key or authority to throw open the privileges of the Kingdom is clearly stated in the account of the preaching done immediately after the holy Spirit was poured out. The other apostles, of course, were associated in the work and assisted, but Peter was the leader and chief spokesman in that opening work of the Gospel dispensation, in the invitation then extended to all the Jews to purge themselves from their sins through faith in the Redeemer and to accept the conditions of the Kingdom, as we read—"Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. . . . . This is that which was spoken by the Prophet Joel. . . . . Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the holy Spirit," etc.

So powerful was the key of the Kingdom used by the Lord in the hands of St. Peter that 3,000 believers were found and brought in through the door thus opened—six times as many as had accepted our Lord during the three and one-half years of his ministry. It was not that Peter was thus powerful and a more eloquent preacher than he had ever been before, it was not that he was superior to his Master, but that the time had come for the throwing open of the door to the Israelites indeed in whom there was no guile, and the Lord's providence and holy Spirit directed and overruled so that this great work was accomplished—so that those previously the Lord's he granted to see their privilege of entering into the Kingdom class.

For three and one-half years after Pentecost the blessing of the Lord was upon the Jews according to his promise, up to the end of their symbolic week of favor. That week of years, seven years, began with Jesus' baptism and in the midst of it, as the prophet had foretold, Messiah was cut off, not for himself but for the sins of the people. The remaining half of the week, three and one-half years, marked special, continued favor upon natural Israel for the gathering out of them of all the Israelites indeed in whom there was no guile. During this time, God's favor being still confined to Israel, the Gentiles had neither part nor lot in the matter. But at the end of that seventieth week, namely, three and a half years after Pentecost, God's favor was due to extend beyond Israel to all Gentiles who were in a proper condition of heart. There, as the Apostle Paul explains, the middle wall or partition was broken down, and the Gentiles obtained opportunity to share in all the blessings of the Kingdom as fully and thoroughly as the Jews.

THE GENTILE DOOR OPENED

At this juncture, at the proper time for the opening of the door for the Gentiles into the Kingdom privileges, it was proper that the Lord's grace toward the Gentiles should be manifested and that he should use some instrumentality in this manifestation. Angelic beings could have been used, any of the apostles or any of the other loyal brethren could have been used of the Lord, but, in harmony with his promise that Peter should have the keys to the Kingdom, the Lord used him in the opening of the door of divine favor to the Gentiles.

We all remember the narrative—how Peter, like the other apostles and believers, understood that divine favors were exclusively for the Jews, and accordingly confined their efforts for those three and a half years to the Jews. At the same time there were amongst the Gentiles some equally as devoted, equally as sincere, equally as zealous for the Lord as amongst the Jews. One of these, Cornelius, reverenced God, prayed to him, frequently gave much alms, and in general lived a very model life, but being a Gentile he was outside the wall, he was shut out from entering the door that was opened by Peter, which was only a Jewish door, a door of favor which belonged to that people by divine arrangement. Now, however, the seventy weeks of favor having expired, the Lord would begin to show his favor to the Gentiles, to take out of them a people for his name, to be one with those selected from amongst the Jews.

Accordingly God sent a message to Cornelius by an angel, assuring him that his alms were appreciated by the Lord and that his prayers were heard and that he should send for Peter to open the door before him that he might enter into the Kingdom class. He sent his servants, God in the meantime preparing Peter to respond, although the whole proceeding was contrary to the prejudice of himself and his nation, of centuries standing. The message was to send for Simon Peter who, when he was come, should "tell him words" which should be to the saving of himself and his house. The telling of the words was the preaching of the Gospel, the explaining to Cornelius of how Jesus the Son of God had come into the world for our redemption, how he was made flesh, holy, harmless, undefiled and separate from sinners, how he gave his human life as our ransom price, how his faithfulness and acceptableness to God were indicated by his resurrection, how he had ascended as the Mediator, how already through faith in him many of the Jews had realized their sins forgiven, covered, and had been received into fellowship with God, to be prospective heirs in the Kingdom. As Peter explained the situation Cornelius accepted the thought and believed, and the time having come for the acceptance of such as he, St. Peter's words were blessed to his heart and the Lord poured out his spirit upon Cornelius, a Gentile by birth, as he had previously, at Pentecost, done upon those who were Jews by birth. Thus the second door was opened—the door to the Gentiles.

THE FIRST DOOR CLOSED

National favor to the Jew ended at the time of our Lord's crucifixion, as he said to them five days before, when he rode on the ass, "Your house is left unto you desolate. For I say unto you, Ye shall see no more till ye shall say, Blessed is he that cometh in the name of the Lord." As a nation Israel has been without divine favor since, but the time is not far distant when at the second coming of our Lord many of that people shall say indeed, "Blessed is he that cometh in the name of Jehovah," and shall receive him, as the Apostle Paul distinctly points out in Romans 11:25-36. After the national rejection of Israel the special individual favor of God was with that people, as we have just seen, for three and a half years.

Subsequently, notwithstanding the breaking down of the middle wall of partition at the time the door was opened to the Gentiles, nevertheless Israel stood first in the Lord's great plan, as the Apostle Paul points out, it was necessary that the Gospel should first be preached to you (the Jews), but also to the Gentiles. The full end of favor to the Jew, in every sense of the word, was reached in A. D. 69, when their entire system and polity were overthrown, not to be restored in any sense or degree until after Spiritual Israel shall have attained the Kingdom. Then, as the Apostle points out, they (Israel after are flesh shall obtain mercy through your favor—through the favor of the Gospel Church, which will then be glorified with the Lord as Spiritual Israel. At that point, therefore, A. D. 69, the Jewish door of favor closed, and since then they are privileged to enter the Kingdom of heaven class only upon the same terms and conditions as the Gentiles.

THE OTHER DOOR WILL SOON CLOSE

The doors to the Kingdom class were not designated to stand open forever. One of them, as we have seen, has already closed; the other will close as soon as the foreordained number of the elect shall have made their calling and election sure. The fact that one of these doors has stood open for eighteen centuries should not deceive one into thinking that it will never close. Our Lord himself in one of his parables illustrates this matter, saying that when they that were ready went in to the marriage, the door was shut. The fulfillment of this will be that when the last member of the elect Church shall have been fully accepted, graduated, there will be no further opportunity for entering into the Kingdom class.

We are not saying that the door of mercy will be closed: God forbid! On the contrary, as the Scriptures declare, God's mercy endureth forever—to a completeness—until all whom he sees would profit by his mercy shall have had the fullest opportunity and until all others shall have been destroyed in the Second Death.

It will be a happy day for the world when the door into this Kingdom class shall close. For centuries the whole creation has been groaning and travailing in pain together, waiting—waiting for the consummation of this feature of the divine plan—waiting for the gathering of the Lord's jewels from every kindred, people, nation and tongue—waiting for the Royal Priesthood to be complete—waiting for the glories of the Kingdom of heaven then to shine forth, and its power then to be exercised, for the restraining of evil and for the uplifting of all who, under the light of that glorious day, shall aspire to righteousness and harmony with God. The Apostle's words are, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."—Rom. 8:22, 9.

The Apostle elsewhere says, "Beloved, now are we the sons of God (but not glorified); and it doth not yet appear what we shall be (how glorious, how powerful); but we know that when he shall appear we shall be like him for we shall see him as he is." The Son of God, our great Redeemer, finished his work eighteen centuries ago, and in the interim has been working in his people to will and to do of his good pleasure, working in them through the experiences and trials and disciplines and oppositions of this present time to prepare them to be his associates and join-heirs in the great work of blessing mankind. Let us, then, thank God that the company of the elect will soon be complete and that the door will be shut and that shortly thereafter the great blessing of all the families of the earth will ensue.

MAKING OUR ELECTION SURE

Meantime, dear friends, the thought that the company of the elect will soon be complete and that the door into that honored position will soon be closed, is a momentous one to us. It should not cause us alarm, but, as the Apostle expresses the matter, it should cause us fear. He says, "Let us fear, lest the promise being left us of entering into his rest, any of us should seem to come short of it." To have heard with the ears of our understanding respecting the wonderful Kingdom for which God has been preparing for six thousand years and which is to be his instrumentality for the blessing of all mankind, and to have seen our privilege of becoming members of that Kingdom class and to have entered into covenant relationship with the Lord with this in view and be counted in as prospective members of that Kingdom, and then to come short of it, to miss it—to fail to make our call and election sure—would indeed be a sad disappointment to us, a loss compared with which all earthly losses would be as dross and, as the Apostle declares, unworthy to be compared with the glories which, if faithful, shall be revealed in us. Let the thought inspire us to greater personal zeal, to greater faithfulness in following in the footsteps of our Lord in all of life's affairs. Let the promises gird up the loins of our minds and make us strong and courageous to be, to do and to endure according to the Lord's good pleasure, assured that all things are working together for good to them that love him and are called according to his purpose.

(Continued on Second Page.)

Pittsburgh, Pa., N. S., Mar. 18.

You will be interested to learn of my receipt of a telegram today from the Enterprise office at St. Paul, signed by Mrs. Wm. L. Abbott, which reads, "Brother Abbott died this morning. Burial Saturday afternoon." Tribune readers no doubt will likewise be interested in the sad news of the Enterprise editor's death. Brother Abbott had been in a hospital seriously ill for some days, no person was permitted to see him except his wife. His trouble was rheumatism. Tower readers will deeply mourn his taking away, but will rejoice in the finish of his earthly trials and the reward of his labor. The friends in general know him to be editor of the Enterprise and as only a short while in the Truth concerning God's great plan of human redemption.

Sincerely yours,
J. A. BOHNET.

Warren, Pa., March 9.

Herewith please find Post Office money order to cover renewal of my subscription to the Labor Tribune. I note that my subscription ran out in January and I regret this oversight.

The Tribune continues to be one of our favorites from a newspaper standpoint, especially as you continue to give religious features so much space in your paper. Though he whom we recognized as that Servant has been taken from our midst, yet we like to be stirred up by way of remeumrance by many of the wonderful truths which have been left us from his pen in the past. "Search we may for many years, still some new rich gems appear." We also appreciate the letters and articles from other brethren.

Wishing you good success, I remain,
Your brother,
S. E. LAWRENCE.

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BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)
STUDY VII.

True, God has power to force man into either sin or righteousness, but his Word declares that he has no such purpose. He could not consistently force man into sin for the same reason that "he cannot deny himself." Such a course would be inconsistent with his righteous character, and therefore an impossibility. And he seeks the worship and love of only such as worship him in spirit and in truth. To this end he has given man a liberty of will like unto his own, and desires him to choose righteousness. Permitting man to choose for himself led to his fall from divine fellowship and favor and blessings, into death. By his experience in sin and death, man learns practically what God offered to teach him theoretically, without his experiencing sin and its results. God's foreknowledge of what man would do is not used against him, as an exceuse for degrading him to a mere machine-being: on the contrary, it is used in man's favor, for God, foreseeing the course man would take if left free to choose for himself, did not hinder him from tasting sin and its bitter results experimentally, but he began at once to provide a means for his recovery from his first transgression by providing a Redeemer, a great Savior, able to save to the utermost all who would return unto God through him. To this end—that man might have a free will and yet be enabled to profit by his first failure in its missuse, in disobedience to the Lord's will—God has provided not only a ransom for all, but also that a knowledge of the opportunity thus offered of reconciliation with himself shall be testified to all in due time.—1 Tim. 2:3-6.

The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as he sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlastingly, as it is for God to lie. That is, it is morally impossible. Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existance so useless and injurious to itself and others, and, his sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favor, a gift of God, and it will be continued everlastingly only to the obedient.

No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into existence; and having brought us into being, no law of equity or justice binds him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well. The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter. The large majority so esteem it, the exceptions (suicides) being comparatively few; and these our courts of justice have repeatedly decided to be mentally unbalanced, as otherwise they would not thus cut themselves off from present blessings. Besides, the conduct of the perfect man, Adam, shows us what the conduct of his children would have been under similar circumstances.

Many have imbibed the erroneous idea that God placed ou rrace on trial for life with the alternative of eternal torture, whereas nothing of the kind is even hinted at in the penalty. The favor or blessing of God to his obedient children is life—continuous life—free from pain, sickness and every other element of decay and death. Adam was given this blessing in the full measure, but was warned that he would be deprived of this "gift" if he failed to render obedience to God—"In the day that thou eatset thereof, dying, thou shalt die." He knew nothing of a life in torment, as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty he prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, anly only a few statements in the New Testament can be so misconstrued as to appear to teach it; and these are found either among the symbolisms of Revelation, or among the parables and dark sayings of our Lord, which were not understood by the people who heard them (Luke 8:10), and which seem to be but little better comprehended today. "The wages of sin is death." (Rom. 6:23.) "The soul that sinneth, it shall die."—Ezek. 18:4.

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life sillar to that which Adam enjoyed. But what will such say if it now be shown that the wold's opportunity and trial for life will be much more favorable than was Adam's; and that, too, because God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavor to make it plain.

God assures us that as condemnation pasesd upon all in Adam, so he has arranged for a new head, father or life-giver for the race, into whom all may be transferred by faith and obedience and that as all in Adam shared the curse of death, so all in Christ will share the blessing of restitution; the Church being an exception. (Rom. 5:12, 18, 19.) Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam, but all of his posterity,—all men—who by heredity shared his weakness and sins and the penalty of these—death. Our Lord, "the man Christ Jesus," himself unblemished, approved, and with a perfect seed or race in him, unborn, likewise untainted with sin, gave his all of human life and title as the full ransom price for Ada mand the race or seed in him when sentenced.

After fully purchasing the lives of Adam and his race, Christ offers to adopt as his seed, his children, all of Adam's race who will accept the terms of his New Covenant and thus by faith anl obedience come into the family of God and receive everlasting life. Thus the Redeemer will "see his seed (as many of Adam's seed as will accept adoption, upon his conditions) and prolong his days (resurrection to a higher than human plane, being granted him by the Father as a reward for his obedience)" and all in the most unlikely way—by the sacrifice of life and posterity. And thus it is written: "As all in Adam die, even so all in Christ shall be made alive."—Corrected translation, 1 Cor. 15:22.

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor, to be more than offset with favor through Christ; and all will sooner or later (in God's "due time") have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an njoyment of this favor of God in the present time(and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present. To this enl, "all that are in their graves ......shall come forth." As each one (whether in this age or the next) becomes fully aware of the ransom price given by our Lord Jesus, and of his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death—the "seond death." Perfect obedience, however, without perfect ability to render it, is not required of any. Under the Covenant of Grace members of the Church during the Gospel age, have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weakness of the flesh. Divine Grace will also operate toward "whosoever will" of the world during the Mellennial age. Not until physical perfection is reached (which will be the privilege of all before the colse of the Millennial age) will absolute moral perfection be expected. That new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a second chance to gain everlasting life? We answer—The first chance for everlasting life was lost for himself and all of his race, "yet in his loins," by father Adam's disobedience. Under that original trial "condemnation passed upon all men;" and God's plan was that through Christ's redemption-sacrifice Adam, and all who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin's penalty, be given the opportunity to turn unto God through faith in the Redeemer. If any one chooses to call this a "second chance" let him do so; it must certainly be Adam's second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the first individual opportunity of his descendants, who when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., All were sentenced to death because of Adam's disobedience, and all will enjoy (in the Millennial age) a full opportunity to gain everlasting life under the favorable terms of the New Covenant. This, as the angels declared, is "Good tidings of great joy which shall be unto all people." And, as the Apostle declared, this grace of God—that our Lord Jesus "gave himself a ransom for all," —must be "testified" to all "in due time." (Rom. 5:17-19; 1 Tim. 2: 4-6.) Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is merely for the selection of the Church the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued? Why not give all men an individual chance for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice, and the new offer to all of everlasting life upon the New Covenant conditions? If evil must be permitted because of man's free moral agency, why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

Ah! that is the point on which interest in this subject centers. Had God ordered differently the propagation of our species, so that children would not partake of the results of parental sins—weaknesses, mental, moral and physical—and had the Creator so arranged that all should have a favorable Edenic condition for their testing, and that transgressors only should be condemned and "cut off," how many might we presume would, under all those favorable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion (and he certainly was in every respect a sample of perfect manhood), the conclusion would be that none would have been found perfectly obedient and worthy; because none would possess that clear knowledge of and experience with God which would develop in them full confidence in his laws, beyond their personal judgment. We are assured that it was Christ's knowledge of the Father that enabled him to trust and obey implicity. (Isa. 53:11.) But let us suppose that one-fourth would gain life; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin—death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin, might they not forever feel a curiosity toward things forbidden, only restrained through fear of God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern his own course as well as the course of his creatures.

Then, too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut off from life, and their only hope would be that God would in love remember them as his creatures, the work of his hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again, some of them, by reason of their larger experience, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as his plan does. How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the wages of wilful sin to be death—destruction—cutting off from life. God thus limits the evil which he permits by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evil doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings.

(To be continued.)

The Keys of the Kingdom of Heaven

(Continued from Page Three)

THE DAY OF TROUBLE

True, the Scriptures speak of the closing of the period in which the door to the Kingdom class shall be shut as being one of fiery trials. But as we come to understand more fully the divine program we perceive that even these trials and sorrows that are coming upon the world are intended of the Lord to work out eventually a blessing. That is to be a time of troubles such as was not since there was a nation, a time of anarchy and confusion and general distress, symbolically pictured in the prophecies under the figures of fire, cyclones, floods and storms.

All this is but the plowshare of the Lord breaking up the fallow ground of the world of mankind in general, to prepare them for the messages of peace and blessing and the glorious opportunities which will immediately follow the trouble—when the Kingdom of God's dear Son shall shine forth as the Sun of Righteousness to scatter the darkness and mists of ignorance and prejudice and sin, to enlighten and to bless and to refresh the world of mankind. Thus rightly viewed in the light of divine promise these troubles are Millennial harbingers, in which, while sympathizing with the world and its bitter experiences, we can nevertheless rejoice greatly, praying, "Thy Kingdom come, thy will be done on earth as it is done in heaven." If, therefore, by God's grace we have gained access into this Kingdom class, let us hold fast to all the blessings which we have received, let us hear the word of our Master assuring us that if faithful he will not blot our names out of the book of life and will not apportion our crowns to others.—Rev. 3:5-11.

MARK MASON SPECULATES ON THE MILLENNIUM.

(Philadelphia Transcript.)

Not a few reasonably sane folks thought that the recent "dark day" marked the beginning of the end of the world and not a few got busy trying to square themselves with God.

Just so did the people throughout New England behave on Friday, May 19, 1780, when America experienced the first dark day of record. Then, as now, the "darkness that came upon the land," was accepted as a sign of God that the millennium was close at hand.

Only a few days before the recent "dark day" Dr. Samuel D. Gordon, during one of his "quiet hours" at the Garrick Theater, discussed Premillenniarism and made quite a few people uncomfortable.

Dr. Gordon was honest enough to admit that only a handful of religionists believe in the theory of millenniarism.

Most of those who support the proposition that the world is to be all shot to hell as a preliminary to the second coming of Christ, and his supreme rule on earth for one thousand years, lie about the number who so believe.

Careful inquiry discloses the fact that no great numbers believe it save Billy Sunday and other hectic preachers who are out of regular jobs and who have to run off with a choir soprano, marry a show girl or annex a new "belief" to command attention.

The number of "believers" is infinistesimal when compared with the whole Christian population, but the advocates of the proposition are loath to admit the fact with the candor that marked the utterance of Dr. Gordon.

The excuse for the "belief" is to be found in the Book of Revelations.

Students of the Bible have been drawing attention to some of the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel and some prophetic passages from Revelations, asking if they are not being fulfilled today.

David Lloyd George, Prime Minister of Great Britain, uses the phrase "the wicked one" as St. John and St. Paul used it (Epistle of St. John, ii., 13-14; iii., 12; II. Thess., ii., 8) meaning Belial, "The Abomination of Desolation." He is not the only one who has identified the German Emperor as the man spoken of in Matthew xxiv., 15.

"When, therefore, ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the Holy Place, (whoso readeth let him understand.)"

For, they say, the "Holy Place" is Jerusalem and Palestine, now controlled by Germany through the Turks; and the Kaiser proclaimed himself at Jerusalem the Protector of Islam.

Throughout the ages men have wrestled with the following verses from the Apocalypse, or Revelations of St. John the Divine, striving to find the man who is symbolized by the Beast. So today, among fervent believers in the sacredness of the cause for which the Entente Allies are fighting, there are those who are sure they know the Beast!

Revelation, xiii., 4—And they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?

5—And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to make war forty and two months.

6—And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in Heaven.

7—And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and Nations.

8—And all that dwell upon earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

18—Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six.

This beast is described in the first verse as "having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." One Biblical student says these ten crowns are Prussia, Bavaria, Saxony, Wurttemburg, Baden, Austria, Hungary, Bohemia and Turkey.

The number 666 has been regarded as that of the reincarnated Nero, who is said to reappear on earth at intervals.

Six hundred and sixty-six years is not the age of a man. Six hundred and sixty-six weeks is the age of a boy. Six hundred and sixty-six months is the age of a man, or fifty-five and a half years.

Emperor William was
born January 27, 1859..1—27—1859
And his age in July, 1914.6— 0— 55

Beginning of the war.....7—27—1914

Emperor William III. was exactly fifty-five years and six months old on the day the war started.

Revelation, xiii., 5, says of the beast "And power was given to him to continue forty and two months."

If this refers to the present war, as many believe it does, it indicates that the war will end on January 27, 1918 (the Kaiser's birthday), and forty-two months from the beginning of the war. "More than three years" was Kitchener's estimate.

It is pointed out that Daniel (vii., 23-24) also speaks of the Beast, thus:

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

"And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first and he shall subdue three kings."

These "ten kings" are identified as the ten rulers of Prussia, beginning with the Elector George William, 1619-1640 and ending with Frederick III., 1888-1888. The other that "shall rise after them" is William II., and the three kings he subdues are those of Belgium, Serbia and Montenegro.

There is a vast mass of prophecies that are susceptible of interpretation as foretelling the present world war. Here are a few:

Jeremiah, xxv., 32—Thus saith the Lord of Hosts, 'Behold evil shall go forth from Nation to Nation, and a great whirlwind shall be raised up from the coasts of the earth.

33—And the slain of the Lord shall be at that day, from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Isaiah, xiii., 4—The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the Kingdoms of Nations gathered together; the Lord of Hosts mustereth the host of the battle.

5—They come from a far country, from the end of Heaven, even the Lord, and the weapons of His indignation, to destroy the whole land.

Daniel, xi., 3—And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4—And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of Heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those.

11—And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand.

15—So the king of the north shall come and cast up a mount, and take the most fenced cities, and the arms of the south shall not withstand * * *

18—After this he shall turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn to him.

19—Then he shall turn his face toward the fort of his own land; but he shall stumble and fall and not be found.

36—And the king shall do accord'ng to his will; and he shall exalt himself, and magnify himself above every god * * *

38—But in his estate shall he honor the God of forces * * *

40—And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

44—But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many.

45—* * * yet he shall come to his end, and none shall help him.

xii., 1—And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a Nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

Isaiah, lxvi., 15—For behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury and His rebuke with flames of fire.

16—For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Zionists in whom burns bright the hope to see Israel reunited, with Jerusalem as the capital of a great Nation, and in whom lives faith that the Divine promise to Abraham has not been forgotten, watch the slow but steady march of the Allied armies toward the Holy Land and read the famous words of Jeremiah: (i., 15.)

"For, lo, I will call all the families of the kingdoms of the north, said the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah."

There is a multitude of propecies that foretell the restoration of the Kingdom of God in Jerusalem, of which the following is, perhaps, the most striking:

Micah, iv., 1—And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all Nations shall flow unto it.

2—And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

3—And He shall judge among the Nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; Nation shall not lift up sword against Nation, neither shall they learn war any more.

Bloomington, Ill., March 16.

We enclose herewith money order in payment for one year's subscription to the Tribune. Our renewal is belated; we are indeed sorry for this. We understood that since Pastor Russell's death the sermons in the various newspapers would cease, therefore, we had not renewed our subscription. We are glad to see you are continuing the sermon feature, some of which were delivered several years ago; these are just as interesting today as formerly, for they seem each time we read them more wonderfully sweet. The letters of appreciation, also, the "Divine Plan of the Ages," which you publish refresh our hearts and minds.

We feel very grateful to you, Mr. Editor, for these blessings, but above all, to our Heavenly Father, who is directing our every course.

We gladly welcome the Tribune to our home and shall even do so, so long as its religious features are of so high a standard for truly it brings the message of salvation, from God's own holy word.

Thanking you for past favors, I beg to remain,

Your grateful reader,
MRS. M. C. VIMONT.

Rockingham, N. C., March 15.

Please find enclosed postal money order for $1.00 which I send for my renewal one year to the National Labor Tribune. I thank you for continuing to send the paper after the subscription expired. Am glad you are continuing the sermon feature of your paper. Even though the sermons were delivered some time ago they are always new and interesting. I also appreciate the other religious features of your paper. Wishing you much success. I remain,

Yours truly,
MISS T. E. FARAND.

Ottawa, Kan., March 16.

Enclosed find check for $1.00 to renew my paper for another year. I have enjoyed reading the Tribune for a number of years, especially the religious pages, for which I have especially renewed my subscription. May the Lord richly bless you for the grand part you have shown toward the Truth and its friends. We enjoy the back sermons, knowing while our dear pastor has passed beyond he yet speaketh.

Very truly,
MRS. ANNA BEARMAN.

Questions and Answers.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune, of Pittsburgh, Pa.

QUESTION—What does the Apostle Paul mean when he speaks of "filling up that which is behind of the sufferings of Christ."

A SUBSCRIBER.

ANSWER—The apostle is explaining that where the personal sufferings of Christ were ended, there was something left behind for the church to suffer, to make it complete.

The thought is, that in order for the Christ to be able to sympathize with fallen humanity, they must, at some turn in their career have had similar experiences, by coming in contact, personally, with their degredation.

This Jesus could not do, and still remain the world's sinless Redeemer.

Jesus suffered in a general way as the church suffers. He suffered for righteousness sake, and He waged a warfare against the spirit of the world, the legitimate claims of His own flesh, sonally, with their degradation.

As new creatures the church is engaged in a similar warfare against the world, the flesh and the adversary.

In addition to this the church have innate weaknesses of the flesh to contend with, which Jesus did not have, because of this perfection.

As the Body of Christ is made up of individuals from all classes and conditions, Nations, kindred and terinlges; there will not be a vice, or weakness known to humanity which some one of them will not at some time have had experience with. And will thereby be able to sympathize fully with all forms of sin.

These sufferings of the body, on account of their imperfections, are counted as part of the sufferings of Christ, even though there was no sin in the Head.

In Hebrews 7:26-27, we read, "For such an High Priest became us who is holy, harmless and separate from sinners, who needed not daily, as those High Priests, to offer up sacrifies, first for his own sins, and then for the people; for this He did once, when he offered Himself."

We notice that the point of comparison is not that He needed not to offer up sacrifice for His own sins, as did those High Priests, but that He needed not to do it daily, (repeatedly).

We know that He had no sin in His own person, but the sins were in the members of His body, and as such were counted as His own sins, and the sufferings resulting from them, as His own sufferings.

Some object to this view, claiming that it makes it appear that God needed the church and could not get along without them; instead of regarding it as a favor only that they were permitted to be associated with Christ. To this we reply that He did need the church to carry out His purposes, He did not need to make the plans He did for man's redemption, but after making them, He needed the material to carry out those plans.

The plans made before the foundation of the world were to provide a redeemer for the fallen race, in the person of Christ, and also to provide a bride for that redeemer, taken from the fallen race, who would be associated with Him in bringing the blessings of restitution to the world. The church became members of the Body of Christ, by having their imperfections covered with His robe of righteousness, being cleansed from sin and then offering their bodies as sacrifices. This was pictured in the type in the sacrifice of the ram. Its head was laid on the altar, then the body was cut in pieces, and washed in water, when they were laid to the head, and all burned as one sacrifice.

Shartlesville, Pa., March 17.

Please find a postoffice money order enclosed for renewal of my subscription. I often wished that I had those back sermons prior to about 1908, and so you can well understand how it causes the hearts of all to rejoice who are appreciating spiritual things. I think they are fully as good and helpful as the latter sermons that Pastor Russell preached. The manner in which you publish them is excellent, and hardly to be improved upon. May your future reward be greater than the present. Thank you for such a service.

Yours respectfully,
IRWIN D. RIEGEL.

Denver, Colo., March 15.

Enclosed you will find stamps sent to pay you for the extra copies of your paper since the expiration of the time ordered. You may discontinue sending it. I thank you for your kindness in the past and wish you success in the future. With kindest regards.

MRS. N. COON.

East Moline, Ill., March 16.

We wish to thank the one that renewed our subscription for we enjoy the paper very much. We have taken the paper for the Truth it contains concerning God's wonderful plan of salvation for all mankind, explained by Pastor Russell. With appreciation for the Tribune and all its readers,

Yours respectfully,
J. B. CRESSWELL.

Chicago, Ill., March 16.

Enclosed please find check for one year subscription to your most esteemed paper. I highly appreciate your stand in upholding and spreading broadcast a message which the second greatest man that has lived on earth, namely the Apostle Paul, was not ashamed to proclaim. What an honored position you occupy by the great and mighty God, who are ready to use any instrument willing to serve in His noble cause. Surely no good deed will be left unpaid, but blessings now in this life are sure to come to the ones who are an instrument ready to herald this grand message, which the angels sang about at Jesus' birth. And still greater blessings in the near approaching glorious age. Thank God for such good news. Wishing you success in all your undertakings, I remain,

Yours for the Truth's sake,
A. HOLINGREN.

FOR SALE AT A SACRIFICE.

Twenty-one shares of stock of $100 each of the Pyramid Film Co., of Dayton, O., at 50c on the dollar. Must have money. A rare chance for a live man. Address, "A. B." care of Labor Tribune.

HE IS GONE—HOME.

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is." 1 John 3:2.

He is gone: He is gone
Joined to our Glorified Head;
Sad is each pilgrim band;
For our dear Pastor is dead.
All of his battles are fought;
All of his triumphs are won;
"Faithful and chosen" is he;
And he has heard the "well done."

Chorus.
"Love, Rest and Home; Sweet, sweet Home;
O, how sweet it will be, there to meet,
The dear ones all at Home;
O, how sweet it will be, there to meet,
The dear ones all at home."

He is gone; He is "changed;"
No longer in "flesh" is he clad;
A glorified 'spirit" is he;
This blessed Truth makes us all "glad."
Pilgrims we press on our way;
Soon we shall pass the dark "veil;"
Then in immortal array;
There our dear Pastor we'll hail.

He is gone; But he reigns,
A King and a Priest in Christ's Throne;
He rests from his labor and pains,
His blessed works follow him on.
How blest those who die in the Lord;
From this time hence evermore;
Exalted, they gain their Reward;
A Home on that Beautiful Shore.

In Memoriam, of our dearly beloved Pastor Russell.
By J. A. Oppy, Siloam Springs, Ark.

WATCH FOBS.

Something new! Watch Fobs bearing the photo of Pastor Russell. Price 50 cents. The Friends' Supply Co., Box 338, Schnectady, N. Y.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

Previously reported	$ 94.50
Amount received	2.00
Total	$ 96.50
Paid out	$101.00

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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THE ADAMSON LAW MEANS BIG ADVANCE

RAILROADS MUST FIND WAY TO RAISE $50,000,000 TO MEET INCREASE GRANTED BY RECENT DECISION

The Adamson Law has been declared constitutional; the Supreme Court dividing five to four sustaining the law which clothes Congress with all the power necessary to keep open the channels of interstate commerce.

A permanent eight-hour day in computing wage scales for interstate railroads has been fixed. Not only does this mean an eight-hour law but it actually increases the wages of trainmen about 25 per cent. This to the railroad indicates an expenditure of approximately $50,000,000. The general opinion prevails even among the large shippers that the Interstate Commerce Commission should grant the right to the railroads to increase the freight rates to meet the conditions imposed by the recent decision made by the Supreme Court as well as the adjustment made by the railroad managers in granting the demands of their employees.

The court, through Chief Justice White, declared both carriers and their employes engaged in a business charged with a public interest, subject to the right of Congress to compulsorarily arbitrate a dispute effecting the operating of that business.

"Whatever would be the right of an employe engaged in private business to demand such wages as he desires, to leave the employment if he does not get them and by concert of action to agree with others to leave on the same conditions," said the opinion, "such rights are necessarily subject to limitation when employment is accepted in a business charged with a public interest and as to which the power to regulate commerce by Congress applied and the resulting right to fix, in case of disagreement and dispute, a standard of wages as we have ceen necessarily obtained."

Coming on the heels of the concession of the eight-hour basic day by the railroads at New York to avert the threatened strike today's decision is regarded as largely supplanting that agreement and also removing for all time, through the broadest interpretation of Congressional authority outlined by the court, the probability of future transportation paralysis.

Joining in with the chief justice in sustaining the law were Justices McKenna and Holmes—his immediate seniors in point of service—and Justices Brandeis and Clarke, junior members. Dissenting for various reasons were Justices Day, Van Devanter, Pitney and McReynolds.

The majority upheld the public right to have interstate commerce uninterrupted as a basic principle paramount to interests of the railroads or their operatives—both declared to be in public service and subject to the supreme unrestricted power of Congress to take any action necessary to maintain freedom and uninterruption of interstate commerce. Either as a law fixing wages or hours of labor, the court decided, Congress had authority to enact the Adamson statute.

"The public interest begets a public right or regulation to the full extent necessary to secure and protect it," said the opinion, adding that in the emergency of threatened destruction suspension of national transportation, Congress acted within its powers in providing a wage standard and other means necessary to protect the public interests.

It also declared that the Adamson act is neither unworkable, confiscatory, experimental nor in excess of Congressional railroad regulatory authority, but in effect, was compulsory arbitration, a power "which if (Congress) undoubtedly possessed" and "inevitably resulted from its authority to protect interstate commerce in dealing with a situation like that before it."

SHALL THE SALOON CONTROL THE LABOR MOVEMENT?

Aren't You Tired of Having Liquor Men Make a "Goat" of the Labor Movement?

They are issuing false or unsound statements as to what will happen to workingmen's jobs when the saloons are closed.

They are taking an unfair advantage of the pledge of loyalty of trade-unionists toward one another.

They are expecting union men to vote and work for the saloon, even though they are personally opposed to it, merely to show that they are "good fellows."

It is unthinkable that at a time when practically every other organization interested in the welfare of mankind is increasingly opposed to this decaying and widely condemned institution, organized labor should be expected to fight the battles of the saloon.

If you are opposed to having it appear that organized labor stands for the saloon, send your name and address to Charles Stelzle, 105 East 22nd Street, New York, and we will tell you how to meet the arguments of the liquor men, and what you as a workingman may do to help fight the saloon.

"The interests of the saloon are always opposed to the interests of the workingman."

BIG CORPORATION LOOKS AFTER EMPLOYES

JONES & LAUGHLINS PROVIDE NURSE TO CARE FOR THE SICK AND TELL MOTHERS HOW TO CARE FOR BABIES.

By MAYBELLA BOWDEN.

No longer is the welfare work of the great cities being done by our church folk or church societies alone, but the great industries are taking up this work themselves and a department has been established by the corporations that look after the physical needs of the employes as well as the medical necessities of the home.

Jones & Laughlin Steel Company has not only its medical force to look after the injured employes but they have in the same department a woman whose duty it is to investigate the domestic affairs of the home and see what necessities are required to restore health if it has in any way been impaired through illness or if there is any illness afflicting the family to make such provisions that are essential to restore health. It is not a question of what the cost is, but to proceed immediately without regard to the cost. If a physician is necessary call one and continue the services until such time as the patient has entirely recovered. If there is need for a nurse one must be provided and nothing is left to chance. Mothers are also taught how to care for the little babies and a nurse is sent to the home to instruct the mother in preparing diet and caring for the child. This is looked upon as worthy of commendation but it is the result of conditions that have been brought about through successful operation and a desire upon the part of the officials of a corporation to improve the life of employes. There are those who contend that this is the result of a workmen's compensation act but corporations who maintain their own insurance are as enthusiastic in welfare work as those who pay their premiums to private insurance companies.

There is no secret about the investigating department of a corporation in connection with personal injury cases, and this was maintained before the Workmen's Compensation Act went into force.

The corporation operating its own insurance may continue it as some of the large concerns are doing. This has absolutely no connection with the welfare work of which the corporation is stripping off the church. The welfare work is giving the people a vision of higher ideals. These new ideals may not loom up conspicuously in a day or two but they are making a remarkable impression upon the people. The younger generation will be made stronger and the mother's ides will be revolutionized through the lessons taught by experienced nurses who are giving their best to the young mothers whose opportunities have not been so great.

There is a tremendous movement toward the home garden and this will eventually find an expression by legislation that will extend the agricultural department of the state to the city. The problem of high cost of living will make of the agriculturalist a tutor for the urbanite and the back yard formerly abandoned to tin cans and rubbage is to be transformed into a magnificent garden plot. In order to properly persue the life of a truck gardener the state must make provision with a liberal appropriation for men to instruct and this is up to the employer as well as the citizen to lend assistance is convincing the statesman of the necessity. The garden will reduce the high cost of living and in addition it will beautify not only the home but the community. The corporations in the mining communities are going so far as to provide plants and seed while others are doing equally as well.

It may not be amiss to say something about the household budget. This, as most housewives know, is very essential in regulating household affairs, and for the benefit of those who have not been using the budget system, the nurse is willing to teach the wife how to regulate her home with this system. The budget system takes up the matter of income of the whole family; the cost to run a family and the amount of money that should be saved each month out of the family income.

The hygiene of the home is also given special attention. Under this head the ventilation of the house is taken care of which includes the proper temperature each room should have and the amount of fresh air and sunlight that is needed to keep down the germs which multiply and often cause diseases. Cleanliness is also included here; this plays no small part in helping to wipe out all diseases.

There are many other things besides what have been mentioned that are being taken care of by the nurse. But the care of sick babies is given more attention than any other thing involved in this special kind of welfare work. It is believed that if the children are properly taken care of, especially when they are ill, the community will be better off. This movement assures a more robust race and one from which the enthustiastic advocates of eugenics may learn a lesson.

The heads of the larger concerns realize that interest in their men means much to them and that the future operation of their plants depends largely upon the care and the advancement of the employes. The

(Continued on Page 8.)

CHARTER FOR BRITISH FARM LABORER

Thos. Reece, Staff Correspondent.

LONDON, March 16.—The big question of the moment in this country as that of providing more food from the land and not relying so much upon imports. A new farming policy is therefore being inaugurated and this will include the matter of farm laborers' wages. The wages paid to these essential workers have always in this country been preposterously low. "Hodge," as the English farm worker is named in cartoons, stories and poetry, has always been a hard worker, largely a skilled worker and ever and always an underpaid worker. He has dwelt in cramped, insanitary cottages in the country and touched his cap to the squire and the parson with unfailing veneration. Attempts to organize him have been made during the past fifty years but with very little success, except in certain parts of the country and then only in quite recent years.

The Government has now fixed a minimum wage for farm laborers of $6.25 a week and how much this means can be gathered from the fact that in the part of the country where lies the chief strength of the agricultural laborers' union wages today have not advanced beyond $5.50. At the present time farmers in Dorsetshire are only paying their men $4 which whilst it is a raise of $1 on the wages paid before the war is still only a miserable reward for important essential and nowadays highly prized work. The aristocracy of agricultural labor is in Scotland where very of ten $7.50 a week is paid. This rate will of course still remain but the Government's ruling will raise wages elsewhere to at least $6.25 a week. It is doubtful even now whether that sum is a good enough wage for a skilled plowman, for is not his work now regarded by everyone here as the most valuable any citizen can perform? At the same time he is given the chance of earning still more money than that by going into unskilled work in munition factories and leaving the land to look after itself.

The engineers of the Liverpool district voted by ballot on February 25 on the issue of accepting or rejecting the award of the committee on production granting them $1 a week war bonus. By a majority of 290 on a total vote of 3,113 the men decided to accept the award. Fewer than half the members of the unions voted, but this may be accounted for by the very wet weather, and by the further fact that the only polling station was in the center of the city. The majority is not large, but it is considered to be sufficient. The men had asked for a war bonus of $2.50 a week. The committee's award brings the increase in their wages level with the increases granted to the boilermakers of the Liverpool district since the war began.

It is now officially announced that British women are to be employed to a greater extent with the British armies in France, and the following summary of terms and conditions of service has been issued. The whole thing is so new and the response is likely to be so great that I make no apology for giving these historical details in full:—The period of engagement will be for 12 months, subject to termination earlier at the discretion of the Army Council upon one month's notice, except for misconduct or incompetence, when one week's notice will be given. The engagement may be renewed by mutual consent at the termination of the first period. A bonus of $25 will be paid to each woman, irrespective of grade, on renewal of the agreement for a second period.

There are five main categories of employment, viz:— (a) clerical, typist, shorthand typist; (b) cooks, waitresses, and domestic staff; (c) motor transport service; (d) storehouse women, checkers, and unskilled labor; (e) telephone and postal service; and (f) certain other micellaneous services.

The rates of pay for ordinary clerical work and typists will be $5.75 to $6.75 per week, according to efficiency. Clerks employed on higher clerical and supervisory duties will receive $7 to $8 per week, according to efficiency. Shorthand typists or stenographers will be paid $7 to $8 per week, according to efficiency. The above rates of pay covers 42 hours per week, after which overtime will be paid at the rate of 14 cents per hour for ordinary clerks and 18 cents

(Continued on Page Eight.)

GOMPERS GETS BIG SALARY AND EXPENSES

BIG LABOR LEADER DICTATED A LETTER AND STUCK A STAMP ON, AND FOR THE INEFFICIENT SERVICE GETS $7,500 A YEAR.

Not during his career of more than two decades has President Samuel Gompers of the American Federation of Labor been so vehemently denounced as that heaped upon him by Marsden G. Scott, President of the International Typographical Union. It is not very often that a president occupying a place as high in the councils of labor as Mr. Gompers, who is classed with "these Federation lawbreakers and contract abrogaters," and told to his face that they would not accept his recommendations. President Scott sums up the efficiency and value of the services rendered by President Gompers thus: "He dictated a letter and stuck a special delivery stamp on it, and for this inefficient service President Gompers receives a salary of $7,500 per year and traveling expenses."

Mr. Scott does not stop here, but with terrific force he hurls this shell into the midst of the camp: "No, Mr. Gompers! The general sympathetic strike was not prevented by your letter with its special delivery stamp. This disreputable, this dishonest and illegal sympathetic strike was prevented by the executive officers of the international unions, and not by the officers of the Federation of Labor, who not only permitted the illegal strike order to be issued, but also permitted one of their salaried officers to act as chairman of the Conference which deliberately violated one of the fundamental laws of the federation."

The readers of the Tribune may be further enlightened as to the feeling of other labor leaders in discussing the action of Mr. Gompers. The Journal of Teamsters, Chauffeurs, Stablemen and Helpers has this to say.

President Daniel J. Tobin was but one of the International Presidents who sent word to his subordinate organization in New York City to observe the obligations of their contracts. The editorial follows: Marsden G. Scott, President of the International Typographical Union, who, in our opinion, is one of the most brainy and cleancut men in the labor movement, has been the center of considerable criticism recently by the Central Federated Union of New York because of the fact that he has attempted to defend his International Union, which he is bound to do. He has been subjected to many unjust attacks by certain individuals connected with that central body, all because he had the courage to defend the principles of the trade-union movement. It is too late in the day for local men or for the organizers of any particular organization, who may have an ax to grind, to attempt to destroy the character of a man who has worked honestly for the labor movement because that man has the courage to say the things that are right instead of the things that please.

The case of Mr. Scott and the central body of New York, in which Mr. Gompers appears prominently, leads back to the sympathetic strike that was called by the Central Federated Union of New York last September. The strike was to take place on September 27, 1916, in behalf of the striking street carmen. As we explained in a recent issue of our journal the history of that strike, it is not necessary to dwell on it here, but our purpose is to try to give our membership an idea of some of the things that happen in the labor movement—some of the wrong things that occur—that are sometimes endorsed by prominent labor officials. Our men in New York and elsewhere where a like situation may present itself will be benefited by reading and remembering the following statement:

Those of our membership who have been in our international union for the past nine or ten years, will remember distinctly that the general president has always advised against the general sympathetic strike, and he has given his reasons. The main reason is that the general sympathetic strike is injurious, wrong, and absolutely criminal on the part of labor to break signed agreements with employers. It is nothing more or less than injuring the fair employers who are willing to treat us right in order to try and get a crack at the employer who is not willing to be right. It is penalizing your friends in an effort to get at your enemies, and in nearly all instances the experiment has been fruitless. Again, the general sympathetic strike, wherever it has taken place, has been an absolute failure, not only in this country, but in all European countries.

The general president advised and instructed all of our unions in Philadelphia, during the strike of the street car men there some years ago, to remain at their post and observe their agreements, and if they wanted to help the street car men to contribute part of their earnings toward their support. The general president also advised our people in Chicago, especially the truck drivers, during the freight handler's strike, to remain at their work and observe their contracts. Also during the large express drivers' strike in New York City, when the New York joint council voted to strike all the teamsters and chauffeurs in New York in an effort to get at the express companies, the general president advised our men there to observe their contracts

(Continued on Fifth Page)

THE MAN OF SORROWS AND GRIEF.

TIFFIN, O., May 14, 1905.—Pastor C. T. Russell spoke twice here today to large and attentive audiences. His evening discourse, which we report, was from the text, "He was despised and rejected of men, a man of sorrows and acquainted with grief."—Isa. 53:3.

Goodness and sorrow do not naturally associate themselves in our minds. Rather does the statement, "He who sins shall suffer," commend itself to us. We cannot suppose that our great Creator and the holy angels of the heavenly hosts are sad, sorrowful, grief-stricken; on the contrary, we naturally and properly associate with the heavenly purity the thought that there's no night there, no clouds, no shadows, no pain, no sorrow, no crying, no dying; and yet, the same Scriptures which assure us that our Lord Jesus was holy, harmless, undefiled, separate from sinners, picture him to us as having been a man of sorrows and acquainted with grief. Why is this? Why were our Lord's experiences so different from what we should have expected from one who was perfect?

The Scriptures clearly set forth that sin is the cause of all our sorrows, our troubles. Hearken to the Apostle: "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men for all sinners."—Rom. 5:12. Our sorrows, then, are parts of the penalty for sin, evidences of the death sentence working in us as transgressors of the divine law. True, this sentence came not directly upon us but upon our first parents; yet having inherited from them all that they could give us we find that inheritance an imperfect or cursed condition. "We are born in sin, shapen in iniquity." "There is none righteous; no, not one." Thus we readily account for our sorrows, our pains, our troubles—in that we are sinners. Our question, however, is, How and why was our Redeemer a man of sorrows and acquainted with grief, since he was not a sinner, since he was not the inheritor of the weaknesses and imperfections common to the human family, but had his life directly from the Father, transferred from the heavenly condition?

WHAT AND WHY HE ENDURED

A little reflection proves to us that our Redeemer, who knew no sin, and whose previous association had been with the Father and the holy ones in heaven, transplanted from the heavenly to the earthly condition, from the heavenly surroundings to the sinful surroundings of fallen humanity, would realize the gloom and blight of sin and death far more than any of Adam's race, than any of those with whom he mingled. They had been born amidst the gloom of sin, the weakness and depravity resulting therefrom and the sorrow and dying connected therewith. Never having known other conditions they had become considerably inured to those surroundings, even as mankind are today. For, notwithstanding the Apostle's declaration that "the whole creation groaneth and travaileth in pain together," there are many of our race who do not sufficiently realize their condition to groan for themselves. Blighted physically, morally and mentally, stunted and stupefied, they are unable to comprehend the depth of their miserably fallen condition, and to some extent their ignorance and stupor is blissful to them. On the contrary, we must see that it would have been impossible for our Lord Jesus to have been anything else than a man of sorrows and acquainted with grief, considering how his heart was noble, pure, true and loving, and that he was suddenly immersed into so uncongenial surroundings.

Take an illustration from our own experience. Let one who has been reared under conditions socially and physically favorable, with refined sentiments and esthetic tastes, visit heathen lands and witness their degradation or visit the slums of his own land and come in contact with the degraded, depraved, "submerged," and his feeling will be that of extreme revulsion, the sights and sounds and odors will nauseate him in every sense of the word, and, in proportion as his heart is tender and full of sympathy with others, he will feel sorrow and grief for the unfortunates—more than they feel for themselves. Accustomed to such surroundings they have gradually become inured to them, and have even learned to take a certain measure of pleasure in the sights and sounds which so grate upon and grieve the more refined. From this standpoint we may well see that it is no wonder that our Lord, although previously accustomed to fulness of joy, when transplanted to human conditions was preeminently the man of sorrows and more acquainted with grief than others.

OUR GRIEFS, OUR SORROWS

The context corroborates this thought, saying, "Surely he hath borne our griefs and carried our sorrows." It was our condition which moved our dear Redeemer to sorrow and grief in sympathetic compassion; it was our helpless and pitiable condition as condemned sinners that induced his tears, for "Jesus wept." Not a word throughout the Scriptures to the effect that Jesus laughed—the surroundings as viewed from his standpoint were too serious. A race was under sentence of death, and mentally, morally and physically disease were preying upon it and bringing it down to the tomb. The picture is enough to excite the sympathy of all—a race created in the image and likeness of God, in harmony with his beneficient arrangements for its peace and prosperity and everlasting life, had fallen to the wretched condition which surrounded the Savior; and although the Jewish nation had possessed much advantage every way in that God's favor was manifested toward it through the Law, through the testimony of the prophets, etc., so that it was on a higher moral plane than the remainder of mankind, nevertheless even amongst those with whom the Master associated it must have seemed terrible to him that, instead of love and pity and sympathy and brotherly kindness and gentleness and patience and all the graces of the Spirit to which he was accustomed, he should find the very reverse prominent amongst men—the spirit of selfishness, hatred, anger, malice, strife, idolatry of name and fame and wealth, an almost utter blindness to that love and loyalty to God which should fill their whole hearts and to the Golden Rule which should guide their conduct one toward another. No wonder our Redeemer was a man of sorrows and acquainted with grief—sorrow for us, grief for our conditions.

"THE JUST FOR THE UNJUST"

But to have merely sorrowed for us and had grief for our deplorable condition would have advantaged us little; something more was necessary, and that our Lord did for us. There was a penalty against Adam, in which all of his posterity shared by inheritance. Sis was a death sentence (not an eternal torment sentence. It reads, "Ye shall surely die"—"Return to the dust from whence thou wast taken"—"The soul that sinneth, it shall die;" and because all souls had proceeded from Father Adam's loins, every soul of man was under this sentence because imperfect, unable to commend himself to God. The thing necessary first was more than sorrow and grief and sympathy, and this necessary thing our Lord did for us as a race, died, as the Apostle declares, "Christ died for our sins according to the Scriptures," and again, "He died the Just for the unjust that he might bring us to God." This was indeed sorrow and grief and sympathy taking on a most practical form, paying the ransom price for the sins of the whole world.

We have no sympathy with those who claim to be wiser than what is written, who claim that the death of Christ was not necessary as the propitiation, satisfaction for our sins. We have no sympathy with the suggestion that God did not require a sacrifice. Everything in Scripture as well as all the facts of history show that without the shedding of blood there is no remission for sins. Then penalty for sin being death, the world's condition was hopeless unless a Redeemer took the place of the first transgressor, through whom the death sentence were met by one holy, harmless, undefiled and separate from sinners there never could be a resurrection of the dead, there never could be a recovery from the power of the tomb, the power of sheol, the power of hades. There never could be a Millennial age, "times of restitution," so long as the original sentence stood against the race.

"BOUGHT WITH THE PRECIOUS BLOOD"

It is in line with this that the Scriptures everywhere hold out the thought that our race has been purchased by the Redeemer, that we are bought with a price, even the precious blood of Christ—bought from the sentence of Justice, the price of our Lord's sacrifice bought from the sentence of Justice and in harmony with the divine plan, wherein was manifested both the love and justice of God. This is the essence of the Gospel—Jesus has died, and there is remission "through the merit of his sacrifice;" the sins and imperfections of our race can be passed over by divine justice, and those once condemned to death can have opportunity of attaining life everlasting through him who loved us and bought us with his precious blood. Whoever hears the message has the opportunity of accepting the Life-giver and becoming his follower. True, not many hear of these good tidings clearly and distinctly in the present time; but the assurance is that in due time all the blinded eyes shall be opened and all the deaf ears unstopped—all shall know of God's mercy and goodness and love and provision. It is in view of the ultimate results of this great redemptive work that the angels sang at our Redeemer's birth—"We bring you good tidings of great joy which shall be unto all people. For unto you is born . . . . . a Savior which is Christ the Lord.

THE DELIVERANCE IS DELAYED

The inquiry is a reasonable one, Why has not the curse of death been rolled away from humanity if it be true that Jesus paid the ransom price—that he redeemed us through the sacrifice of his life? We reply that God's ways are higher than man's ways, God's plans higher than man's plans. God has purposed a higher and grander and more thorough-going salvation than man ever dreamed of. He proposes a salvation unto the uttermost for all who will come unto the Father through him, through Jesus.

The work of salvation is divided into two great sections, one of which is already operative, the other to begin where the present one ends. This first section of the divine plan of salvation relates to the Church, a little flock, and to a household of faith, both separate and distinct from the world in general, which is not now being particularly dealt with. The message of the justice of God, the fallen condition of man, and the remedy provided in Jesus, are promulgated now that those who have the hearing ear may be attracted and may receive a blessing. This blessing, which is of faith, can not reach all now, neither is it the divine plan that it should reach all in the present time. It is merely designed to take out of the nations a people for his name—"a little flock." (Acts 15:14; Luke 12:32.)

A blessing comes promptly to those who now hear and see even a little if they will obey, and we properly enough speak of them as saved from the time that they accept the Lord and consecrate their hearts to him; but when we thus express ourselves that they are saved, we are speaking by faith in God's promise, speaking of "the Lord and Savior Jesus Christ." We speak of being saved in the sense that sin has no longer dominion over us. We speak of being saved from death because we have faith toward God in a resurrection of the dead, but the actual salvation is to be brought to the Church and tothe household of faith at the second coming of the Lord, for, as the Apostle declares, "We are saved by hope"—not saved actually and will not be until our resurrection change shall complete, finish that of which we already have a foretaste in our hearts through faith.

WE SHARE HIS SORROWS AND GRIEF

Those who in the present time experience salvation to the extent of receiving the holy Spirit, the holy mind of the Lord, are thereby lifted to new experiences and prompted to view matters from much of the same standpoint that Jesus viewed them. These disciples of Jesus are enabled to take his viewpoint in looking at sin and at the fallen condition of the world in general, at its meanness, its selfishness; and to these come measurably the same sentiments which filled our Master's heart. They proportionately become more deeply sensible of grief for the world. Not that it is possible for them ever to have as deep an appreciation of these matters as did the Master, but that in proportion as they have his mind, his disposition, his spirit, they view matters from his standpoint. Thus he tells us to "Rejoice with those who do rejoice, and weep with those who weep;" thus he tells the same class, "Blessed are they that mourn, for they shall be comforted," and again, "Verily I say unto you that ye shall weep and lament, but the world shall repoice; and ye shall be sorrowful, but your sorrow shall be turned into joy."—Matt. 5:4; John 16:20; Rom. 12:15.

"JOY COMETH IN THE MORNING"

The prophet has declared, "Weeping may endure for a night, but joy cometh in the morning," the morning of the resurrection, the morning of God's favor, the morning of the rolling away of the curse, the morning of the inshining of the Sun of Righteousness to bless the world and to heal its sin-sickness, to dissipate its death conditions for all who will accept the divine favors then so freely bestowed. That, too, will be the time for the special joy and rejoicing of the Church, the household of faith. We will then enter into the actual joys, everlasting joys, joys and rejoicing induced by the glorious conditions which will then obtain, and the glorious privileges of the blessing the world of mankind shall then be ours. Meantime, however, there is a joy of faith and hope and trust which maketh not ashamed, because the love of God is shed abroad in our hearts.

TWO STANDPOISTS—SORROW AND JOY

It would be a mistake for us to suppose that our dear Redeemer had no joys, and an equal mistake to suppose that his followers have no joys. We hold to the contrary tha theirs are the real joys, such as the world can not appreciate. Of the Master we read, "Jesus rejoiced in spirit." From the standpoint of the flesh he was in very unfavorable and uncongenial surroundings, but from the standpoint of his mind, his heart, he was in a very favorable condition. He delighted to do the Father's will; he had joy in realizing that the outworking of the divine plan would not only accomplish the grand divine will, but accomplish the blessing of all the families of the earth, and incidentally his own glorification with the Father and a glory more than that which he had with him before the world was.

Our Master, addressing all of us who are his disciples, assures us that it is our privilege not only to enter into his sorrows and griefs, but also sympathetically to enter into his joys, his rejoicings—by faith to realize the victory which he was granted and which he assures all who are his followers they share with him. Even while we are privileged to suffer for righteousness' sake, for obedience to the Lord, while we may still rest upon the assurance, "Your sorrow shall be turned into joy," "My joy shall remain in you, that your joy may be full." In harmony with this we find the Scriptures testifying that the followers of Jesus were always rejoicing, in everything giving thanks.

Even in trials and difficulties and persecution, in prison and with bleeding backs from stripes received, the Apostles were enabled to sing praises to God and to thank him for the privilege of being associated with Christ in the sufferings of this present time, in an anticipatory sense, for the pleasure of beietaointaoinshrdlutaoinhr anticipatory sense, for the pleasure of being associated with him in the glories that shall follow. Such joy the world indeed can neither give nor take away. Such joys are not for those who have earthly joys to the full in the present time, but rather to those who because of faithfulness to the principles of righteousness, to the Word of the Lord's testimony, are to some extent dis-esteemed among men, ostracized, whom the world knoweth not because it knew not their Master, because it is still blinded to its own fallen condition and alienation from God and righteousness, because the eyes of its understanding have not yet been opened to see its true condition and needs and the divine provision for these.

DESPISED AND REJECTED

It may appear to some that Jesus is no longer despised and rejected of men, and that his followers are no longer despised and rejected. How is this? Have matters so changed? Have the Lord's words ceased to be true?—"Marvel not if the world hate you; ye know that it hated me before it hated you." Has the world ceased to despise and reject Jesus and his followers?

We reply that at the first advent the multitude said, "Never man spake like this man." They did not despise his message in every particular. We remember that great multitudes followed him because they saw the miracles that he did, and because they ate of the loaves and fishes which he had provided. So today there are some who follow the Lord as disciples, but few who are willing to take up their cross and follow him. There are multitudes who are ready to declare that the sermon on the mount represents the highest ideals ever presented to humanity, but very few of those who thus commend the ideals of the sermon on the mount would confess themselves to be followers of the Lamb, or confess that they lived or endeavored to the best of their ability to live in harmony with the holy precepts which they to some extent commend.

There are many who partake of the loaves and fishes of civilization and who realize that the name of Jesus is somehow connected with many of the blessings which are now common to civilized

(Continued on Second Page.)

The Watch Tower in its last issue published a sermon and credited it to the Pittsburgh Press. This is one of the weekly sermons appearing each week in this progressive Pittsburgh paper. And, by the way, the man who writes these weekly sermons is none other than Frank C. Harper, for almost twenty years editor of the National Labor Tribune. He evidently is not forgetting his early training.

OUR YEAR TEXT.

Num. 6:24-26-27.
BLESSING.

The Lord Almighty bless thee,
From out his throne on high;
The loving Father keep thee
As the apple of His eye.

May His face shine upon thee,
Illumining thy way;
May He be gracious to thee,
In each succeeding day.

The dear Lord look upon thee,
His wealth of love increase
Till it shall quite enfold thee,
And give thee perfect peace.

27th v.
My name shall rest upon them—
The Israelites indeed;
And I will surely bless them
According to their need.
Portland, Me. MRS. E. A. HAYES.

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The Man of Sorrows and Grief.

(Continued from Page Three)

nations, who, nevertheless, are far from being footstep followers of the meek and lowly Jesus. The multitudes who followed Jesus crying "Hosanna!" and the multitudes which testified to the gracious words the proceeded out of his mouth, the multitudes who followed him because, as he said, of the loaves and fishes, were not in evidence when the High Priest and scribes and Pharisees, moved by jealousy, sought the Lord's life. So today, many who commend some of Jesus' teachings would not be inclined to disturb themselves if doctors of divinity, and high priests and scribes and Pharisees should for claimed political reason seek to suppress those who most loyally seek to walk in accord with the Master's teachings.

"WE WILL NOT HAVE THIS MAN"

The Jews were willing to concede that our Master's teachings were grand in many particulars, but they did not wish to be put under such restraints—they would not have him for their Master, their king, their law-giver. "We will not have this man to reign over us," is the way the Lord describes their attitude, and herein the world differs from the true followers of Jesus, who so desire that Christ shall be their King, that his will shall be done in their hearts, that they may please him more and better day by day. They "delight to do his will." Not so the world and the merely nominal Christians who approve some of the Lord's beautiful sayings. They esteem him not as a ruler; they prefer to keep the reins of their own hearts in their own hands—yea, they prefer their plan to his even as respects the establishment of his Kingdom and the method by which the world shall be blessed. They have plans of their own, schemes of their own. Their prayer is, Our wills be done on earth; yours, O Lord in heaven.

The true disciples of Jesus accept his will, his plan, and pray: "Thy Kingdom come, thy will be done on earth as it is done in heaven." Very soon the prayers of this class will be answered; very soon they, with Christ, as his glorified Church, shall be associated in his Kingdom, shall sit upon his throne, changed by resurrection power to the glory, honor and immortality of the divine nature, and associated with Jesus in the ruling and blessing of all the families of the earth, purchased by his precious blood.

Then will come their time of special rejoicing, and, thank God, it will not mean a permanent time of sorrow and torment and torture upon the world. The Scriptures, however, do intimate to us that the world in the present time is so out of accord with the Lord that a great time of trouble will be necessary to introduce the Millennial Kingdom properly—that the plowshare of trouble shall go deeply through the souls of mankind, that the fallow ground may be broken up and be prepared for the good message of salvation as the Lord and his then glorified Church shall make it known to every creature. We may well thank God, then, that in his wisdom and love he will not spare the world from those experiences which will be profitable to it, and that he has promised that when the judgments of the Lord are abroad in the earth the inhabitants of the world shall learn righteousness.

Meantime let those of us that have tasted that the Lord is gracious, who have covenanted to be his footstep followers, see to it that we refuse not a participation in the sufferings of Christ, that we may be counted worthy of a share in the glories to follow. The sufferings last only until the closing of the Gospel age; the glories will follow immediately afterward, glories and blessings for the faithful and opportunities for blessing all mankind. Let us not only appreciate the sorrows of our Savior, but let us see to it that he is not despised and rejected by us as the King, the Ruler of our hearts—that, on the contrary, we call upon our souls and every power within us to praise and laud and magnify his name, and to show forth the praise of him who hath called us out of the darkness into his marvelous light.

Vandergrift, Pa., March 23.

Enclosed please find a money order for one dollar ($1.00) which is for a renewal to the Labor Tribune. I am very glad to get one of the back sermons of Pastor Russell every week. I enjoyed the articles by Thomas Watson and Bro. Nelson and others very much and hope to see more like these in the future. I noticed in the March 15th Tribune where a brother wrote you that he would like to have the Eaton-Russell and the White-Russell debates printed in your paper. I think this would be fine and I especially would like to have the Eaton-Russell debate. I am sure the Truth friends would enjoy them. I want to thank you very much for the stand you have taken in printing the Truth when so many are slandering it. How glad we are that the time is coming when the knowledge of the Lord shall cover the earts as the waters cover the sea. Isa. 11:9. We have a little class of Bible students here and the Lord has surely fulfilled the scripture in us, "where two or three are gathered together in my name I will be in their midst." Matt. 18:20, for we are receiving many blessings daily. We have 4,000 tracts, "The World on Fire," which we expect to put out soon in this place and some other towns nearby. Bro. Ed. Williams, of Duquesne, was with us lately and gave us two grand and helpful discourses from God's word. May the little class here have the prayers of all the dear saints who read this that we will prove faithful and I assure you all that we hold you up at the Heavenly throne and pray that we will meet at that great convention beyond the veil.

Yours in the faith that brings present joy and future glory.
H. A. SLAUGENHAUPT.

Mansfield, O., March 23.

Enclosed find one dollar for renewal of Labor Tribune. Our subscription expired Feb. 20. Thanking you for continuing the same, we like Pastor Russell's sermons and the truth which they contain and the many other good features which your valuable paper contains.

Yours very truly,
MR. AND MRS. D. H. GRABILL

Ogden, Utah, March 17.

Seeing my subscription to your valuable paper is about to expire, I am enclosing money order for the renewal of it for another year. I greatly enjoy the Tribune and am anxiously awaiting its coming every week as I am one of the "shut ins". I appreciate very much the way you are serving us by printing our dear Br. Russell's back sermons, they are just as fresh and nourishing as they were ten years ago. Truth never grows stale. How tenderly our heavenly Father cares for His little ones for known unto Him is all our needs and He sends us showers in due time. Thanking you for past favors and wishing you continual success, I remain,

Yours respectfully,
MRS. M. C. FRIESE.

Chesterfield, O., March 23.

Enclosed please find post office order for $1,00 to renew my subscription to your valuable paper, The Tribune.

We have been well pleased with all the good features of your paper throughout the preceding year, and am so glad that you still give us the Sermons by the late Pastor Russell.

Hoping that you will still continue to hand out the good things along this line, I remain,

Very respectfully,
MRS. W. H. STEARN.

Toledo, Ohio, March 20.

I see by the label on my paper that my subscription expires on the 18th of this month and as I am a subscriber to the Watch Tower. I am forwarding a P. O. order for $1.00 which I understand renews my subscription for another year. Thanking you for past favors in sending the paper so regularly, also for Our Dear late Pastor's Sermons, and the religious literature in general. Hope that you will be as prompt sending the paper in the future as you have in the past for I do not want to miss one issue. I am also glad to note the humble spirit of the Editor, and the courage he manifests in heralding forth the truth, for which in due time he will be abundantly rewarded.

Yours in his Grace,
N. NISBETT.

St. Louis, Mo., Mar. 22.

We are glad to read the Tribune with the word of our beloved Pastor Russell for though dead yet he speaketh and we find his words always helpful.

We desire an interest in the prayers of God's dear Saints, for we are determined by our heavenly Father's grace, to make our calling and election sure, that very soon we may "see Him face to face," and our dear Saviour with the holy Apostles of The Lamb of God, and with them our dear Pastor who waits to welcome us home. God bless you.

Yours in Him,
BRO. & Sr. POWLEY.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY VII.

But there are two other objections to the plan suggested, of trying each individual separately at first. One Redeemer was quite sufficient in the plan which God adopted, because only one had sinned, and only one had been condemned. (Others shared his condemnation.) But if the first trial had been an individual trial, and if one-half of the race had sinned and been individually condemned, it would have required the sacrifice of a redeemer for each condemned individual. One unforfeited life could redeem one forfeited life, but no more. The one perfect man, "the man Christ Jesus," who redeems the fallen Adam (and our losses through him), could not have been "a ransom (a corresponding price) for all" under any other circumstances than those of the plan which God chose.

If we would suppose the total number of human beings since Adam to be one hundred billions, and that only one-half of these had sinned, it would require all of the fifty billions of obedient, perfect men to die in order to give a ransom (a corresponding price) for all the fifty billions of transgressors; and so by this plan also death would pass upon all. And such a plan would involve no less suffering than is at present experienced.

The other objection to such a plan is that it would seriously disarrange God's plans relative to the selection and exaltation to the divine nature of a "little flock," the body of Christ, a company of which Jesus is the Head and Lord. God could not justly command the fifty billions of obedient sons to give their rights, privileges and lives as ransoms for the sinners; for under his own law their obedience would have won the right to lasting life. Hence, if those perfect men were asked to become ransomers of the fallen ones, it would be God's plan, as with our Lord Jesus, to set some special reward before them, so that they, for the joy set before them, might endure the penalty of their brethren. And if the same reward should be given them that was given to our Lord Jesus namely, to partake of a new nature, the divine, and to be highly exalted above angels and principalities and powers, and every name that is named—next to Jehovah (Eph. 1:20, 21), then there would be an immense number on the divine plane, which the wisdom of God evidently did not approve. Furthermore, these fifty billions, under such circumstances, would all be on an equality, and none among them chief or head, while the plan God has adopted calls for but one Redeemer, one highly exalted to the divine nature, and then a "little flock" of those whom he redeemed, and who "walk in his footsteps" of suffering and self-deniel, to share his name, his honor, his glory and his nature, even as the wife shares with the husband.

Those who can appreciate this feature of God's plan, which, by condemning all in one representative, opened the way for the ransom and restitution of all by one Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of all, in one was the reverse of an injury; it was a great favor to all when taken in connection with God's plan for providing justification for all through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made co-extensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty—death, the importance and value of the ransom which our Lord Jesus gave, and the positive and complete restoration of the individual to favorable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefited to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in his plan. When his plan is fully occomplished, all will be able to read clearly his wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving him power and authority thereby to restore to life those whom he had purchased with his precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for his creatures, and so to overrule every opposing influence as to make for the advancement and final accomplishment of his grand designs. Had evil not been permitted and thus overruled by divine providence, we cannot see haw these results could have been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy and marked the final outcome through his power and grace.

During the Gospel dispensation sin and its attendant evils have been further made use of for the discipline and preparation of the Church. Had sin not been permitted, the sacrifice of our Lord Jesus and of his Church, the reward of which is the divine nature, would have been impossible.

It seems clear that substantially the same law of God which is now over mankind, obedience to which has the reward of life, and disobedience the penalty of death; must ultimately govern all of God's intelligent creatures; and that law, as our Lord defined it, is briefly comprehended in the one word, Love. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind; and thy neighbor as thyself." (Luke 10:27). Ultimately, when the purposes of God shall have been accomplished, the glory of the divine character will be manifest to all intelligent creatures, and the temporary permission of evil will be seen by all to have been a wise feature in the divine policy. Now, this can be seen only by the eye of faith, looking onward through God's Word at the things spoken by the mouth of all the holy prophets since the world began—the restitution of all things.

(To be continued.)

THE DAY IS AT HAND.

"Poor, fainting pilgrim, still hold on
thy way—the dawn is near!
True, thou art weary now; but yon
bright ray becomes more clear.
Bear up a little longer; wait for
rest;
Yield not to slumber, though with
toil oppressed.

"The night of life is mournful, but look
on—the dawn is near!
Soon will earth's shadowed scenes and
forms be gone; yield not to fear!
The mountain's summit will, ere
long, be gained,
And the bright world of joy and
peace attained.

"Joyful through hope' thy motto still
must be—the dawn is near!
What glories will that dawn unfold to
thee! be of good cheer!
Gird up thy loins; bind sandals on
thy feet;
The way is dark and long; the end
is sweet."

THE COST OF DISCIPLESHIP.

Would ye be my disciples? Consider
again:
Can ye follow my footsteps through
trial and pain?
Can ye throw away pleasure, and glory
and fame,
And live but to honor my cause and
my name?

Can ye turn from the glitter of fashion
and mirth,
And dwell like a pilgrim and stranger
on earth,
Despising earth's riches, and living to
bless?
Can you follow the feet of the shel-
terless?

Can ye ask from your heart the for-
givness of men?
Can ye list to reproaches, nor answer
again?
Can ye pray that repentance to life
may be theirs
Who've watched for your falling,
who've set for you snares?

When ye hear I am come, then can
ye arise,
The joy of your heart springing up in
your eyes?
Can ye come out to meet me whate'er
the cost may be,
Though ye come on the waves of a
storm-crested sea?

When I call, can ye turn and in glad-
ness "come out"
From the home of your childhood, the
friends of your heart?
With naught but my promise on which
to rely,
Afar from their love can ye lie down
and die?

Yea, we'll take up the cross and in
faith follow thee,
And bear thy reproach, thy disciples
to be.
Blest Savior, for courage to thee we
will fly;
Of grace thou has promised abund-
ant supply.

Portland, Me., March 23.

I have been taking the Tribune for several years and I want to express my appreciation and to thank you for the fearless manner in which you publish the Truth. I rejoice in the reprint of the helpful sermons of our beloved Pastor, for it has been so long since they were delivered that they seem almost new to us. Hoping that the Lord may continue to use you and your estimable paper to his glory, I am,

Sincerely yours,
MRS. E. A. HAYES.

Muncie, Ind., March 22.

Please find enclosed Money Order of one dollar for a renewal to the Labor Tribune. Sorry it went overtime but thank you for continuing it. Am glad you intend to print our dear Pastor's sermons if they are old ones. They are well worth rereading. Also glad to see "The Divine Plan of the Ages" started in your paper. May our Father richly reward you for your part in spreading the Truth.

Very truly yours by His Grace,
AMELIA SCHAUFELBERGER.

Caddo, Okla., March 22.

I am renewing my subscription to that dear paper as it has been so faithful in furnishing us with so much spiritual food from the pen of our dear departed and faithful and beloved Pastor Russell. May God bless his memory to the end of time the sorrow for his departure but rejoice for his gain for he is with our dear loving Jesus.

May success be yours as you are keeping up publishing the Truth for it certainly is a blessed and wonderful message.

May God bless you always is our prayer.

Respectfully,
MRS. W. N. HIBBARD.

London, Canada, March 23.

We thank you very much for continuing to send your most valuable paper to us so long after date for renewal. Have now enclosed subscription. We certainly know you shall receive your reward for the noble stand you take for Truth and righteousness.

Yours sincerely,
E. AND G. HUGHES

MARK MASON GIVES ANOTHER TALK.

(Philadelphia Transcript.)

Unto you, at this season, I commend Exodus 12—the entire chapter.

Pesach, poscha, the first and greatest of the three annual feasts (regalim) instituted by Moses, best known as Passover, begins Friday evening, April 6, and continues eight days—originally the service lasted but seven.

Chag hamazzoth, the same being "the feast of unleavened bread" calls for total abstinence from all other forms of dough preparations and a whole lamb, free from all blemishes, is served in each Jewish household in commemoration of the deliverance of the children of Israel out of Egyptian bondage.

It was upon the seventh day of the Passover that the children passed over the Red Sea and to this day the story is told in all Jewish households of the man walking with the child who found a robber ahead of him and placed the boy behind him where, to his dismay, he discovered a wolf. Thereupon he picked the boy up in his arms and carried him forth to safety.

This fable is related to symbolize the passage of the children over the Red Sea. Behind them came the Egyptians; before them was the Red Sea and God picked them up and carried them forth "on dry land."

In some Jewish households, at the time of the Passover a parabolical hymn is sung. The original of this ancient writing is in the Chaldee language. It was first interpreted into English in 1731 by P. W. Leberecht, of Leipsic. The original text is to be found in Septer Haggadah, volume xxiii.

Here is an altered translation—the one most commonly used. It follows the general trend of the nursery jingle "The House that Jack Built" and it is quite worthy of reading, if not study:

"And ye shall observe this thing for an ordinance to thee and to thy sons for ever * * * and it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses." Exodus xii 24, 26, 27.

I. A kid, a kid my father bought
For two pieces of money,
A kid, a kid.

II. Then came the cat and ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

III. Then came the dog that bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

IV. Then came the staff that beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

V. Then came the fire that burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

VI. Then came the water that quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

VII. Then came the ox that drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

VIII. Then came the butcher who slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

IX. Then came the Angel of Death
That killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

X. Then came the Holy one—blessed be He—
That killed the Angel of Death
That killed the butcher
That slew the ox
That drank the water
That quenched the fire
That burned the staff
That beat the dog
That bit the cat
That ate the kid
That my father bought
For two pieces of money;
A kid, a kid.

The following is the interpretation:

1. The kid, which is one of the pure animals, denotes the Hebrews. The father by whom it was purchased, is Jehovah, who represents himself as sustaining this relation to the Hebrew nation. The pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.

2. The cat denotes the Assyrians, by whom the Ten Tribes were carried into captivity.

3. The dog is symbolical of the Babylonians.

4. The Staff signifies the Persians.

5. The Fire indicates the Grecian Empire under Alexander the Great.

6. The water betokens the Romans, or the fourth of the great monarchies to whom the Jews were subjected.

7. The ox is the symbol of the Saracens who subdued Palestine and brought it under the Caliphate.

8. The butcher who killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.

9. The Angel of Death signifies the Turkish Power, by which the land of Palestine was taken from the Franks, to whom it is still subject.

10. The commencement of the tenth stanza was designated to show that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long-expected Messiah.

Editor of the Labor Tribune and Friends:—

Again let me thank you for kind words and remembrances, so many sent various books and papers of our beloved pastor but I had them all in my treasure chest. Nevertheless I appreciated the love motive that prompted the sending. A number of such enclosures I had extra postage to pay to get them, and just one stamp inside left nothing for postage on articles they sent for. Many ask about the little Donax sea shells, so I drove down to the sea shore since I last wrote the Tribune to see if any were to be had. I only found about a half dozen, the best time to get them is a week or ten days after full moon. Will try again when the time comes and if successful will let you all know. It is indeed a real pleasure to me to get these things for you. Every one seems so more than pleased with what I send. Was sorry that the supply of Barometer Moss did not go all around. I think that I know where more of it can be found. Will find out; have four chains of conch shell egg pockets left, and a little sea moss, shells, etc. In this last trip to the beach I found about a dozen star fish. They are indeed a curiosity. What wonderful revelations one can find on the sea shore of the Divine Creator. I never tire looking away out on the great expanse of water, trying to measure space, how can a weak finite mind, grasp the Infinite? Death is a mystery; life is a mystery; which is greater? I believe life is. We regard the former with great awe, the latter as ordinary—why, principally because accustomed to it. Why should we shrink so from death, it is only an Elyssian gate into His presence, and while we hope, wait, and pray for this, why not crown all with consistancy when called to go.

Now, lest I weary the editor and you too, I will close, more anon.

MRS. ALICE WARNER,
216 Phelps Street,
Jacksonville, Fla.

FOR SALE AT A SACRIFICE.

Twenty-one shares of stock of $100 each of the Pyramid Film Co., of Dayton, O., at 50c on the dollar. Must have money. A rare chance for a live man. Address, "A. B." care of Labor Tribune.

Miracle Egg Displacer Reduces Expense.

Until April we'll mail friends equivalent of 15 dozen eggs for only $1.50. Keeps indefinitely. Standard Supply Company, Reading, Pa.

PARALLEL.

Events of the harvest during the 51 years of the over-lapping of the Jewish Age and the Gospel Age as they pertain to the Paralell.—1 Cor. 10:11, Diaglott; Matt. 9:37, 38; 3.12.

29 A. D. Messiah present at end of 69 wks.—Dan. 9.25; B 67.
Disciples call attention to presence of Messiah.—Matt. 10:5-42; Luke 10:1-17.
St. Peter given "keys of the Kingdom".—Matthew 16:19-21; 17:22.

33 Israel rejected.—Matt. 21:12; 23:38.
Opening of High calling by harvest message being presented by St. Peter.—Phil 3:14; Acts 2:14-41; B 68-71.
Acceptance to sonship on probration.—Jn. 1:12.

36 St. Peter receives a vision that results in God's message being sent to all nations. Matt. 28:19; Acts 10; B 71.

69 Time of severe trouble on Israel resulting in destruction.—B 245; 1 Thess. 2:16; Matt. 3:12; Dan. 9:26, 27.

80 All "Israelites indeed" accepted into Gospel Garner.—Matt. 3:12.

"The Harvesting of the Jewish Age, gathering "Israelites indeed" into the Gospel Church did not close with A. D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless profiting by their terrible experiences, were all the better prepared to be gathered into the Gospel Garner after the destruction of their national polity."—9-1—1916-264; Z-2, 1 17, 36; B 235.

The year 80 is the parallel date of 1925 and is settled on in much the same way as the year 36.—B71.

1925 is indicated by the Jubilee type. 70 x 50 (3500 yrs.) began in 1375, B. C. and ends in 1925 A. D.—Lev. 25:2; 26:34; 11 Chr. 36:21.

PARALLEL.

Events of the harvest during the 51 years of the over-lapping of the Gospel Age and the Millennial Age as they pertain to the parallel.—1 Cor. 10:11 Diaglott; Matt. 13:39.

1874 Messiah present at end 1335—Dan. 12:12; B 84.
Prophetic students call attention to presence of Messiah.—Matt. 13:41.
Pastor Russell made "ruler over all His Goods."—Matt. 24:47; Luke 12:44; Z 6, 1, 1916, Page 171.

Three measures of meal (Matt. 13:33) supplanted by the meat the Lord Himself would serve.—Matt. 12:37.

"Three Worlds" circulated.—Z 6, 1, 1916 Page 171.

"The Harvest work consists of two parts: (1) The promulgation of the Kingdom Message, which serves as a trumpet to call the people of God out from Babylon and to draw them closer to the Lord; and (2) the ripening and perfecting of the saints in character likeness to the Master, and their entrance finally into the Heavenly Home."—Z 12, 15, 1916 Page 390.

1878 Churchianity rejected.—Rev. 3:16; 18:4; B 235.
The Mustard tree cut down.—Matt. 13:31, 32; 3:10.
The net brought to shore—Matt. 13:47.

Harvest Messages presented to Churchanity through Pastor Russell's "Watch Tower" and "Day Dawn" Z 6, 1, 1916 Page 173.

Acceptance to Sonship on spirit plane—Z 6, 1, 1916-172; C 240, 305.

1881 Pastor Russell receives light on typical sacrifices that result in God's message being scattered broadcast through "Food for thinking Christians." "Tabernacle teachings," "Millennial Dawn," "Old Theology Tracts," and the work of the Watch Tower Bible and Tract Society.—Z 6, 1, 1916, 173, 174, 175.

1914—Time of severe trouble resulting in complete destruction of Churchanity.—Matt. 13:40; Rev. 18:8, 21.

The 40 year's journey of the Elijah Class ended with the winds of war rending the Kingdoms.—1 Kings 19:4, 10, 12. B Foreword Page 3; Z 1, 1, 1917, 16.

Closing of High Calling by loosing of winds of strife and world war—Rev. 7:1-4. The inch year theory of the Great Pyramid also shows this. The Grand Gallery symbolizing the High Calling is 1881½ Pyr. ins. long. The north end indicating the opening of the High Calling in A. D. 33 and the South end indicating the closing of the High Calling in 1914. 32¼—1881¼—1913¾. Oct. 1914, then, was the time when all of the 144,000 crowns were assigned, not everlastingly, but for trial, and the work that was supposed to take place between 1881 and 1914 (B 235; C 212, 363; F 94-96) really takes place between 1914 and 1925. One thing is sure, the work as outlined in F 94 did not end in 1914 as was thought when the volumes were written and there is absolutely nothing either in the Parallel or the double to indicate when the High Calling will cease.

Rev. 7:1-4 indicates the event when the 144,000 crowns would be assigned for trial.—Jno. 6:27; Eph. 1:13. The lapses were so great up to the time when the "winds" were loosened that all of the 144,000 crowns were not assigned.

"The harvesting of the Jewish Age gathering "Israelites indeed" into the Gospel Church, did not close with A. D. 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experiences, were all the better prepared to be gathered into the Gospl Garner after the destruction of their polity. Similarly, we may expect that quite a good many will yet be gathered to the Heavenly Garner and we know of no time limit here."—Z 9, 1, 1916—264 Col. 2.

1925 All Spirit begotten accepted in to Heavenly Garner.—Matt. 13:43.
Full end of the Covenant of Sacrifice.

1925 the year in which the entire 70 jubilees, had they been regularly observed, from entrance into Canaan in 1575 B. C., would have been completed. 70 x 50—3500.

3500—1575=1925. Lev. 26:34; 11 Chr. 36:21.

Jamestown, O., March 22.

I enclose one dollar to pay for the Tribune another year. This is the tenth year I have taken your paper on account of the religious feature.

Wishing you success and praying the Lord's blessing on you, I remain,

Your friend,
J. C. RICKEY.

CARPENTERS WANT MORE.

BELLEVILLE, ILL., March 19.—The Carpenters' union has prepared a new wage scale effective the first of April. Wages are increased from 50 cents to 60 cents an hour.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$ 94.50
Amount received	2.00
Total	$ 96.50
Paid out	$101.00

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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A POPULAR AND EFFICIENT DIRECTOR

PITTSBURGH FORTUNATE IN HAVING JOHN SWAN AS DIRECTOR OF PUBLIC WORKS TO HANDLE LARGE PROJECTS

Director John Swan, of the Department of Public Works is now preparing to begin improvements that may reach this year, $1,000,000, and if the bridges are to be raised, as Secretary of War, Baker, has already decreed, the amount will far surpass these figures. The Director of the Department begins his first year as a successor, practically, to his brother, the late Robert Swan, although Director E. M. Bigelow was appointed to succeed the late director, but death overtook him.

The loss of Director Swan was greatly felt through the city, and the death of Director Bigelow actually became a tragedy, but the city was still fortunate in having within its grasp so practical a man as John Swan, who was able to take up the work where his distinguished brother had dropped it. The present director has been practically raised in great engineering work and while much younger than his deceased brother, is thoroughly equipped for any undertaking. He has been in close touch with city work since he completed his education, and has handled many large contracts. It is his great experience that makes him a valuable factor to the present administration, and with him in charge of the Department of Public Works,

JOHN SWAN

Director of Department of Public Works, Pittsburgh.

street improvements and the building of roadways when necessary, will be pushed to completion. There is no question, but that he will be greatly handicaped by the scarcity of labor and the high cost of material. Men are scarce and they cannot be secured at any price. Contractors, too, refuse to furnish estimates with restrictions. Street improvements have increased in value probably 33 to 50 per cent and some material has become so scarce that only limited quantities can be secured. With these obstacles staring him in the face Director Swan begins the spring improvements. He promises there will be no let up and that if unforeseen conditions do not interfere, the work of the city will be pushed to completion. The demands of the city are growing annually and the responsibilities of the Director of the Department of Public Safety are becoming rather monumental. The work of the city must go forward or complaints are filed. The taxpayers are unreasonable and will not take no for an answer. Should Director Swan be unable to meet the present conditions even with a war staring him in the face, Mayor Joseph G. Armstrong will be assailed, and his administration held up to ridicule. Director Swan is familiar with the conditions that must be met and he has always managed to cope with any strange situations. There is scarcely a plant in the Pittsburgh district that is not held up for material, or cars either to deliver, or bring material that is anxiously awaited. Director Swan realizes this awful suspense, yet he is confident that he will be able to push the work providing the weather permits and that the nations needs will not strip him of all the men. Employers are offering large inducements for men and the influences of the government will be used to place men where they will be of most importance. However, the work already mapped out for Director Swan is no small task, and he has signified to do the best he can with the material at hand, and at what might be regarded an extortionate prices for material.

KAUFMANN'S BIG STORE SUPPLYING THE CROWDS

WHAT A GREAT SIGHT TO BE SEEN IN A GREAT DEPARTMENT STORE AND HOW IT REFLECTS PROSPERITY.

By Maybelle Ruth Bowden.

That there is abundant prosperity in the country is evidenced by the business now being done in the large stores of our city, and while the smaller ones are participating in the great volumn of trade, yet it is the large institutions like Kaufmann's, "The Big Store" in which the commercial march of shoppers is conspicious. Here it is that the spectator is fairly made dizzy by the great crowds that throng the aisles and crowd the stands. Here it is that the shopping public can be seen in its element and here a genuine revelation is experienced by those who seek to know what the shopping public is doing.

The dreary days of financial depression have gone by and a new era has dawned. The people have met their obligations and the bills that once haunted them have been met while the surplus is finding its way back through the channels of commerce to the banks and the latter are somewhat alarmed as to what use the money now on deposit is to be placed. But those who are crowding the "Big Store" making preparation for Easter, do not seem to be worried as to what happens to the financial resources of this nation after they get through with it. There is here, as I observe, plenty of business and the happy faces are in remarkable contrast to those we looked upon during this period two years ago. I shall not discuss the political situation lest I blunder, nor shall I begin to analyze the tariff situation and shift the responsibility there. Every mother who frequents this great emporium is cognizant of the whereabouts of the source from which she replenishes her purse, and while she may be indifferent as to the cause yet she knows that this "artificial trade" is of such consequence to someone, or some government, that the head of the household is able to bring home enough to meet all operating expenses and have a little for putting the trimmings on for the Easter season.

Of course "The Big Store" has been a land mark in Pittsburgh for almost a half a century, and the men in the mills, shops, factories, and mines who have made Pittsburgh famous the world over, are chiefly responsible for the progress this great institution has made. It can hardly be conceivable the millions of dollars that have poured into the till of Kaufmann's, and then through this great department store into one source alone shall I say the newspapers in the shape of advertising, and with it all how little recognition have the publishers of this great city given this big concern, for the flood of gold that has been poured through it into the cash drawer of the newspaper owners. Kaufmann's have certainly led the march in providing the general public with wearing apparel and "everything under the sun", and the money expended here has again flowed back into the channels of commerce and industry. Can one refrain for such a solloquy when with fixed eyes this great concourse moves before her. Here I see a vast crowd carefully scrutinizing the bargains in what seems myrids of special offers and yonder are others, busy selecting some ornamental trinkets; the shoe department seems ever crowded with anxious shoppers. This, I conjecture is going to be a great Easter and but few will overlook an opportunity to indulge in a new hat.

Men are not overlooking anything, and I see them crowding their way between other anxious folk, presumably in an effort to be togged out with a latest model spring suit. It appears to be a splendid season for a complete outfit, as everything is now at its best and there are so many new styles in men's suitings, as well as women's apparel. Some men seem to me as wise as most women, who seek new Easter hats—men want the best, and are on time to get it. They do not delay their shopping until the attraction has been taken out of the garments by others who have been on the streets so long before. They set the pace, while others wait along the sidewalk to see the latest spring fashions.

Men look upon women with such strange apprehensions, yet they have all the follies they attribute to women. They wait for others from whom to copy the style that suits them and then they make their purchases. They are not all that way, as these whom I see here in Kaufmann's, wait for no one, but who expect to be among the first.

What a store like Kaufmann's, "The Big Store", means to Pittsburgh, located as it is, between Fifth avenue and Diamond stret, to me is almost incomprehensible. The volume of trade is really beyond the conception of the average shopper. Think of the train loads of wearing apparel, for both male and female; the gold, the silver, the household utensils and a thousand and one things multiplied by 10 several times, that flows into this great store, and then

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RECORD NUMBER OF BRITISH WORKERS GET INCREASE

Thos. Reece, Staff Correspondent.

LONDON, March 25.—Quite a number of advances in wages are to be recorded this week. One of these constitutes a record for British industry because in this case the wages of well over a million shipyard, engine shop and kindred workers, skilled, semi-skilled and unskilled, are put up. The matter was aranged between the 1st and 3rd of March at a friendly meeting of the Committee of Production, representatives of trade unions and of the employers. The amount given under the present awards, which apply to all federated engineering and shipbuilding firms in Great Britain, is $1.25 per week, payable as from April 1, and 60 cents per week to boys and youths. The awards apply to time workers, piece workers and premium bonus workers, etc., and the amount awarded is stated to be intended to assist in meeting the increase in the cost of living.

In the award for the engineering trade (including foundries), there is a further provision that in districts where the advance in time rates since the beginning of the war amount to less than $1.75 per week, a further advance is to be given sufficient to bring the amount up to $1.75. The addition of the $1.25 now awarded thus brings the war advances to time workers in those trades up to not less than $3 per week. The piece workers in those trades, as in the shipbuilding trades, have already received an advance of 10 per cent on piece rates as a result of findings of the Committee on Production; they are now to receive, in addition, the amount of $1.25 given to time workers.

The Coal Conciliation Board here also announced that having regard to the higher cost of living they will increase the existing war bonus from 13.8 per cent to 15.8 per cent.

The Sugar Confectionery and Food Preserving Trade Board (Ireland) recently, resolved to vary the minimum rates for female workers of 18 years of age and upwards from $2.70 to $2.85 per week of 53 hours, and to vary the minimum rate for male workers of 22 years of age and upwards from $5.66 to $6.23 per week of 53 hours.

Many other groups of workers are moving for increased wages. A meeting of the National Committee of Craft Union was held at the Central Hall, Westminster, on February 28 when consideration was given to a request from their members in the railway shops throughout the United Kingdom that immediate setps should be taken to obtain a general advance in wages to meet the further increased cost of living. The committee unanimously decided that negotiations to this end should at once be taken, and a sub-committee was appointed to lay the case of the shopmen before the Railway Executive. The last increase made to the railway shopmen was of the nature of a war bonus, which was granted following upon a concession awarded to railway servants, but the present demand is for a substantial permanent increase.

Trouble is threatened in connection with the proposal to utilize women as drivers of licensed vehicles in London. In this case a licensed vehicle is understood to be at first only a taxicab but the opening once made we shall probably soon see women driving motor omnibuses and tramcars. The principal union in this industry is the London and Provincial Licensed Vehicle Workers' Union. This union nowadays contains many female members owing to the large number of women and girls now employed as conductors and guards on tramway-cars and omnibuses. Next week the result will be announced of a ballot of the members of this union as to whether they will continue to work after women drivers are appointed. A great deal of fun and air is being flung off in connection with this agitation and one threat is that directly the first woman taxicab driver takes her cab on the streets every male taxicab driver will return his cab to the yard and refuse to work. Of course the men have a lot to say with reason on their side of the argument but this threatened action appears to be a bit belated and old-fashioned nowadays. Women are now actually driving motor ambulance wagons close to the fighting fronts in France and Flanders and not only driving these cars over terrible roads but also doing their own car cleaning and engine repairs. As compared with this the driving of the taxicab in London with the reduced traffic that nowadays prevails would appear to be child's play. At the same time the feeling of the men is very strong at the women being allowed to compete with them. They assert there

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EDWARD JAMES SMAIL CANDIDATE FOR JUDGE

BRILLIANT AND POPULAR ATTORNEY MAKING A STRONG RUN FOR JUDICIAL HONORS AND FRIENDS ARE LINING UP FOR HIM

Edward James Smail is the candidate favored by those of our citizens who believe that a judge should be a man of the widest possible range of experience and sympathies. "Ed Smail, the lawyer", as he is best known to his thousand of friends, is a self-made man, a native Pennsylvanian, an enthusiastic Republican. To a naturally keen and sympathetic nature has been added by his many years of experience in the courts a comprehensive grasp of the law, which makes him peculiarly fitted for the office of Judge. He was born in Greensburg, Pa. His parents were Samuel and Catherine Smail, and he was the oldest of nine children. Mr. Smail cannot remember when he did not want to be a lawyer, and all the while, from his public school days, his goal was the profession of law. After studying in the Greensburg Academy, he taught school in Westmoreland county, gaining as the struggling young student making his own way, much of the rich human sympathy which has made him so many friends. Later the youthful schoolmaster entered Southwestern State Normal College, from which he graduated in June, 1880, and in August of the same year he began the study of law in the office of ex-Governor William A. Stone, and in January,

EDWARD JAMES SMAIL

Candidate for Judge of Allegheny County.

1883, was admitted to the bar. He became a practitioner in all of the courts, and at an early age became both distinguished and popular. His natural affability won for him not only the personal friendship of his clients, but of the other members of his profession with whom he was asssociated. Throughout his long and successful career he has been unfailingly considerate of the young lawyers, and, indeed, of every one of his fellowmen with whom he came in contact. So characteristic of Edward James Smail is habitual good temper that he is known as "the man who always smiles." Well read, thoroughly trained, a careful and a kind man, there is surely nothing lacking of the requirements of "a just judge."

Politically, Mr. Smail has been a leader in many Republican campaigns, where his magnetic personality and forceful address did much to win victory for his party.

Among the societies to which he belongs may be named the Americus Republican Club, the Young Men's Tariff Club, the Elks Club and the National League of Masonic Fraternity Clubs, (being more than one hundred clubs throughout the United States.) He is also a member of the various Masonic bodies, BEING A PAST MASTER and life member of Braddock's Field Lodge, No. 510; a member of the Grand Lodge, F. A. M.; a life member of Siloh Chapter No. 257; Honorary life member of Tancred Commandery, No. 48, Knights Templar; a life member of Syria Temple (Shriners);

(Continued on Fifth Page)

THE ROCK BUILT CHURCH.

Pastor C. T. Russell addressed a goodly audience Sunday afternoon at Carnegie Hall, Allegheny, Sunday, May 21, 1905. His text and discourse follow:

"Upon this rock I will build my Church; and the gates of hell shall not prevail against it."—Matt. 16:18.

What instruction can we draw from these words of our divine Master? Well would it have been for all of his followers down through this Gospel age had they given closer attention to the Master's inspired utterances and those of his heaven-directed apostles, and less attention to the speculations of men, however well intentioned, however wise in earthly lore.

As the "traditions of the elders" confused the Jews and made the World of God of no effect, and thus hindered many from receiving our Lord at his first advent, so the traditions of the ancients—coming down to us through the creeds formulated during and following the dark ages—have tended to becloud the minds of many of the Spiritual Israelites, who to-day are much more in bondage to these traditions than they are aware of. Let us, dear brethren and sisters, as our eyes open wider to the facts, be the more on the alert to hold fast the precious Word and to reject any and everything for which we can not find authority in the inspired records. May the Lord bless to us our study of our text, that our minds may be clarified, our faith purified, our whole lives be more illuminated, and our way toward the heavenly City become more and more easy to follow?

ONLY ONE TRUE CHURCH.

The first thought that strikes us in connection with this text is that there is only one Church built by our Lord—only one Church properly to be recognized as his—"My Church." Throughout Christendom we see many churches of many names, some of them founded recently and others in the remote past, some having one hope and some another, some having one baptism and some another, some having one faith and some another, some having one organization and some another. Time would fail us to trace the history of these various organizations of churches. We can only briefly rehearse the matter, as follows:

(1) There was the Church which the Lord founded in the twelve apostles and about five hundred brethren who believed on him, accepted his Messiahship, and became his disciples during his ministry. For these he prayed the Father on the night on which he was betrayed, saying, "I pray not for the world, but for them thou hast given me. That they all may be one; as thou, Father, and I are one; that (eventually) the world may believe that thou hast sent me. Neither pray I for these alone, but for those also who shall believe on my Word." This true Church was formally recognized of the Father at Pentecost, and progressed in its appointed work of seeking out and building up in the most holy faith those who had the ears to hear and the hearts to receive the message that Jesus was the Anointed One who had died for our sins, and who would ultimately deliver all who would accept the favor.

FORETOLD FIXTURE—"BABYLON."

(2) As our Lord foretold in the parable of the wheat and tares, it was not long after the apostles fell asleep in death until the great adversary, Satan, brought in grievous errors in the name of Christ, and thus sowed tares amongst the "wheat." History shows that the tare-producing errors began to flourish in the Lord's Church and under his own banner early in the second century, and, as the Scriptures had foretold, the tare class had increased until the wheat was practically swamped. Meantime, gradually an organization sprang up which, while claiming to be of Christ, was really an organization of men along different lines from that which the Master laid down, and bound or organized, not with the cords of love—union with the Head—but with creeds, confessions, forms and ceremonies very different from the simplicity which the Lord and the apostles as his representatives had instituted. This organization established its headquarters at Rome, and gradually increased its power and influence, by fair means and foul, until it acquired such a prominence and predominance that those who adhered to the simplicity of the faith and practice laid down by the Lord and the apostles were gradually lost sight of, or, where noticed at all, were called heretics and were persecuted as such.

This condition of things prevailed for fourteen centuries. All this time there were, we believe, here and there solitary individuals, a "little flock," who held fast the faithful Word and who recognized no other organization than that which the Lord himself instituted, the organization in which each member is united to the Lord in faith, in love, in consecration, and thus united to each other. But these few were so insignificant in the eyes of the world, and in the sight of the great human system that overshadowed everything, that there may be said to be no history of them for all those centuries—indeed there is no history of this kind of Christians even yet.

(3) In the sixteenth century a religious reformation which had been working for some time broke forth. It had its sympathizers in every part of the civilized world, but for the time its chief leaders were Luther and his co-adjutors in Germany, and Zwingli and his associates in Switzerland, and others of the same spirit in other parts, particularly in England and Scotland. The reformation thus begun was an attempt to go back to the simplicity of the early Church—the Church of Christ—the Church founded upon the rock, as declared in our text.

SECTARIAN REFORMATION PROGRESSIVE.

The result of this reformation movement we see all about us in the five hundred or more different denominations of Christendom. The motive in the organization of each of these systems undoubtedly was to go back to the original lines of the primitive Church which our Lord founded. But, alas, for human weaknesses, prejudices, ignorance and superstition: in every case, it would appear, a fragment of truth was grasped and combined with old errors from the dark ages, and became the pretext for a new name and a new organization fashioned, not after the original pattern, but corresponding more nearly to the form, style, bondage, etc., of the Roman Catholic "mother."

In dealing thus with the facts of the case, we are not railing against the intentions of the organizers of these various sects and parties. On the contrary, we hold that they have been more or less deceived and duped by the great adversary and deceiver, Satan. We give them credit for a considerable degree of honesty, but believe that wordly men with wordly motives, "tares," had much to do with all these organizations. We merely wish now to call attention to the fact that none of these man-made institutions can make that claim—though there was a time when practically each properly claim to be the Church which our Lord in our text called "my Church." Indeed, so far as we are aware, few if any now one of them claimed to be the only true Church. Now they recognize that none of these organizations were founded by the Lord, and very few in any denomination dispute our statement that their membership in earthly sects and denominations brings them no favor with the Lord, since they are organizations which the Lord neither established nor authorized, and that the only hope of any is in vital, personal union with Christ and with all who are his, outside of and without regard to any of these human organizations, good or bad.

We see, then, that the Church which Christ organized has existed all through the centuries—has been composed of all those individuals inside and outside of man-made churches, sects, parties, and only these have ever constituted the one and only Church of the Lord Jesus Christ. So many as see this matter clearly and distinctly will be ready to follow the command of the Lord to separate themselves from all human institutions, which the Lord designates Babylon—"Come out of her, my people, that ye be not partakers of her sins (false doctrines and antagonism to those now seeking to lift up the standard raised by our Lord and the apostles).—Rev. 18:4.

THE TRUE ROCK OF FOUNDATION.

Upon what rock did our Lord propose to build his Church? Our Roman Catholic friends quote this passage with fervor and heat and boast that the Apostle Peter was the rock, and that they made him the first Pope of their Church years and years after he was dead, and on the strength of their having done this they claim that they are the only Church on the true foundation—Peter.

We must dissent from this view as unreasonable as well as unscriptural. We have already shown that the organization, creeds, ceremonies, etc., of the Church of Rome are wholly different from those instituted by our Lord and his apostles as set forth in the New Testament. Compare the two.

We note carefully our text and its context to ascertain under what circumstances our Lord used these words and what rock he meant. The context shows that the people were beginning to discuss our Lord's personality—who he was—and our Lord took occasion to inquire of the apostles what they heard on the subject. Then he asked them their opinion. "Whom say ye that I The Son of man am?" Simon Peter answered and said, "Thou art the Christ (Messiah), the Son of the living God." It was this great fact, that our Lord declared to be the truth, which would be of the foundation upon which he would build his Church. And it is so to-day: Every true member of the Church built upon the true foundation is resting his faith not upon Peter, nor upon the human Church organization, but upon this great truth that Jesus was the Son of God and the Messiah who had so long been promised, whose mission it was in God's due time to bless the whole world by destroying sin and the wages of sin, death, and by destroying also all who after full opportunity continue in wilful sin.

Our Romanist friends fell into their error in supposing that Peter was the rock because of his having been the one who voiced this great truth respecting Christ's Messiahship, and because our Lord there associated his name Peter (Greek Petros, which means a piece of rock) with this great rock truth which he had expressed. The word rock in our text, in the Greek is Petra and signifies a mass of rock. Thus we see that our Lord declared Peter one of the rocks or living stones who, with others, would be built upon this great foundation truth which Peter had expressed by divine inspiration. That the Apostle Peter had this same thought respecting the matter is evident, for in his epistle he speaks of the true children of God as living stones for God's temple, built upon Christ as the great foundation.—I Pet. 2:4-5.

EXAMINING THE FOUNDATIONS.

If we examine this rock-truth upon which the true Church was to be built, we find that a great many are building partly upon it and partly upon the sandy foundation of human theories. All who are truly consecrated to the Lord should seek to build their faith upon the full significance of this great foundation truth which our Lord commended as such. Unfortunately the word Christ has in a general way lost its real meaning. It is the Greek equivalent to the Hebrew word Messiah, but the Messiah thought is lost to many. By the Messiah thought we mean the thought which for centuries God had inculcated in the minds of the Jews respecting the great Deliverer of their race and of the world of mankind.

The Messiah thought was the one the apostles had, which led them to recognize Jesus as not only the Redeemer of the world, but also the one who, in due time, after selecting his Church, after building it upon this foundation truth, would come a second time and establish in the world a reign of righteousness, with himself as the great spiritual, invisible King, all powerful in the subduing of sin and every evil, all powerful also in the blessing and uplifting of all who will turn from sin to God. This Messianic thought pervades all the writings of all the apostles, as, for instance, in Peter's declaration following the Pentecostal blessing—"Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ (Messiah—at his second advent), whom the heavens must receive (retain) until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-23.

Whoever would get his faith properly built upon the foundation which the Lord declared to be the true one, should see to it that this declaration of our Lord's Messiahship has its proper prominent place in his faith, his hope, his aspirations, his joys in the Truth.

Another part of this rock-truth is that Jesus is the Son of the living God. Many there are in the pulpits of Christendom who gradually, insinuatingly, are introducing to their hearers the thought that Jesus was a mere man, that he was not "separate from sinners" (Heb. 7:20), that he had no pre-human existence, that he did not come down from above. Such teaching is off the foundation, and all who give heed thereto are building upon the sand, and will surely suffer loss as a consequence. But while yielding to none in our reverence for the great ransom sacrifice which our Lord gave on behalf of the sins of the whole world, and in our admiration for the nobility of character which led him to leave the heavenly courts to become a man that he might redeem us from the penalty of Adam's sin, and with highest appreciation of his subsequent resurrection to glory, honor and the divine nature, nevertheless we must fault those who falsely teach, contrary to the Scriptures, that Jesus was the heavenly father as well as the Son of God—that the two were one in person, that he sent himself, that when he died it was the death of Jehovah and that either

HIS DEATH WAS A SHAM.

and deception merely, or else the universe for a time was without a God. Such absurd statements have come down from the dark ages and find no recognition whatever in the words of the Lord and the apostles. Some mistaken suppose that they thus add honor to our divine Master by claiming that he was Jehovah, for the time disguised in the flesh. But instead of adding honor, these dear friends unintentionally dishonor the Master and discredit his Word. It was himself that said, "I delight to do the Father's will," not his own; it was himself that prayed to the Father, and that without deception or fraud; it was himself who prayed in his dying hour to the Father; it was himself who, after his resurrection, declared to Mary, "I ascend to my Father and to your Father, to my God and your God." Those who contradict the Lord in these matters, and who assume to know more than he did on these subjects, are not properly on the rock foundation which he laid, and which distinctly recognizes him as the Son of the living God. Whoever may thus find himself drifting from the foundation should return thereto, otherwise, he will surely suffer loss to the extent that he neglected the Master's word.

Neither did the apostles contradict the Lord and say that he was the Father, nor that he was equal with the Father. The highest declaration of homage expressed by them is in these words, "Him hath God highly exalted, and given a name above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth," "And that all men should honor the Son, even as they honor the Father." No uninspired man has the authority to add to the inspired utterances of God's word, and none should have the temerity to do so. The Apostle Paul distinctly expresses himself on this subject, saying. "To us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:6). At a future time we may deal with this subject more exhaustively, but since this is a part of the rock foundation of our text much attention is due to the matter here.

THE GATES OF HELL PREVAIL.

Our Lord's words in our text, declaring that the gates of hell shall not prevail against his Church, are seemingly understood by the majority of Christian people. All educated ministers understand it, but they seem indisposed to communicate their knowledge to the people—probably for fear that they should gain thus a clearer knowledge of the true meaning of the Greek world, hades, rendered hell in this passage and elsewhere. The ordinary mind ensnared with the erroneous doctrine of eternal torment, which has come down blazing and smoking from the dark ages, draws a picture from these words of our text that is far, far from their true meaning. The erroneous view sees gates red-hot and flaming, seeking to inclose the Church with the world in a hell of flame and torture under the control of devils. To those who have this view, the Lord's words signify that he will exert his power to the intent that those who are truly his shall not be shut up to that awful doom which will be upon the remainder of the race. Nothing could be farther from the truth than this picture, which comes to the average mind because of ignorance, false teaching upon this subject.

As soon as the light of Truth shines into our minds we learn the true meaning of the Greek word hades in the New Testament and of sheol in the Old Testament which it is used to translate. If time permitted, dear friends, we could give you most abundant evidence from scores of texts that these words, as used throughout the Scriptures, had no significance of torture or fire or anything of the kind. The equivalent hades merely signify the tomb, the death, state, and are translated merely seventy times grave, and frequently where the word hell is given in the text, some one disposed to help the reader has in the marginal column given the true significance, "grave."

According to the Scriptures all mankind go down into sheol, hades, the tomb, the death state. Our Lord himself was dead, was in hades, the tomb, for parts of three days, and arose from the dead, arose from hades. The Apostle Paul in his letter to the Corinthians describes first the deliverance of the Church from the power of hades, from death, as the first resurrection, to glory, honor and immortality. (I Cor. 15:42-46). Then proceeding he shows (v. 55) the ultimate deliverance of the remainder of mankind who will come into harmony with the Lord, and in connection with this he quotes from the Prophet Hosea (13:14) a shout of victory over death that will then be due, saying, "O death, where is thy sting? O grave (hades) where is thy victory?" The Apostle adds, "Thanks unto God, which giveth us the victory through our Lord Jesus Christ." He gained the victory in his own case by his obedience in the things which he suffered, and by laying down his life as a propitiation for the sins of the whole world. When he ascended up on high, he applied the merits of his victory to his Church, which he counts as "members of his body;" and these in turn he has invited to participate with him in the victory over sin and death, by laying down their lives, by walking in his steps of self-sacrifice.

The Lord's victory applied to the Church will result in the deliverance of every member of it from the power of hades, the grave. The gates of hades shall not prevail against the Church. It was sin that brought upon mankind the penalty of death—"The soul that sinneth, it shall die"—but through Christ, believers are justified from sin; and when the entire Church shall be complete in the end of this age, the Lord's power will be exercised and every member of his Church shall come forth from the gates of death. For eighteen hundred years or more the gates of death, the power of the tomb, have prevailed against the Lord's Church. Like the remainder of the world they have gone down into death; but when the due time shall have fully come, every member of his Church shall be delivered from hades, the grave, by a resurrection. It was to this that our Lord referred in his last message to his Church, saying, "I am he that was dead, and, behold, I am alive for evermore, and have the keys of death and of hades—the grave." The key is the symbol of power, authority, ability to open the grave.

Similarly our Lord's resurrection was prophetically and symbolically represented as the bursting of the bars of the tomb—of sheol. All who are of the Lord's true Church, by faith and consecration, whether in man-made churches or not, whether or not they have yet obeyed the Lord's command. "Come out of her," —all these may rejoice in the Lord's assurance that the gates, the

(Continued on Second Page.)

PILGRIM BROTHER J. A. BOHNET of North Pittsburgh, Pa., who for several years has conducted the Society's farm and cemetery, wants the names of several Truth brethren between the ages of 25 and 50 to place on file as applicants willing to join him later in the service, permanently, as business increases and more help is required. The terms of service are the same as at Bethel. Give age, experience, etc. R. F. D. 4.

Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

Kittrell, N. C., March 22.

Enclosed, you will find P. O. money order to pay for the paper one more year. You have been a dear friend to me for lo, these many years. I have enjoyed many blessings from you since you have been publishing Pastor Russell's sermons and the other good things pertaining to The Plan of the Ages—God's great gift to the church now, and to the world a little later on. God's blessings are always with his plan though we may not fully understand all his purposes in the dealings with us in these conditions. It will all be good when his plan is finished.

May his rich blessings be poured out upon all the faithful and especially upon you and yours, for your work's sake.

Very truly,
M. B. FULLER.

Wabash, Ind., March 26.

With regret I will have to discontinue the Tribune at the expiration of the time paid for April 4, 1917.

I have had a great benefit in the personal of the truth delineated in your columns, especially Pastor C. T. Russell's sermons and other bibliography comments leading to the divine plan of the ages.

I would if possible continue the subscription, but wishing you for your standpoint for the defense of the truth I will ever remain your friend and lover of the truth.

Affectionately,
JOHN COFFEY.

Kalamaoo, Mich., April 2.

We are glad to note your decision to continue to publish Pastor Russell's sermons and other features of present truth and also your stand for justice.

Yours truly,
W. C. GREGG.

SPECIAL NOTICE.

Owing to the crowded condition of our columns the "Divine Plan of the Ages" has been omitted this week. It will appear next week as usual.

FOR SALE AT A SACRIFICE.

Twenty-one shares of stock of $100 each of the Pyramid Film Co., of Dayton, O., at 50c on the dollar. Must have money. A rare chance for a live man. Address, "A. B." care of Labor Tribune.

Miracle Egg Displacer Reduces Expense.

Until April we'll mail friends equivalent of 15 dozen eggs for only $1.50. Keeps indefinitely. Standard Supply Company, Reading, Pa.

WATCH FOBS.

Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Gethsemane Head of Christ. Price 10 cents, $5.00 per doz. The Friends' Supply Co., Box 338, Schenectady, N. Y.

Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 2 cts. Free to those not able to pay.
W. Giles Browne, Summit, N. C.

The Seventh Angel of the book of Revelation. Positive identification of Pastor Russell. Wonderful parallels of important events in his life and Scripture chronology. The date of his "departure" plainly indicated. Four pages, over 2,000 words. Single copies 5c; 10 for 25c; 25 for 50c; $1.50 per 100; $8.00 per 1,000. J. W. Gilbert, 5566 Vine St., Philadelphia, Pa., U. S. A.

A NEW INVENTION.

The Eureka Phonograph Attachment plays Edison, Pathe, Angelico, etc., Records on Columbia or Victor etc., machines. Instantly adjusted; stays in the groove. Reproduces perfectly.
Price $6. V. Marcellus, Belvidere, Ill.

"Jesus is to meet one Thief in Paradise, but where will He meet the other Thief." "Did Jesus go to Hell after His Crucifixion?" Answer to these questions are in our No. 4 Booklet; price of the booklet, five cents; free to those not able to pay. Address Williams Bros., Browns Summit, N. C.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 5x10 inches 65c. in rich sepia tone. Enlargements, 11x14, $1.35, and 16x20, $2.50. We especially recommend the 8x10 size.
W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

Accidentally discovered a pleasant tasting herb, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

The Rock Built Church

(Continued from Page 3.)

bars of the tomb, shall not prevail against them; that in his due time every true believer shall be fully liberated from the bondage not only of death but also of sin.

It is another part of our glorious hope set forth in the Scriptures, when we come to understand them aright, that the work of the next age will be to liberate all of the prisoners from this great prison-house of death—sheol, hades, the tomb; and that the Church will be associated with our Lord in that great work, the final victory over death, the victory that was begun in our Lord's resurrection and that will reach still further development in the resurrection of the Church, which is his body, the resurrection of the just and which will reach a still further development in the raising up to life and fully freeing from every vestige of death and sin all those who, during the Millennial age, coming to a knowledge of the Lord, will come also into harmony with his reasonable and just requirements and receive at its end the blessing of eternal life. All others will be remanded to death, the second death, from which there will be no redemption, no delivereance, no resurrection.

Dear friends, let us appreciate this great foundation of faith which the Lord has laid down for us, and let us build thereon obediently to the letter and spirit of his Word and regardless of human traditions, that we have the special blessing which he is pleased to give to those he will recognize as his faithful followers—to those who will hear and heed his voice and not the voice of strangers.

Modern Church is Sham; Popular Only for Pay

Los Angeles Tribune

With a torrent of vehement eloquence, in which there mingled scorn of the convention church and minister of the present day, ridicule of alleged clerical inconsistencies and a passion to proclaim the truth as he sees it, Scott Anderson, pastor of the South Park Christian church, so-called Christian, as Mr. Anderson put it, held an audience of 3000 people for more than two ho urs in Temple auditorium yesterday afternoon.

"Protestantism has degenerated to a state where it consists no longer of any more than the ism," declared Mr. Anderson. "It protests only against the man who dares to differ with it; against the man who refuses to be a cogwheel in the machine. Such a man is a heretic.

"There is a general feeling throughout the world today that ministers are no longer the mouth-piece of God; that the churches are no longer the channel through which God is preaching. And no wonder. Listen to some of the sermon topics I have gleaned from the newspapers during the past year: 'Your Funny Bone,' 'Nitro-glycerine,' 'Slip, Slips and Slippers,' 'Kicked by a Calf,' 'Kicked by a Mule,' probably would have been a more appropriate title."

Mr. Anderson's address yesterday was his answer to charges brought against him by members of the Christian church, who put padlocks on his church doors, and tried to secure an injunction to prevent him from preaching in the building.

"Unlocked My Lips."

"When they locked my doors they unlocked my lips," he said.

The speaker then accused the regular organized Christian denominations with hiding or distorting the real truths contained in the Bible, and outlined the destiny of mankind as he gleaned it from holy writ.

At the close of the service Mr. Anderson said that he and a large number of members of the South Park Christian church had submitted their resignation to the trustees.

Following the line of Mr. Anderson's talk, J. F. Rutherford of New York will speak in Temple auditorium next Sunday afternoon. His subject will be, Why Do the Nations War? Are the Kings or Clergy Responsible?

Mr. Anderson's address follows, in part:

"Fellow citiens and brethren, hear my defense. After five happy, strenuous years in Los Angeles, the best years of my life because they have afforded me more opportunities than any other for dealing knockout blows to the devil and for proclaiming Mes-s'ah's kingdom that is about to be inaugurated, I find myself the target of the Christian (?) clergy of this city, the object of an unmerciful attack and of their ever growing wrath. Truth, said Lord Byron, is stranger than fiction. The wheels of progress, so far as the present order of things is concerned, have certainly been reversed. The Inquisition has been revived. The shades of Caiphas, Nero and Catherine de Medici are hovering near.

"People Must Know"

"Before holding aloft the torch of the Lord and hurling Jehovah's thunderbolts at the enemies of truth and righteousness, I declare to you in the words of the Great Emancipator that personally I have 'charity for all and malice toward none,' and seek only to serve the Savior, the cause of truth, and mankind. I stand ready to make any sacrifice for the enlightenment and help of those who would drag my name into the dust and end my usefulness forever. It is not a personal matter. The battle is the Lord's, and the people must know the truth.

"The early church was invincible. It conquered Jewish prejudice, pagan religion and philosophy and made Caesar tremble for his throne, but the corruption of the priesthood and the substition of human creeds for the word of God precipitated a dreadful period characteried by historians as the 'dark ages.'

"The reformers were mighty men sent of God to lead his people out of the wilderness and to enlighten the world. When the reformers died the spirit of progress in their various movements died with them, was buried, and the ministers of today are guarding the tomb lest peradventure there should be a resurrection.

"Protestantism is now the ism without the protest—a denatured affair with all the punch and kick taken out of it; a pink tea variety of modern churchianity.

"It has 'shot its wad,' spent its force, and now its chief function is to provide salaried positions for its ministers, who, in return, guard their musty creeds, operate the denominational machinery and run down heretics.

"Religion on Rocks."

"Protestanism as a force in the world is rapidly going to its own place in the shadowy realms of 'innocuous desuetude.' The mighty wave of religious reformation that came rolling down from the fifteenth century has broken on the rocks of evolution, higher criticism, biogtry and worldliness, and is fast receding to the depths from which it came.

" A union of all branches of the nominal church is now being attempted from Los Angeles to the seven-hill city on the Tiber, and such an amalgamation in the near future is not improbable, for the line of demarcation, like the Mason and Dixon line, is only an imaginary one, and will cease to be recognized when the remaining faithful ones have seen the light and heeded the call of the Lord, "Come out of her, my people, that you partake not of her sins and receive not of her plagues.'

"The present status of the nominal church systems is given in Rev. 18: 'Babylon the great is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird . . . for all nations have drunk of the wine of the wrath of her fornication . . . . for her sins have reached unto heaven, and God hath remembered her iniquities.' Her ministers, in the main, are 'blind leaders of the blind.'

"They have taken away the key of knowledge. They will not prepare to enter the approaching kingdom themselves, and hinder those who would enter, and thus history is repeating itself. They no longer have the spirit of the Master, who sought not honor from men, but only that which comes from God; who spoke not his own message, but that of the Father, who had compassion on the multitudes, and denounced the Pharisees for their blindness and hypocrisy.

"If Alexander Campbell, the founder of the Christian church movement, a great apostle of religious liberty, were to return to earth he certainly would repudiate those who claim to wear his mantle, but oppose an open Bible, padlock churches and break up public meetings where Christ's gospel is being proclaimed.

"No Truth Taught"

There is not a single great Bible truth now held to or taught by the Protestant ministers and churches. Every one of them has been twisted and distorted until it is no longer a sword of the spirit, but a weapoon for the adversary. The people ask for bread and are given a stone; ask for an egg and are given a serpent. Most of the best people, starved and famished, have long ago left these apostate churches, some have lost faith entirely or have been caught in the meshes of some modern cult, while others have found the truth and associated themselves with those consecrated followers of Christ who understand the divine plan of the ages and are seeking a place in the kingdom, which is to them the pearl of great price.

"For years people have been saying to me, 'You are not like the other preachers.' I always plead guilty, acknowledge the compliment, make just as graceful a bow as I can, and proceed to show them that my usefulness and eternal interests have rendered it imperative that I be different, that the apostle Peter says that real Christians are a chosen generation, a royal priesthood, a holy nation, and a peculiar people.

"The clergy have accused me of preaching Russellism. I was personally acquainted with Pastor Russell; had the honor of having him in our home; have read and studied his books and other writings and am greatly indebted to that wise and faithful servant of the Lord for much that I hold precious. I regard him as the Lord's messenger to the Laodicean period of the church just as Luther was heaven's messenger to another period of the church. Nevertheless I am not a disciple of Pastor Russell, nor of any other man, but of the Lord Jesus Christ, and was teaching some of these precious truths before I came in contact with his illuminating writings.

Called Persecutors.

"I take this occasion to remind you that this same breed and ilk of clergy were the lifelong foes and persecutors of Brother Russell, and for the same reasons that they are now persecuting me—because he was conscientious; was an independent thinker and investigator of God's word, and had the courage and loyalty to tell the truth to the people, though it be at the cost and detriment of the false nominal systems.

"Like Jezebel persecuted Elijah, the ministers persecuted this faithful man of God, but he went on his way without complaining, bearing God's message to those who had the hearing ear. He finished his course and has gone to the saint's reward, but his enemies are still unrelenting and maintain the same Jezebel-like attitude toward all who dare question their creeds or their divine right to rule the consciences of mankind.

"Last summer, at their convention at Long Beach, these ministers put in much more time and energy devising ways and means to padlock my lips than to honor God or save souls. They perfected an ecclesiasticism by which to suppress me that was so contrary to precedent and the oft-repeated convictions of the fathers of the movement that, were such a thing possible, it would have caused the Campbells and Stones to have turned over in their graves. They then dragged this matter into the courts of this world, contrary to the scriptures. They have evidently adopted the principle of the European war lords, that 'war knows no law.' And when they call attention to their missionary activities I remind them of how Jesus said to the Pharisees, Ye compass sea and land to make a proselyte and when you have made him, you make him to become two fold more a child of hell than yourselves.' Nowadays they convert some, not many, to their creeds and party shibboleths, but rarely lead one to full consecration to do the Father's will, or to real discipleship under the banner of Christ, so, from a spiritual standpoint, their work is virtually nill. But let us forget it and talk about something more pleasant.

Doctrines Assailed.

"In the amended complaint I was accused of teaching vicious doctrines. That you may judge as to the truthfulness or falsity of this charge and for your own enlightenment and uplife I beg your indulgence while I set forth an epitome of the Christian doctrines I believe and have taught and expect to continue to teach as the Lord of the harvest shall continue to open to me the door of opportunity. I aver they are scriptural, inspiring, uplifting teachings, present truth, just what the Lord's people and the world need to hear just now.

"It is not incredible that God should have a plan with reference to the human race, or that his plan should be made known to his servants through the word, and that his plan should be in perfect harmony with his character—wise, vast, just, loving. For their comfort and efficiency all the Lord's servants should know his plan. They may know it from the scriptures and by observing it as it is being worked out in the world.

"The Bible declares that the first man was perfect; in the image of his Maker; that he was forewarned that disobedience would bring death; that he disobeyed and involved himself and posterity in death. These scripture statements are verified by our experience and observation. We still see in human beings traces of the original perfection and we note that the whole human family thus far has gone to the tomb.

"The clergy teach the blasphemous doctrine of eternal torment right in the face of the Bible statement that the wages of sin is death.

"The Hebrew word, sheol, and the Greek word, hades, mean the grave, oblivion, to which all have been sentenced on account of sin.

"Would Be Devil"

"I doubt if the chief of the Apaches would have been so unjust and heartless as to have consigned his worst enemy to the hell of torture these ministers believe (?) in and teach. Such a God would be a veritable devil, and a man is no better than the God he worships. When religious teachers thus slander their maker, it is not strange that they wage war on his true servants, who tell the people the truth about his loving character and gracious plan. Eternal torment is the club used by the clergy to hold their supporters in the decimated, denominational ranks. But perhaps they will answer, 'We don't believe in hell fire any longer.' Then, brothers, there is hope for you. Now put on sackcloth and ashes for a time for ever having so blashphemed the Holy One, and then go tell your people of the depths of sorrow you feel for having so deceived them; tell them the Bible never did teach that horrible doctrine and that the God of the roses and the morning is a God of justice and love. Then burn your books on higher criticism and brimstone theology, take a spiritual bath, hunt up the grand old book, and after having dusted it, humbly ask the Heavenly Father to teach you his loving plan concerning man.

" 'The word was made flesh and dwelt among us.' The Son of God being a perfect man and possessing all the life rights forfeited by Adam on account of sin, gave his life a ransom (Greek anti-lutron, a corresponding price) for Adam and his race. So Christ, having purchased mankind and ransomed them from the grave, first proceeded, during the gospel age (from Pentecost to the second coming) to gather out of the nations his bride, his elect church, after which the Christ, head and body, glorified, will begin the great work of blessing all the families of the earth, as promised to Father Abraham. During the thousand years' reign of Messiah the living nations and all the mighty host of the dead will be given full light and opportunity of coming into perfect harmony with God and of receiving from the great restorer full restitution to human perfection and the 'new earth in which dwelleth righteusness' as an everlasting kingdom. Hasten, the glad day, O Lord!

"The great tribulation that is now coming on the earth, was foretold by Christ, the apostles and prophets. It will mark the end of human and satanic rule on this planet. Mankind will have learned the great lesson that only the rule of God can bring life, joy and peace, and the coming kingdom will be 'the desire of all nations,' and the place of his footstool shall be made glorious.' But the clergy, like the Pharisees of old, cannot interpret prophecy or the signs of the times, and the day of the Lord is coming upon them as a snare. As they pin their faith to Caesar and glorify arms and might, sudden destruction will come upon them, and all the wealth they and their constituents possess—plus the church property they have wrested from us—cannot atone for their persecution of the just, or buy them a wedding garment for the marriage supper of the Lamb, Babylon is already fallen spiritually, and her physical doom is near. Friends of the Lord and the truth, escape for your lives, and remember Lot's wife. You have nothing to lose but your chains, and a kingdom to gain. My own life is in God's hands."

(Written for National Labor Tribune).

WHEN THE WAVES COME HOME.

A story of "Studies in the Scriptures" and what they did for Skipper Andy Scott and others.

By WALTER SARGENT, Halifax, N. S.

"The waves are coming home today, uncle Jim."

They certainly were. The long rolleres "with the multitudinous music of a thousand ages gone" were disporting themselves upon the beach in royal array. As far as the eye could see, the crested waves, like gallant steeds, came prancing toward the land. I well knew Roland's thought. The waves had gone out yesterday and they were returning today. And fancying myself a boy again, I found my mind propounding the question, How far had they gone? And what spoil had they to show for their labor? Ah! There was a shell tossed almost at my feet. And what is that? A piece of broken oar. Yes, and over yonder is what looks like part of a seaman's chest. Such is the fruit of the sea's unceasing toil when the waves come home. A fine sailing craft is pitting her strength against them. There she goes, passing the Cape of Storms, She bears herself right stanchly, in the foam, and will doubtless give brave account of her doings when she returns with her rich harvest of the deep—that is, if she returns at all.

"They walks to hum right smartly, sir."

There it was again; the same thought, but this time from an old grizzled veteran of the coast.

"They do," I said.

"I likes to see um come like that," continued the old salt. "It jest seems to me they allers means business with that gait on. They brings things to hum, they does. See that air bit o' chest. Bet that could spin a pretty yarn if it could jest speak."

"But not as pretty a one as you could," was my reply.

"Well, now there's truth in that, too, seein' as its fiftytwo year since I pushed my first boat into that sea. Yes, sir, a yarn or two is in my head, nary a doubt."

"Well, my friend, suppose you let us have one—back there a bit, where we can hear."

We climbed the path leading up from the beach, found a log that appeared to be awaiting us, and there, under the lea of a small fisherman's cabin, Roland and I listened while the aged mariner spun his yarn.

"The Lizzie Love was one of the tidiest wave jumpers about these parts an' Skipper Andy Scott was one of the trimmest lads of us all fer the sea, he was. Andy an' me knowed one nuther pretty well seein' as we was boys together, an' went to the little red school house that used to stand in the place of the big white one there on that hill. A smart chap was Andy an' had a rovin' spirit. Could learn his books in 'bout half the time of t'other chaps. Teacher said Andy ud be an eddicated man some day pervided he didn't get hisself killed afore he growed up. But he growed up, he did, fer all of his pranks an' in spite of the Rabbit Hole.

Bein' strange to this place, p'raps you don't know what the Rabbit Hole is. It lies about a mile from here an' is jest a big split in the cliff. The entrance is very narrow an' if one is in there when the sea comes up, he's caught like a rabbit in a hole when the ferret comes in. Andy was caught there twicet. The last time three of them boys' swung over the cliff by a rope to get gull's eggs on a ledge 'bout half way down. Of course they couldn't get back that way but had to go to the bottom. The sea was to the mouth of the Hole an' a-comin' in fast. It was a rough, stormy day. The boys tried to swim out around, but two of um was drowned; Andy bein' picked up almost done fer. The tide on this coast is a thing not to be fooled with. Think of fifty or sixty feet of tide per pindickler. At Cape Bromindon 'tis said to run at sich a rate that a steamer can't go again it. 'Tis a wonderful work of the Almighty an' no mistake.

Well, Andy became a big strong man, then the first thing we knowed he went an' got religion. Was away fer 'bout two year an' brung it back with him. 'Twas a brand new kind at that. I' never heered tell on 't—never. I knowed of the Methodies an' the Calviners an' the Hard Shellers an' the Peskypaliers, but this didn't sail in the same ship with them brands. 'Twas quiet an' refined—like too an' mighty powerful fer it anchored Andy complete an' that's saying a heap. He said as 'twas the true gospel of the Bible wot had been covered up an' hid by the errors of the Dark Ages, an' was to be brought to light at the time of the End of the Gospel Age, an' the signs all showed we was livin' at that time. Of course I couldn't conterdict him fer he knowed too much fer me an' we all was glad he had found somethin' good.

Andy had never been much fer Church goin'. Said he couldn't get down them doctrines. Couldn't see where most folks ud fit in if only saints went to heaven, since saints in these parts were certn'ly not plenty, to say the least. An' then that hell business stuck him. What in gracious good would it do fer a poor critter to get roasted fer a few million years, leave alone fer ever an' ever? says Andy. An' 'spose a wicked feller gits converted jest afore malarial fever whacks 'im off, how is it he can walk right in thru' the shinin' gates with them nasty habits of his black character? Then if a good morril man—a kind husband an' father an' honest citizen—if he dies unconverted an' goes to hell, what is he gettin' punished fer seein' as how he was white? Well, the preacher calls to see Andy an' Andy ups and tells him this. The preacher says we're not supposed to understand sich things, but if we does the best we can, we'll be all right an' get to heaven first rate, says he. But Andy can't see the point an' thinks there's a bad twist in the thing somewheres. So he don't bother the Church much an' they puts him down as a bad sinner.

An' then—amazin queer it was—he comes back an' has religion. Said he'd captured it over in St. John. 'Twas in a book an' he was readin' the book. Well, soon we noticed Andy was cuttin' out his cuss words, though he'd never used 'em 'cept when he was riled. He got quieter too, an' had a smile an' good word fer everyone. Showed me his book one day an' offered to get me one if I'd read it. But I said 'twasn't to my taste, was religion, so he'd needn't bother.

Off goes Andy to see the minister. Tells him he's found out where sinners an' saints all goes to an they goes into the grave till the Resurrection, cos the Bible said so. An' when the Resurrection come, the saints ud go to heaven an' the rest of folks ud be tried an' judged fer a thousand years an' the good ud be saved an' the wicked 'nihilated. That was how he put it. I know cos I've read the book since an' it recalls his words that he told me he said to the minister. Well, the minister didn't have much to say but told him he'd best be careful an' he'd otter come to Church. But Andy said, As he wasn't a-worryin' 'bout that now, for the Truth had cleared all the fogs from his mind an' he was jest happy as a lark.

Andy then tuck to it real handsum an' become mighty perlite an' quit all his cussin' an' declared God was good an' was goin' to take away all sin an' bless the world. Since this was the great Gospel Message of His Word.

He was forever givin' an' sendin' out papers—tracks he called 'm—which told about the good things he had found. He put his name an' address on 'em, and send 'em to folks he'd heered of. He said they was waves of truth, them papers, an' some day they'd come back agin with their harvest. An sure enough some of the returns did come in, fer he showed me letters he'd got, thankin' him an' tellin' him the good the papers had done But he said as how in the next Age when the Lord begun His reign, the waves of truth ud all come home bringin' joy to the whole world.

Well, soon a letter came from a man on the South Coast. He wished Mr. Scott could come there, he said, fer some wanted to hear about it an' he didn't know enough to tell 'em. So Andy thot he'd go in the Lizzie Love an' do a bit of tradin' on the way an' may be clear a lump of honest cash.

Why ever Andy wanted to take them two Spoly fellers along with him I never could tell. They'd been hangin' 'round here a spell an' workin' at anything that turned up. Had made themselves kinder poplar tho' I didn't like the looks on 'em. One was a powerful chap with the strength of two. They both looked tough, said they'd been wrecked off a vessel an' narrowly escaped drownin' an' wanted to get down to Florridy. As soon as they heered of Andy's goin' to the South Shore, they begged him to take 'em along. An' go they did, tho' not a bit to my likin.' I thought if there be sich a thing as bad luck, they be the very chaps wots likely to bring it with them.

Well, 'twas a fair enough morin' when our neat craft showed her heels to old Greenbank an' slid out along the coast. The skipper were in great spirrits. Guess he must hev sung er whistled most all the hymns he knew that mornin.' In the afternoon the wind gradually died away, leavin' the sea without a ripple. By this time we wur jest off P light. The stillness uv things wur unnatral an' give me a sort uv creepy feelin'. Andy said, "Get reddy fer squalls, fer there's one big buster a-comin' jest sure es my name is Scott." So we snugged things up good an' tight an' made reddy. Then while we wur a waiting' Andy said, "Now, boys, look at thet sea. Ain't it quiet and innercent lookin' esa duckpond? But we knows it kin change; we've seen it different; we all know where some uv its teeth be, and hev heard uv them same teeth cruchin' thru some pretty powerful sea dogs uv ships in our day. Thet sea is at the mercy uv the air an' in a short time kin open up more mouths uv destruction than you er I kin count. An, boys, that's the way with the great sea uv human life. It's unsettled an' unreliabil; we kin never tell jest wot's a-comin. May be quiet like today an' a-ragin an' a roarin' like Dante's Inferner tomorrer. An' that's because it too is at the mercy uv the power uv the air, an' them powers consist uv old Satan an' the wicked fallen angels under his control. We know how the good book calls Mr. Satan the prince uv the air and the god uv this world, an' also how the evil spirits with him hev troubled the human race by suggestin' evil thots an' takin' control uv men's wills, jest like they did when our Lord wur on earth when He cast their influens out uv them that the Word ses wur possest uv devils. But thank God the time is a-comin' when He'll break an' destroy their strength an remove them out uv the way an take all the might an majisty an glory to Himself an reign ferever an ever. The power uv Satan will be crushed in a great time uv trouble which is to end this Age. It is to humble the pride an' hautiness uv human hearts an' bring fokes to the place where they'll want the Prince uv Peace an' His reign uv true prosperity. But jest try to imagine wot 'twill be like when the Lord's Age is ushered in. Jest listen, boys, while I read it from my book."

(To Be Continued.)

Appreciations

Biggsville, Ill., March 30.

With best wishes for the Tribune, its prosperity and continuance in the good work of sending the light of "the truth" abroad, that the people may see and understand. I am yours in the bands of Christian love and hope,

Very truly,
J. A. SHAFER.

Crandall, S. D., March 29.

I thank you very kindly for sending me your much valued paper so long after my subscription has expired. Intended to have sent the money to the Watch Tower office long ago, but we have ben in so many blockades that we have been unable to send mail out or get any mail. Enclosed you will find post office money order for one dollar to pay my subscription for 1917. We like your paper especially for the part devoted to the truth.

May God bless you for your labors for his cause and people.

Yours very respectfully,
MRS. GEO. M. BEETEM.

Eufaula, Ala., March 30.

I am sending through the Watch Tower Bible and Tract Society a renewal of my subscription to your valuable paper and one other to the "Help Others Fund."

I appreciate very much the continuation of the Tribune after my subscription had expired and hope to be able to take it as long as you continue to publish Truth features and our dearly beloved Pastor's sermons, While I am still here in the flesh and thank you for every tribute of respect and honor found in its columns to the memory of our dearly loved one, who so faithfully and joyfully laid his life down in the service of his master by his holy life and purity of example.

His gentle admonitions, his loving ministrations, to the flock, over whom the Lord had appointed him overseer will linger in our memories as long as life shall last—and though we will miss his sweet presence among us, we are sure that his spirit will continue to be with us in every assembly in union with our Lord, who promised to be where two or three were met together in His name. That our faithful one will still be with us, as a guardian angel in our daily lives, to encourage and strengthen in the dark time before us, we have no doubt. Therefore we can and do rejoice that God has removed him from this earth, where he shone as a great light for more than forty years and the darkness comprehended—it not—to a place prepared for him eternal in the heavens and is now a great and glorious spirit—being like unto our own glorious High Priest—who is Lord of Lords and King of Kings.

Will you kindly send me another copy of the Tribune containing the first series of the W. L. in prophecy, as mine was accidently destroyed and I missed seeing it. It is too valuable to lose. Hoping you may succeed in every endeavor for justice and righteousness, I am your earnest and sincere well wisher.

MISS ROBERTA IRBY.

Vermillion, O., March 29.

I see by the label that my subscription to the Tribune has expired. We have been a reader of the Tribune for some years, almost ever since we accepted the teaching of our departed Pastor Russell. We enjoyed the teaching and instructions in spiritual tracts, in the grand sermons. Owing to sickness in my family during the past year and high cost of living I am obliged to ask you to discontinue the paper for the present, I am sorry to be obliged to do this. We are glad that you are continuing to publish the sermons previous to his departure. May you continue to do so. Praying God's blessing on your effort in dispensing the truth.

Respectfully yours,
D. W. MATZ.

Pittsfield, Mass., March 24.

Enclosed money order for renewal of subscription to your wonderful paper. We rejoice that you stand so strong for truth and righteousness. Although we see the need of those articles you had against all manner of fakirs we rejoice most of all in the reading of Pastor Russell's sermons and all the other truths, articles and writings. May God help you to continue to go on in this good work.

Yours for the Truth's sake,
WM. HINDLE.

SPOTTS WON AMATEUR TITLE

Winner of Trap-Shooting Championship in 1914 Repeats at Travers Island Tournament.

Ralph Spotts, New York Athletic club, holder of the amateur trap-shooting championship title in 1914, again won the title at the Travers Island traps of the Winged Foot organization. He not only won the championship, but broke the record besides. He broke 196 out of 200 targets,

Ralph Spotts, Amateur Champion.

thereby establishing a new record for the event. The New York Athletic club's nimrod so far outclassed his rivals that the competition was not very keen.

Two years ago, Spotts, whose ability won him international fame as a trap-shooter, captured the title with 188 breaks, and last year the late George L. Lyon of Durham, N. C., won both the preliminary and championship events with 191 in each.

Fighting for Reputation.

"You were something of a fighter," remarked the shade of General Burgoyne.

"I just had to be," replied the shade of George Washington. "There were circulating so many stories about my being so good and truthful and so far above all human foibles that I had to do something to show I wasn't a molly coddle."

Matter of Locality.

"This paper tells of a woman who was murdered in cold blood," said a fussy man. "Now a statement of that sort is simply ridiculous."

"Not necessarily," rejoined the wise guy. "The victim may have been a Boston woman."

Lunch Money.

"I see you are advertising airship stock at 5 cents a share."

"Yes, madam," assented the urbane promoter.

"Would you sell five shares?"

After thinking it over a moment he said that he would.—Louisville Courier-Journal.

If soccer is a sport they ought to serve tea in the trenches.

* * *

The eight-hour day does not refer to ball players except in St. Louis.

* * *

A professional athlete is one who collects whenever he can catch the promoter.

* * *

Baltimore is the largest minor league city, but you never hear any Baltimorean boasting of it.

* * *

The Pittsburgh club is after Jack Smith, the Cardinal youngster who played well last season.

* * *

Mike Gibbons is said to scoff at money. Most of us do if the money belongs to someone else.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$ 96.50
Amount Received	1.00
Total	$ 97.50
Paid out	$100.00

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 19. PITTSBURGH, PA., THURSDAY, APRIL 12, 1917. All Subscriptions Payable in Advance.

New York Public Library 476 Fifth Ave.

JOHN D. ROCKEFELLER, JR., STARTLES STUDENTS

A CRYSTALIZED VISION OF THE FUTURE BY AMERICA'S WEALTHIEST CITIZEN AND FOREMOST EMPLOYER OF LABOR.

BY JOHN D. ROCKEFELLER, JR.

The following address on "The Personal Relation In Industry" is one of the most remarkable addresses that has been delivered to students in this country. The address was delivered at Cornell University on the occasion of Founders Day.

I am glad to have this opportunity of speaking to you men, numbers of whom will be the future leaders in industry.

Heretofore the Chief Executives of important industrial corporations have been selected largely because of their capacity as organizers or financiers.

The time is rapidly coming however when the important qualification for such positions will be a man's ability to deal successfully and amicably with labor. Yet how to do this is a subject which, I fancy, is never taught or referred to in the classroom.

Like knowledge of the problems of sex, than which no department of life is more sacred, vital or deserving of full and ennobling instruction, an understanding of this subject is left to be acquired by experience, often costly or bitter, or through chance information, gleaned too frequently from ignorant and unreliable sources.

Just as the first of these two themes is coming to be taught sympathetically and helpfully in our schools and colleges, so I believe the second, the personal relation in industry, will eventually be regarded as an important part of those college courses which aim to fit men for business life.

After all, is it not the personal relations with one's fellows which, when rightly entered into, bring joy and inspiration into our lives and lead to success, and which, on the other hand, if disregarded or wrongly interpreted, bring equally sorrow and discouragement and lead to failure?

GETTING THE BEST OUT OF LIFE THROUGH—THE PERSONAL RELATION

Think what the ideal personal relation between a father and son may mean to both. Some of us have known such contact. Our lives have been fuller and richer as a result, freer from sin and sorrow. Others of us know from bitter experience what the absence of this relationship has involved.

How helpful to a student is such a friendly association with some professor who commands his confidence, respect and regard, and who is interested in his college work, not for itself alone, but quite as much because of its bearing on his future life's usefulness.

What would college life be without the personal relationships which are formed during its happy days and often continued close and intimate through life?

Can you imagine a successful football team composed of strangers, having no points of contact, no sympathy with each other, no common cause inspiring them to strive for victory? Team play, the support of one player by another, would be well nigh impossible.

Even in the army, where formerly the man who had become the most perfect machine was regarded as the best soldier, it is coming to be accepted that in addition to being obedient and subject to discipline, the man who thinks, who is capable of acting on his judgment when occasion arises, who is bound to his fellow soldiers and his officers by personal friendliness, admiration and respect, is a far more efficient soldier.

And whereas formerly, particularly in the armies of Europe, privates were not allowed to have any personal association or contact with their officers, we hear that in the present war a spirit of comradship is developed by the officers with their men off duty, which personal relationship is building up rather than weakening the morale of the armies. What is true as to the relationships which I have mentioned is equally true in industrial relations, and personal contact is as vital and as necessary there as in any other department of life.

HOW INDUSTRY HAS GROWN AWAY FROM THE PERSONAL RELATIONS BETWEEN EMPLOYERS AND EMPLOYED

Let us trace briefly the history of the development of industry, that we may see where this personal relationship is present, where absent, and what is the effect of its presence or absence.

Industry in its earliest forms was as simple as it is complex today.

The man who provided the capital was frequently the director,

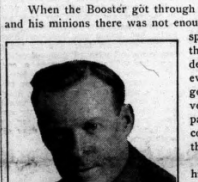
(Continued on Fifth Page)

BASSETT WINDS UP BIG MEETING

STREAM OF CONVERTS AND NEW VISION CAPTIVATE CASTLE SHANNON AS BOOSTER EVANGELIST CLOSES.

Two rousing meetings, one in the morning and another in the afternoon, followed with a third in the evening, into which the people were unable to crowd themselves, was a fitting climax closing last Sunday a three weeks' evangelistic campaign conducted in the Methodist Protestant church by the Booster Evangelist Ira S. Bassett, and his party.

When the Booster got through shelling the works of the devil and his minions there was not enough of the remains left for a respectable burial. Everybody in the village knew that something desperate was happening and every household made the evangelistic campaign the topic of conversation, because the Bassett party had the munitions and none could feel comfortable away from the meetings.



IRA S. BASSETT

Before Bassett and his party hit the town, great preparations had been made and everyone seemed to be looking for big things. None were disappointed, and the evening of the winding up of the campaign left the people of that ancient suburb of Pittsburgh with a new vision and a remarkable army of converts.

The campaign was a most successful one, and everybody was happy; there was regret that the church was entirely too small to accommodate the crowds; and there were those who thought the series of only three weeks entirely too short. In the sermons selected for the series Booster Bassett overlooked nothing, and every time he got a chance he became a real vandal pushing over a Jericho wall or a Babel tower on the booze aggregation. The evangelist has the range and every time he unloaded he planted the shell in the right spot.

The meetings all through were marked by unusual enthusiasm and the services throughout were of unusual interest to the crowds who attended.

The evangelist showed himself a man of indomitable courage with originality of methods and a rapid-fire delivery that rarely failed of its mark. His powerful and convincing manner backed up by a deep-rooted sincerity stamps him as an evangelist who is quite apart from the ordinary. The results of the campaign just closed where he obtained over 150 "trail hitters" and reconstructions is ample proof of his effectiveness. When it is remembered that Castle Shannon is only a small town, that the meetings lasted only three weeks and that but one church lent its efforts in the series, these figures are remarkable.

Mr. Bassett's sermons covered a wide range of subjects and even the most casual observer is impressed with the fact that he is a dyed in the wool Bible student. He is bitterly opposed to the liquor interests and his sermon "Brains, Booze and Bums" is a hot tirade against that bunch. With no apologies and making no attempts to cloak his talk in pleasing terms the evangelist launched into the booze crowd with such force that as a result he left the anatomy of old John Barleycorn considerably disfigured. At the conclusion of this sermon, the audience which was representative of contigous towns as well as Castle Shannon arose as a unit and pledged itself to do everything possible to kick the stuff out of Pennsylvania. During the campaign a number of men who hit the trail had for ten years previous to that time not seen the inside of a church. This surely is something of which any evangelist might well be proud.

The Rev. A. J. Allen, pastor of the church in which the meetings were held claims that this revival conducted by Mr. Bassett was beneficial of more good than any ever before held in that community, and that as a result, his church would be a greater bulwark for God than it had ever been in the past.

A feature of the campaign was the splendid singing of the choir. Fred W. Atkinson, the live-wire chorister with the evangelist organized and efficiently trained a large choir. The good music was a bright spot of every meeting. Fred is a man with a personality. He has the knack of making friends easily and bubbles over with good humor at all times. With a smile for every one and

(Continued on Page 5.)

NATIONAL LABOR SERVICE PROPOSAL---WHAT IT MEANS.

Thos. Reece, Staff Correspondent.

LONDON, April 2.—The big labor question of the moment is in connection with the National Service scheme. I have already made some reference to this matter and it becomes still more interesting to organized labor this week because Neville Chamberlain, the Director General of National Service, stating that he feels this scheme has not yet been fully understood by those who are likely to be most valuable to it, has invited trade union representatives from all the societies in the United Kingdom to meet him in London to discuss some very important proposals which are being made in respect to the remuneration which labor is to receive in connection with the voluntary National Service scheme. Stephen Walsh, labor member of Parliament, will take the chair and Arthur Henderson and John Hodge, two of the labor members of the Government, will speak. About six hundred delegates of trade unions are expected to be present.

This is another example of the way in which the Government consults with labor nowadays upon every and any occasion almost. Organized labor has stepped right out of its old ruts and is no longer the despised thing it was in the eyes of the Government and the majority of the newspapers of this country. The war has brought out in a way that was never before imagined how exceedingly valuable the workman is to his country in its time of stress, either as a soldier or a worker. Labor supplies here have diminished as the war has gone on and more and more men have been called up; and whereas in the old days there were two or three men after every job now things have turned right round and it is two or three jobs which are after each man in a manner of speaking. In the newspapers which used to be so bitterly hostile to organized labor we hear a very different note nowadays. Denunciations of trade unions have ceased. They are now appealed to to lend a hand in the national extremity and as I have already mentioned labor members form quite a substantial proportion of the present Government of the country, one labor member, in fact, sitting in the actual Cabinet of Five is the governing authority of this country at the present time.

The National Service scheme which the trades unions will discuss with Neville Chamberlain asks for the voluntary enrollment of every male person between the ages of 18 and 61. There is no compulsion. When you have enrolled you may or may not be called upon. If you are called upon you will be sent wherever labor is required. Where possible each labor volunteer will be given the work he is most accustomed to. Trade union rates of wages will be paid wherever they prevail and there are to be allowances for traveling and billeting in cases where a second home has to be kept up. Where there is no trade union rate it is agreed that the minimum rate paid will be $6.25 per week. This is perhaps the weak point of the whole scheme; it is generally agreed amongst labor men here that the minimum rate should be at least $7.50, especially in view of the fact that the dollar now only buys what 55 cents bought before the war, taking all things in.

What is going to still further complicate the labor situation in this country is the new classification of all trades into essential and non-essential. Essential trades have the first call upon labor supplies and practically speaking further men must not be recruited from them for the army. Non-essential trades look like having no friends at all. They are divided into twelve groups and the effect of the labelling of them as non-essential is to forbid them to engage any fresh workers after the date of the order. In fact, they are not allowed to replace a workman who has left them; the vacancy must remain unfilled. Male labor in this connection refers to all workers over 18 and under 61. The only exception to the working of this order is that former employees who have been in the army or navy and have been discharged from those services may be re-engaged either to increase staff or fill vacancies. Furthermore, if any of these non-essential trades happen to be working on a Government contract or work which for the time being is classified as of national importance they can have new or replacement workers getting a license from the Director-General of National Service. Typical of the trades marked as non-essential are those engaged in the manufacture of bedsteads, gas and electric light fittings, metal articles for garden use, safes and steel office furniture, steel metal japanning, lacquering and decorating and several other

(Continued on Page Eight.)

MINERS' CONVENTION APPOINT COMMITTEE

CONFERENCE IN INDIANAPOLIS TO PREPARE FOR JOINT MEETING---MINERS HELD FOR COURT IN ARMSTRONG COUNTY.

It was an exciting week for the miners in the Pittsburgh district; a convention at Canonsburg and a suit at Freeport, Pa., while the District officers left for Indianapolis to be present at a conference of miners and operators Thursday.

The convention of miners decided to accept a resolution appointing a committee consisting of five miners of the district to meet a committee of three selected from among the District officers who would meet to discuss and formulate plans for a readjustment of the wage scale which should be submitted to the operators. The members appointed by the convention were Thomas Metcalf, Bentleyville; Clarence Folks, Spears; E. D. Reed, West Brownsville; John Rodgers, Cokeburg; and James McDonald, Coal Centre.

The committee selected from among the District officers consisted of President Phillip Murray, Vice President Robert Gibbons and Secretary William Argus.

The action of this conference will depend very largely on the results secured at the conference in session at Indianapolis. The arrangement was that two delegates from each of the various mining districts shall meet a similar committee of operators and name a date for a joint conference of operators and miners, the object of which shall be to readjust a wage scale to meet the new conditions brought about by the war. The largest operators of the Pittsburgh district refuse to even pay a bonus and have rejected all advances to the miners notwithstanding the high cost of living and the car supply being cut to only 43 per cent of that of the manufacturers.

The committee of two who left for Indianapolis Wednesday night was President Murray and Vice President Gibbons. It is generally rumored that the United States Steel corporation is about to grant a large concession to the Pittsburgh Coal Company in the contract entered into between the late F. L. Robbins, who at the time of the making of the contract was president of the big coal trust; Henry W. Oliver, who was at the time a director of the big coal combine and H. C. Frick who also had a part.

The contract has been a burden to the coal company and it compells the Pittsburgh Coal Company, which absorbed the Monongahela Consolidated Coal and Coke Company to furnish more than a million and a half tons of coal to the big steel trust for almost the cost of mining. There was a time that the coal was costing to mine it approximately $1.15 and the big steel trust was paying approximately $1.00 for the coal. This was at a loss of about 15 cents a ton to the coal combine on every ton mined. This condition combined with the lower river coal operations has driven the Monongahela Consolidated Coal & Coke company out of business and the coal barges that formerly flooded the Monongahela and upper Ohio rivers have gone to the south. The great steamboats have also disappeared and there no more coal for Southern shipment is found. The only coal now is on the rivers except that shipped to the mills about Pittsburgh.

The Vesta Coal company and the Diamond Coal company; the former the holdings of Jones and Laughlins, were out of business during the past week on account of about 100 feet of the dam at No. 4 Lock, near Charleroi, being swept away. It is said that ample warning had been given, but the complaint was not looked upon as serious as it really turned out to be. Jones & Laughlins were compelled to go into the open market and buy coal. Prior to the breaking of the dam they had contracted for 250,000 tons from the Diamond Coal company. The steel company was compelled to lay off a large number of men for several days owing to the scarcity of coal. the company is loaded down with orders and every department is on in full some of the departments busy supply munitions, for this, as well as foreign governments.

A fight broke out near the Kerr Coal company's mines over the assigning of the miners it is alleged, to places after the scale was signed. The scale was signed on March 25, and the understanding was that all men should return. A meeting was held at Butler Junction, on March 28, attended by ten union organizers. When the men who had been working presented themselves for membership it is said they were pounced upon and one Joseph Olbricy was so badly used up that he required medical attention.

After he had recovered he made information before Justice of the Peace Hill, of Freeport, Pa., charging assault and battery against Alex Kilpatrick, Steve Kevich and Robert Gibbons. It is claimed Policeman White assisted by the State Police at Garvers Ferry made the arrest. Bail in the sum of $500 was furnished for a hearing Wednesday. The case was held for court and the bail continued.

The mining situation promises some interesting moves during the next month owing to the peculiar situation. The miners are

(Continued on Fifth Page)

ANNIVERSARY OF CHRIST'S ASCENSION.

DAYTON, O., May 28, 1905.—Pastor C. T. Russell of Allegheny, Pa., spoke twice here Sunday at the National Opera house, to large and intelligent audiences. We report the evening discourse from the text:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

Not long since we commemorated our Lord's death; and subsequently, at Easter, his resurrection; forty days later he ascended to heaven, and today being almost the anniversary of that event, we choose for our subject the message of the angels to the disciples who had witnessed our Lord's ascension. They were bewildered with the events of the forty-five days preceding the Lord's triumphal entry into Jerusalem on the ass in fulfillment of the prophecy of Zechariah (9:9), his subsequent betrayal and crucifixion, in harmony with his previous declarations on the subject, that the Son of man must be lifted up before he could bless the world by drawing all men to himself. Their bewilderment was intensified by the peculiar incidents of that first Easter Sunday, the Lord's various appearances on that day to Mary and the other women of his company, to the two on the way to Emmaus, to whom he revealed the meaning of the Scriptures and their fulfillment, until their hearts burned within them in sympathy with the great divine plan of which the death and resurrection of Christ constituted the pivot or center.

Either in the evening of the same day he had appeared to the disciples in the upper room, the doors being shut, and after speaking a few words with them and eating a piece of broiled fish and of honeycomb to demonstrate that they were not beholding merely an apparition, he vanished from their sight as mysteriously as he had come into their presence. Then several days elapsed in which they saw nothing of him, had no communication with him. On the following Sunday he appeared again in a body similar to that in which he was crucified (doubting Thomas was present on this occasion and he was fully convinced). Then two weeks more elapsed in which they saw nothing, knew nothing about the risen Lord. The disciples were discouraged. They had left all to follow Jesus, and now he had been crucified! And although he had risen from the dead yet he was no longer with them as previously, but merely appeared and disappeared as angels of bygone days had done. They finally concluded that the active duties of life called them and the principal disciples, Peter, James and John, former partners in the fishing business, concluded to resume operations on the Sea of Galilee.

A PROFITABLE DELAY

The Lord's ascension was evidently delayed for the very purpose of allowing all the peculiar incidents to have their proper weight and effect and to prepare the disciples for the final instructions for the great work committed to them. The trio re-entered the fishing business, and the first night they toiled in vain and caught nothing. Their disappointments were growing upon them. They had left the fishing business to be made fishers of men, and that engagement seemed to have failed when Jesus died. They had no doubt of their success at their old occupation, but it, too, had apparently failed them—had God forsaken them? Had everything gone wrong, and would they have no more success in life? Thus did the Lord permit difficulties to work out for their good and prepare them for his still further instructions.

In the morning they saw Jesus was on the shore but they knew him not. In all of his various appearances to them after his resurrection he appeared otherwise than he had been before he was crucified, except on the two occasions in the upper room where he displayed his hands and feet. On these other occasions he was a traveler or a gardener or a stranger. The stranger called to the fishermen inquiring for fish, as though he would purchase their catch. They replied that they had caught none, whereupon he suggested the casting of their net on the other side of the boat. They felt that such a change would be unavailing because the boat was small anyway and continually turning, and what was one side now would be the other side shortly, but, perplexed by their lack of success, they were ready to follow any suggestion from any quarter and so cast the net on the other side. Finding it immediately full of great fish, and the net itself breaking, they realized that an astounding miracle had been wrought and that the one on the shore could be none other than the risen Lord.

They hastened to the shore, more anxious to meet him than to care for the fish they had caught, and though they saw no print of nails we read that none of them durst ask him who he was, knowing it was the Lord, feeling sure from the miracle that had been wrought, and realizing that this, another appearance in different form, was in line with his various appearances to them. Then he took occasion to ask Peter, the one who first proposed returning to the fishing business—Simon Peter lovest thou these—boats, fishing tackle and fish—more than thou lovest me? The question repeated three times became a burning question to Peter and the lesson was never forgotten. He realized that, having become a fisher of men under the Lord's direction, he was to continue in that service. Our Lord emphasized the matter, saying, "Feed my sheep," "Feed my lambs," and again vanished from them. By appointment about five hundred of all his followers gathered to meet him, as the Apostle Paul tells us. All of these meetings had been very brief and altogether less than a dozen times—probably not two hours in all during those forty days.

OUR LORD'S ASCENSION

Finally, on the fortieth day, by appointment, he met the disciples on the Mount of Olives, and after being visible to them for a few moments ascended, disappearing gradually from their sight upward. No wonder the disciples were amazed and stood watching in the direction in which he had disappeared.

We can readily see that all of these experiences were necessary to their instruction—that they might know to a certainty (1) that the Lord was risen; (2) that he was no longer the Jesus of the flesh whom they had known as their Master and Teacher for three and a half years; (3) that he was now a spirit being, who could appear in one form or another, in and disappear at will, who could appear in one form or another, in one garb or another, appear the doors being shut as easily as if they were open, and vanish out of their sight without walking away. It was evidently necessarily that they should have these pantomime lessons, and the last of these, his ascension, was no less important than the others, for they were not as yet begotten of the holy Spirit, as we read, "The holy Spirit was not given because Jesus was not yet glorified."—John 7:39.

The holy Spirit would come after his ascension, and under its guidance they might understand spiritual things, but now they must be taught respecting spiritual things in a natural manner, in pantomime. Had he not on leaving them appeared in a form of flesh and thus ascended and vanished simultaneously they would not have gone away; their not seeing him would have been no proof of his having gone. Having seen him disappear they got the pantomime lesson of his departure for heaven, and this was emphasized by the angels who appeared to them and in the words of our text declared that this same Jesus would so come in like manner as they had seen him go into heaven.

"THIS SAME JESUS."

A great deal of confusion obtains amongst Christian people respecting the second coming of Christ, and much of this confusion is due to a misunderstanding of this text, and that, too, by persons who have given the subject considerable study, but whose minds have run in a certain groove which obscured the truth. Which Jesus did the angels refer to when they said, "this same Jesus"? We answer that it was the resurrected Jesus. The name of Jesus attaches to our Lord, and we use the name for him when speaking of his heavenly existence before he became a man, the pre-human Jesus. Again we recognize it as especially his name after he became the Man Christ Jesus, and it is his name still since his resurrection and ascension to glory, and it will always be his name, for it signifies a Savior, a Deliverer.

It should be noticed, however, that the Apostle explains that Jesus was put to death in the flesh and quickened in the Spirit. That is to say, the Man Christ Jesus died for our sins, the human nature perished there as our redemption price, and God raised up Jesus from the dead, not again to human nature, not again as a man, but, as the Apostle declares, "a quickening spirit," a life-giving spirit. It was this resurrected Jesus, the Life-giver, the Spirit that ascended, which was referred to by the angels. His appearances in various forms did not prove that he was still a man after the resurrection. Quite to the contrary; the angels who are spirit beings have appeared as men with bodies of flesh and with clothing especially created for the purpose—they materialized.

So Jesus the quickening Spirit after his resurrection materialized on various occasions, for the express purpose of demonstrating that he was no longer dead but risen from the dead, and the appearing in various bodies demonstrated also that he was changed, so that no flesh body was his, and that he was no langer a human being but a spirit being, who could appear in any form. While what we are saying might be associated with the claim of Spiritualists, be it understood distinctly that we have no affiliation or sympathy with Spiritism. We do indeed concede that materializations have taken place in the past and that they may to some extent take place now in the future, but the materializations of those known as Spiritualists we hold to be under the power and influence of the fallen angels, all evil spirits, the spirits of demons who deceive the mediums and the public.

"SO COME IN LIKE MANNER."

Many dear Christian people—who perceive that the Scriptures everywhere speak of the second coming of Christ as the great hope of the Church and the world, and they point out that God's Kingdom can not come and his will be done on earth as it is done in heaven until the second coming of Christ as the King, the Messiah of the world—on reading these words, "so come in like manner," draw a very wrong conclusion from them as they do from the words, "this same Jesus." If we ask these dear friends how they are expecting the second coming of Christ they refer you to certain Scriptures which speak of the voice of the archangel, the trump of God, a shout, the heavens rolling together as a scroll, etc., etc., and tell us that this is what they expect. We ask them, Would that be in like manner as he went away? Did he go away with shouting and trumpets and heavens rolling together, etc., etc.?

The fact is that the Lord has permitted the subject of his second advent to be misunderstood that the world might not know what to expect—that none except the most zealous and earning of the Lord's people might be guided to an understanding of the subject through his Word by the holy Spirit. The time is now come for a clearer appreciation of this matter. We now see that the voice of the archangel and the trumpet of God correspond to the seventh trumpet of Revelation, and will make no more noise upon the atmosphere than have the preceding six. We now see that the rolling together of the heavens is symbolical, representing the rolling together of the ecclesiastical systems of our day, the federation of Christendom which is everywhere being talked about and which is hoped for as a glorious achievement.

Symbolically the earth represents society, the sea represents heathendom and anarchy, the mountains represent the kingdoms of Christendom and the heavens represent the ecclesiastical powers. In the symbol all of these are represented as taking fire and being burned up, and as being superseded by a new heavens and a new earth in which righteousness will prevail and in which "there will be no more sea." The burning of the heavens and the earth, of the ecclesiastical and social systems of the present time are elsewhere in the Scriptures called "The time of trouble such as there was not since there was a nation," nor ever shall be.

PAROUSIA, EPIPHANIA, APOKALUPSIS.

When we came to study the matter of the second coming of the Lord carefully we find it variously referred to: First the parousia of Christ in the end of this age is drawn to our attention. The word parousia signifies presence but it does not signify outward show or demonstration of that presence. Thus our Lord was present during all of the forty days after the resurrection, but he was manifested or visibly only a few times and altogether only a few hours, the word Epiphania, used in respect to our Lord's second advent, signifies a shining forth brightly, still, however, not indicating in what manner the shining forth shall come.

Another word used in respect to our Lord's second advent is apokalupsis, which signifies revelation, making known, disclosure—as, for instance, the Lord may have been in the upper room with the disiples, present but invisible for some time, noting their words and conduct, and then manifesting himself, revealing himself by appearing in a body of flesh which they could see and handle and talk to. As we have seen our Lord's revealings after his resurrection were in bodies of flesh, but revealing in that manner was necessary because the disciples were not yet begotten of the Spirit. There is nothing to indicate that our Lord's apokalupsis at his second advent will be in a body of flesh. On the contrary, the Scriptures speak distinctly of his being revealed (apokalupsis) in flaming fire.

"WE SHALL SEE HIM AS HE IS."

The sum of the Scriptural teaching seems to be that in the end of this Gospel age, at the proper time, Jesus will come again—come to set up the glorious Kingdom so long promised and so earnestly waited for by all his faithful people. He comes as the Lord and Bridegroom of his Church, the "Bride", and to be the "King over all the earth in that day." For a time, although present, he will be invisible. His presence will not be known to the world, and will be known only to the saints this very elect, and to them not by any spiritual phenomena, but through the light which will at that time shine from the Word of God on this subject, revealing the time at which he would be due, the manner of his second advent, etc., etc.

While thus present (in the parousia) he will have an oversight to the completion of his Church and her glorification—her change from earthly conditions to spirit conditions. As each member of the Church shall pass from earthly conditions to spiritual conditions in this harvest time, he will be able to see the Lord, not as he was as a man, but as he is, "this same Jesus"—the resurrected Jesus, the quickening spirit. The Apostle explains that such a change is necessary to the Lord's saints, saying, "Flesh and blood can not inherit the Kingdom," therefore we must be changed. When we shall be changed to spirit nature conditions we shall be able to see the Lord and to see all of the spirit beings, the angels and the heavenly Father. During the time of the Lord's parousia, in the harvest, the end of the Gospel age, there will be a bright shining and mental illumination granted to his people through his Word, which will enable them to appreciate the fact of his presence and to feel fully assured on the subject. This is in accord with the Lord's promise to his followers that at his second coming, in his parousia, he would knock, he would give such indication of his presence as would be sufficient to arouse those who were in the proper attitude of heart to investigate the matter, to open the door of their hearts by faith to receive him, and he declared that to such he would come in and sup with them, nourish them, feed them with special spiritual refreshment. He declared that for all of his people in this time he would gird himself as a servant and come forth and serve them. They should not only know of his presence by the testimony of the Scriptures, but they should have a special demonstration of it by the clearness and beauty of the plan as it would shine into their hearts under his ministrations.—Luke 12:37: Rev. 2:20.

Later on will come the public revelation or demonstration that the Lord has assumed the control of the world. Every eye shall see him, not in the sense of seeing the flesh of the Jesus who walked the vales of Palestine, but in the sense of recognizing the power and authority and government and judgments of him who in the end of this age shall take to himself his great power and reign. The world is represented as seeing the Lord thus with the eyes of its mind in the judgments that are coming, and they are represented as calling for the rocks and mountains to cover them from his presence. Not that worldly men will gain such faith as to be able to pray for mountains to topple over and crush them, not that they will go so far as to supose that this will be the easiest way to extinguish life. No! No!

"AS IT WAS IN THE DAYS OF NOAH."

The symbolism signifies that in the time of trouble that is coming, men, without seeing the Lord in person, will realize the beginning of the reign of righteousness, and they will seek to be covered or shielded from those troubles by entering into the caves of the rocks—that is, by seeking protection and cover of social organizations, hoping thus to escape the "wrath of the Lamb." They will seek the great mountains, the strong kingdom, hoping that in these they will have better opportunities of escaping the anarchistic troubles which will be upon the whole world. But none of these will cover them, hide them, for the time of trouble that is coming is to the worldwide—there will be no escaping it. According to the Scriptual picture it will mean the dashing in pieces of all the kingdoms of earth as potters' vessels; it will mean the carrying of the mountains or kingdoms into the midst of the sea of anarchy; it will mean that the heavens of ecclesiasticism rolling together, uniting for mutual protection or strength, will eventually be destroyed by the social conflagration of that great day of the Lord.

Referring to his parousia, his presence before the apokalupsis or revealing the flmaing fire and trouble, our Lord explains to us that in the day of his presence matters will be going on much the same as in the past. The world's affairs will not be interrupted thereby, for it will be secret, unknown to the world, known only to the Church, to the Bride of Christ. At that time men will be eating and drinking, planting and building just as they did in the days of Noah, just as they knew not in those days how close they were to the great catastrophe, the end of their age. (Matt. 37:39.) Let us notice carefully that the Lord here does not liken his presence to the flood nor to the days of the flood, but to the days that were before the flood—before Noah and his family entered into the ark—"So it shall be in the days (parousia, presence) of the Son of man."

"HE THAT HATH AN EAR LET HIM HEAR."

We are now living in this very time mentioned by our Lord, the time of the parousia, the presence of the Son of man, who is making up his jewels, who is reckoning with his servants to whom he committed the pounds and the talents. Very shortly the work will be complete; the full number of the elect will have been tested, proven, and admitted to the joys of their Lord beyond the vail. Then will come the revelation of the Son of man and the evidence to the world that the Kingdom of righteousness has been established—the time of trouble such as was not since there was a nation.

We do not call attention to this matter with a view to alarming the world. We know, on the contrary, that the world is deaf to the messages of the Lord's Word, and all the better it is for it to be deaf. We address those who have the "ear to hear," whether they be few or many. Our message is for these and these alone. Others hearing will not hear, neither will they understand until the time of trouble shall be upon them.

In speaking to the world we prefer to emphasize, according to the promise of the Lord, the glorious favors and blessing which are to be world-wide and ocean-deep during the Millennial age—as soon as the fiery troubles shall have consumed the present order of things and thus have prepared the way for Emanuel's Kingdom, the Kingdom of righteousness and peace, which for a thousand years is to bless and guide and control and uplift the poor groaning creation, to the intent that by the time of its close every member of our race will have been blessed with a full opportunity of attaining to all that was lost in Adam and redeemed by the precious blood.

(Continued on Second Page.)

PILGRIM BROTHER J. A. BOHNET of North Pittsburgh, Pa., who for several years has conducted the Society's farm and cemetery, wants the names of several Truth brethren between the ages of 25 and 50 to place on file as applicants willing to join him later in the service, permanently, as business increases and more help is required. The terms of service are the same as at Bethel. Give age, experience, etc. R. F. D. 4.

Appreciations

Baltimore, Md., April 6.

Enclosed find one dollar for this year's Tribune. Thank you for continuing same after my subscription had expired. I especially enjoy the old sermon of our dear departed Pastor Russell. In fact, I enjoy most heartily all the religious subjects treated in your paper. Again thanking you for your indulgence.

I am respectfully,
JESSE H. LAMOX.

Duncans Mills, Cal., April 6.

I see by my Tribune's tags that they run out on April 10th. So kindly find enclosed $1.00 for same and many thanks. Now I don't think you realize fully what a great work and a glorious one you are accomplishing in publishing Pastor Russell's sermons, nor can you realize what a wonderful favor you have bestowed on me by continuing sending to me the Tribune in the past year, having been forced to give them up on account of my desperate financial conditions, but now I am just getting out of convalescence to use a term figuratively. I am sure and rest assured that your labor of love is not in vain in the Lord's cause, believe me.

There is a thought throbbing in my head, to also renew that of my best friend and countryman, Bro. H. Weber of Convers, Switzerland. The village of Convers is near Chaux-de-Fonds a beautiful city and where I was born.

Now I enclose a post card for you to acknowledge the renewing of my subscription and again thanking you for same, I beg to remain yours for all truth.

Lovingly your servant,
F. H. HIRSCHY.

Freeport, Ill., April 7.

It gives me a great deal of pleasure to renew my subscription to your estimable paper through the Watch Tower Bible and Tract Society. We have enjoyed your paper for a number of years past especially the religious features. We considered Pastor Russell's work the greatest that has been carried on during the "last days. We enjoy his sermons of the past years very much and we hope that you will continue the publication of them. We extend to you our good wishes for a prosperous future, we remain.

Your servants in Christ,
MR. and MRS. E. H. COMSTOCK.

Northumberland, Pa., April 6.

Enclosed please find $1.00 for renewal of my subscription for another year. We enjoy back sermons of Pastor Russell very much also, other truth matter each week, contained in your valuable paper. Wishing you a very successful year I remain,

Truly yours,
MRS. M. F. JACOBY.

Georgetown, Delaware, April 6.

I hope you will pardon me, for being tardy in renewing my subscription to the Tribune. I notice my subscription expired in March. Inclosed you will please find money order ($1.00) for another year's subscription.

It gives me great pleasure to have the privilege of reading Pastor Russell's sermons that he preached several years ago, before I knew such a man lived. It might be that they are old to some people, but they are always new to me. I am a subscriber to other Truth literature, but none of them give so much space, and use such bold type as you do. Hoping you may continue the work that is so important in this present day, I remain.

J. W. BLIZZARD.

Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

WATCH FOBS.

Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Gethsemane head of Christ. Price 50 cents. $5.00 per doz. The Friends Supply Co., Box 338, Schenectady, N. Y.

Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 5 cts. Free to those not able to pay. W. Giles Browns, Summit, N. C.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c. In rich sepia tone. Enlargements: 11x14, $1.25, and 18x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway,
Los Angeles, Cal.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Glad to send particulars. Address A. E. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)
STUDY VIII.

The Day of Judgment.

The General View of the Day of Judgment.—Is it Scriptural?—The Terms, Judgment and Day, Defined.—Several Judgment Days Referred to in the Scriptures.—The First Judgment Day and its Results—Another Appointed.—The Judge.—The Character of the Coming Judgment.—Similarity and Dissimilarity of the First and Second Judgments.—The World's Present Accountability.—Two Intervening Judgments and Their Objects.—Widely Different Estimates of the Coming Judgment.—How Prophets and Apostles View it.

"God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained"—Jesus Christ, the righteous." "For the Father Judgeth no man, but hath committed all judgment unto the Son."—Acts 17:31; 1 John 2:1; John 5:22.

A very vague and indefinite idea prevails in regard to the day of judgment. The view generally entertained is that Christ will come to earth, seated upon a great white throne, and that he will summon saint and sinner in rank and file before him to be judged, amidst great convulsions of nature—earthquakes, opening graves, rending rocks and falling mountains; that the trembling sinners will be brought from the depths of everlasting woe to hear their sins rehearsed, only to be again returned to an eternal and merciless doom; and that the saints will be brought from heaven to witness the misery and despair of the condemned, to hear again the decision in their own cases, and to rejoice according to the prevailing theory, all receive their sentence and reward at death; and this, which by way of distinction is commonly called the general judgment, is merely a repetition of that first judgment, but for the conceivable purpose, since no claim that a decision which is final and unalterable is rendered at death. The entire time supposed to be consigned to this stupendous work of judging billions is a twenty-four hour day. A discourse recently delivered in a Brooklyn congregation voiced the general view on this subject. It affected to give a detailed account of the work of the Day of Judgment, representing it as completed within the limits of a single literal day.

This is a very crude conception, and is entirely out of harmony with the inspired Word. It is the result of too literal interpretation of our Lord's parable of the Sheep and the Goats.—Matt. 25:31-46.—It illustrates the absurdity of attempting to force a literal interpretation upon figurative language. A parable is not in an exact statement, but merely an illustration of a truth by something which in many respects is unlike it. But this parable were a literal statement of the manner in which the judgment will be conducted, it would make the literal sheep and goats, just as it reads, and not to mankind at all. Let us look at a more reasonable view as well as a more reasonable view of the work and the result of the great Judgment Day which God has appointed, with which reasonable and scriptural conclusions all parables and figures should and do agree.

The term judgment signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the Scriptural use of judgment, but also of the Greek word which it translates.

The term day, both in the Scriptures and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. Thus, for instance, we speak of Washington's day, and of Washington's day; and thus in the Bible the entire time of creation is called a day, as we read of the whole day that Jehovah God made the earth and the heavens" (Gen. 2:4)—a long, definite period. Then we read of the day of temptation in the wilderness"—forty years (Heb. 3:8, 9); "the day of salvation" (2 Cor. 6:2); also the "day of vengeance," "day of wrath" and "day of trouble"—terms applied to a day of forty years in the end of the Jewish race, and to a similar period of trouble in the end of the Gospel age. Then again we read of the "day of Christ," the "day of judgment," and "his day"—terms applicable to the Millennial age, in which Messiah will reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence. And of that period it is written: He shall judge the world in righteousness, and in his day shall show who is the blessed and only potentate, the King of kings and Lord of lords. (Acts 17:31; 1 Tim. 6:15). Why any should suppose this day of judgment to be of but twelve or twenty-four hours, while recognizing the wider use even of the word day in other similar cases, is beyond comprehension, except upon the supposition that their minds have been influenced by tradition, without proper evidence or investigation.

Those who will carefully consult a complete concordance of the Bible with reference to the Day of Judgment, and note the various texts, the amount of work to be accomplished within that period, will soon see the absurdity of the common view and the necessity for giving to the term day its wider significance.

While the Scriptures speak of a great judgment or trial day yet future, and show that the masses of mankind are to have their complete trial and final sentence in that day, they also teach that there have been other judgment days, during which certain elect classes have been on trial.

The first great judgment (trial and sentence) was at the beginning, in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict—Guilty, disobedient, unworthy of life; and the penalty inflicted was death—"Dying thou shalt die." (Gen. 2:17, margin.) And so "in Adam all die." That trial time in Eden was the world's first judgment day, and the decision of the Judge (Jehovah) has ever since been enforced.

"The wrath of God is revealed from heaven against all unrighteousness." It may be seen in every funeral procession. Every tomb is a witness to it. It is felt in every ache and pain and bereavement. Since it is one of the results of the first trial and sentence—the righteous sentence of God, that we are unworthy of life and the blessings originally provided for man when obedient and in God's likeness. But mankind are to be recovered from the sentence of that first trial by the one sacrifice for all, which the great Redeemer provides. And all are to be delivered from the grave and from the sentence of death—destruction—which is the effect of this redemption in due course to be considered death in the full, everlasting sense of the word, but merely a temporary sleep; because in the Millennial morning all will be awakened by the Life-giver who redeemed all. Only the Church of Overcomers in Christ are yet in any sense released or "escaped" from this original sentence and judgment. Their escape is not yet actual, but only so reckoned by faith. "We are saved by hope" only. Our actual release from this death penalty (incurred in Adam and escaped from by getting into Christ) will not be fully experienced until the resurrection morning, when we shall be satisfied to awake in our Redeemer's likeness. But the fact that we who have come to a knowledge of God's gracious plan by faith have escaped the corruption that is (still) on the world, so far from proving that others will have no chance to escape, proves rather the contrary of this; for we are first-fruits unto God of his creatures, redeemed from death in Adam to life in Christ: is but a foretaste of the deliverance of whosoever will to be delivered from the bondage of corruption (death) to the liberty of life proper to all whom God shall recognize as sons. All who will try may be delivered from death to life, regardless of the distinctions of nature God has provided for his sons on different planes of being. The Gospel age is the trial-day for life or death to those called to the high calling of God.

But God has appointed a day, in which he will judge the world. How shall we view this? Shall we accept the literal sheep and goats, just as it reads, and not to mankind at all. Let us look at a more reasonable view as well as a more reasonable view of the work and the result of the great Judgment Day which God has appointed, with which reasonable and scriptural conclusions all parables and figures should and do agree.

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The first great judgment (trial and sentence) was at the beginning, in

THE COVENANTS.

The Nominal Church thinks the Abrahamic Promise is having now about all the fulfilments that it ever will have, for it claims that all the families of the earth are blessed now with an opportunity of salvation.

The Nominal Church also, also, that in some way it is under the Law Covenant and the New Covenant both, and that in some way the New Covenant is one of sacrifice. Thus, we see the object of the Nominal Church is confused with those of the Nominal Church.

Pastor Russell early learned that the Gospel Church is not under the Law Covenant, realising it ended with the cross.—Col. 2:14.

He thought until 1906, that while the Church was influenced in some way by the Abrahamic Promise, yet, it was really under the New Covenant. In 1906 he began to see that the New Covenant does not belong to this Gospel Age at all—that in fact the blood of the sacrifice of this Gospel Age is required to seal and make it operative.

Pastor Russell saw that the New Covenant was solely for the Millenial Age, he then said the Church was under the Abrahamic Covenant, and so we regarded the Abrahamic Promise as the Church's Mother Covenant.

Since 1912 Pastor Russell has brought to our attention the Covenant of sacrifice as the Law Covenant that is the Covenant that develops the Church.—2 4-1-1916-100, 101; F. Foreword, Page 6.

The Law Covenant, the Covenant of Sacrifice and the New Covenant are the two sided Covenants—certain things Jehovah on the one side would do certain things those entering into these Covenants must do. The Abrahamic Promise, however, is one sided,—Gal. 3:20, 29. The Church is not under the Law Covenant of Sacrifice, then it could not have the Abrahamic Promise for its mother too; but the scriptures indicate that the Church are the children of the Abrahamic Promise.—Gal. 4:22, 29; Heb. 11:9, 20.

The Church are children of the Abrahamic Promise not in the sense of it being their mother, but in that the Abrahamic Promise is Jehovah's begetting principle, agency.—James 1:18; 1 Pet. 1:23; Luke 1:35, 72, 73; Gal. 3:8; Rom. 15:9; John 3:8; 6:63; 17:17; Eph. 1:13; 5:26; 23-1-17-75.

OUSTED MINISTER SCORES MODERN RELIGIONS.

Pastor, 100 Members of Flock, After Withdrawal, Denounce the Churches of Today.

Following his startling statement that Protestantism has degenerated to a point where it consists of no more than an "ism," Scott Anderson, pastor of the South Park Christian Church, ousted from membership of the divided church a scathing letter in which he denounces in no uncertain terms what he declares are the shams and fallacies of the Protestant sects and its clergy. The names of 100 of Mr. Anderson's congregation were affixed to the letter.

The lecture given by Mr. Anderson in the Temple auditorium last night is said to have been the first of many to day mark the first murmurings of what may develop as a denominational schism in Los Angeles.

The events which led up to Mr. Anderson's public statement grew out of his alleged attempt to put the teaching of the late Pastor Russell.

Legal Battle.

The doors of the church were locked against the pastor, while worshippers stormed the superior court for an injunction.

In his public confession of faith made before an audience that filled Temple auditorium to capacity, Mr. Anderson said:

To the Trustees, Officers and Members of South Park Avenue Christian Church:

Dear Brethren:

Because of the unrighteous attempt made recently in the above mentioned church to suppress freedom of speech in so far as the proclaiming of the truth of God's work, it becomes necessary for us to address to you this letter and position pertaining thereto.

We stood, and that the responsibility for prevailing conditions may rest where it belongs.

You will agree with us, that when the Christian church was established by Thomas Campbell and Alexander Campbell it was not a denomination. It was free from fixed creeds, dogmas and clergy domination, and it was a power except the Bible. The saying amongst its members became proverbial that, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." Freedom of interpretation was encouraged. Any effort to compel was made to enforce iron-clad creeds or gag rules to prevent freedom of speech.

Depart from Bible, Charge.

With sorrow, it has been noted that in more recent years there has been a decided departure from the simplicity of worship and frank and open teachings of the Christian church. Ambitious leaders, heading this or that ministry or preacher, have entered its fold, and having themselves departed from the simplicity of the faith, have undertaken to impress the truth and thereby led the people into ignorance and error. Loving the popularity, praise and power they have yielded to worldly flattery, turned the Christian church into a denominational system, and have identified with the clergy of other denominational system and have adopted a like ambitious leading title of ministry or preacher, have entered its fold, and having themselves departed from the simplicity of the faith, have undertaken to impress the truth and thereby led the people into ignorance and error. Loving the popularity, praise and power they have yielded to worldly flattery, turned the Christian church into a denominational system, and have identified with the clergy of other denominational system and have adopted a like worldly

The 45th Year

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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JOHN D. ROCKEFELLER, JR., GIVES STARTLING TIPS

THE YOUNG OIL KING HANDLES PROBLEMS OF INTEREST TO EMPLOYER AND EMPLOYE WITHOUT GLOVES AND WINS FAVOR WITH BOTH.

BY JOHN D. ROCKEFELLER, JR.

(Continued from Last Week.)

It is the recognition of the brotherhood of man, of the principle of trying to put yourself in the other man's place, of endeavoring to see things from his point of view. The old saying that honesty is the best policy is often scoffed at and pronounced unpractical, but there never was a truer saying. Honesty is the best policy.

You may be able to deceive a man once or twice, or, if he is exceptionally gullible, half a dozen times, but you cannot deceive him indefinitely. You may be able to deceive a number of people sometimes, but you cannot deceive all of the people with whom you have business dealings all of the time. You may be able to make a contract which gives you an unfair advantage of the other man, but the chances are that you cannot do it twice.

From a purely cold blooded business point of view, honesty is the best policy. Likewise do I say that to treat the other man as you would have him treat you is an equally fundamental business principle.

This does not mean that you should surrender your rights or neglect to avail of your opportunities. It simply means that in the game of business, the same rules of sportsmanship should prevail as in a boxing bout, in a match at golf, or a football game.

Play fair and observe the rules. Let the contest be clean, gentlemanly, sportsmanlike, a contest always having regard for the rights of the other man.

HOW PERSONAL RELATIONS CAN BE ESTABLISHED IN BIG BUSINESS

Assuming, then, that the personal relation is a vital factor in successful industrial life, but recognizing the impossibility in this day of big business of reproducing it as it existed between employer and employee in the early days of industrial development, how can a like result be brought about, how can personal contact be established?

Granting that it is impossible for the stockholders of a great corporation, because of their number, because of their geographic relations, to come into frequent of even semi-occasional contact with their partners, the employes of a company, and that the situation is much the same with the directors, at least it is possible, and must be made increasingly so, for the leading representatives of the stockholders and directors, namely the officers of a corporation, to have such contact with the employes, special officers being appointed for that purpose alone if necessary. Because of the vast numbers of employes in many a company, even this is difficult and altogether too infrequent today.

As the officers of our great corporation come to see more and more that the problem of understanding their employes and being understood by them is a vital problem, one of the most important with which the management is confronted, they will be convinced not only of the wisdom of devoting far more time to such contact, but of the desirability and the advantage to themselves, and to the employes as well as to the company, of such closer relation and intimate conference in regard to matters of common interest and concern.

If we look into our own experience, we find that the misunderstandings which we have had with other men have been largely the result of lack of contact. We have not seen eye to eye.

Men cannot sit around a table together for a few hours or several days perhaps and talk about matters of common interest, with points of view however diverse, with whatever of misunderstanding and distrust, without coming to see that after all there is much of good in the worst of us as the rest of us have sometimes assumed.

PERSONAL EXPERIENCES IN COLORADO

But someone says, "We grant the desirability of the personal relation in industry. Theroretically we accept your suggestion as to how this theory can be put into practice in the industrial life of today, but practically, will it work?"

I can best answer this question by saying that such a program has been put into operation in a certain coal company in Colorado, in which my father and I are interested and of which I am a director.

If you will pardon a personal reference, may I say that when I visited Colorado some eighteen months ago, I had the opportunity of talking personally with hundreds, if not thousands, of the employes of that company. These men and many of the people of Colorado had formed their opinion of anyone hearing the name of Rockefeller

(Continued on Fifth Page)

PICKERING'S GARDEN FOR VACANT GROUND

CUT THE HIGH COST OF LIVING BY TRANSFORMING BACKYARD AND VACANT LOTS INTO VEGETABLE GARDENS.

By MAYBELLE RUTH BOWDEN.

The American citizen with joint heir of the household has not expressed so much alarm over the declaration of war as over the high cost of living and the backyard vegetable garden has become as important a theme for domestic gossip as that of marshaling the boys for active service.

The American soldier must have the best and he will do all in his power to see that his colleague in battle fares equally as well, thus the drain on the American products to serve the allies must be met by the backyard vegetable garden and the vacant-lot agriculturalist.

The movement on foot now to transform the vacant-lot and the backyard into useful service not only gives promise of keeping down the high cost of living, but may have a tendency to aid in conserving sufficient supply of provisions to meet the demands made by the nations at war who now are depending largely on the products of the farm raised in this country.

How enthusiastic the vacant-lot farmer is becoming, and how the merchant has begun to realize the necessity of aiding, can be seen by the movement begun through Pickering's, who have undertaken a campaign of education. This enterprising institution is supplying plans that are easily understood and put in such simple form that the most obtuse may readily become a truck gardener raising for family use all the vegetables that the household may need during the next year. Of course the price of provisions have gone sky high, and the Pickering cry is, "Up with your vegetables! Down with the high cost of living!" The furniture house makes it easy; transforms a burden into a delightful experience. Present indications point to a tremendous scarcity of provisions, and every family must become its own gardener. Present prices place onions and potatoes as a commodity of exchange and these may soon take the place of silver and gold on an parity of 1/6 to 1. What the poor family will do to meet the high cost of living must eventually be settled by the government regulating the cost, otherwise the average family will be compelled to go into a bond issue making the assets of a bond issue the future prospects of the head of the family, and a life insurance policy, if the family can lay claim to such an instrument. However, "Pickering's Vacant-Lot and Backyard Vegetable Garden Club" has the call and Pickering says:

"The WAR is on against the HIGH-COST-OF-LIVING! Everywhere the cry is, 'We're going to fool old H. C. of L.—we'll raise our own vegetables!' No more will we spend a fortune for a bushel of potatoes—no longer will we have to mortgage our home to buy a peck of onions!"

The Vegetable Garden idea is the **Big Thing** of the day and the **Pickering Back Yard and Vacent Lot Garden Club** comes as a big helping hand.

Everybody can have a dandy Vegetable Garden Following the Pickering Plan!—

We had an expert agriculturist prepare these plans for you. He tells us that the amateur gardener will find them the most helpful and practical tables that ever been published, and so simple that you can count on 'sure-fire' results by following the instructions."

The plans sets forth the first plaiting an dalso the second planting and shows how to grow corn, lima beans, bush beans, early cabbage, beets, carrots, radishes, lettuce, onions, tomatoes, with a variety of household necessities that will certainly slash into the gracery bill.

HOW TO PREPARE THE VEGETABLE GARDEN WITH SIMPLE HAND TOOLS.

The first of all things when one expects to have a garden is to look after the different conditions around the home or lot. The first and most important of these is the shade. If there happen to be any shady spots in the garden, do not plant the vegetables in these spots, because it will be useless and waste of time, money and labor. Plants need sunlight to make their food. Let us explain the process of how plants make their food. .We call this process, photosynthesis, and means the making of food in the presence of sunlight in combination with the water and mineral matter obtained from the soil through the roots of the plant.

Now before we start to spade our ground, let us remove all stones, wood and other material that would be obstructive. Now we

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BRITISH LABOR LEADERS' MESSAGE TO RUSSIAN LABOR PARTY.

Thos. Reece, Staff Correspondent.

LONDON, April 9.—The Russian revolution won the immediate sympathy and support of the British labor movement. All through the labor movement had been galled by the persistence of obstruction and reaction in Russia. With the smashing of the old regime and the coming of a free Russia tremendous enthusiasm was witnessed at a series of meetings. Officially the labor movement sent the following message to Kerensky and Okhridor, labor members of the Duma in Petrograd.

The message was signed by the following:—Right Hon. Arthur Henderson, M. P., Labor Member of the War Cabinet (honorary president Ironfounders' Union); Right Hon. John Hodge, M. P., Minister of Labor (general secretary British Steelmelters' Union); Right Hon. George N. Barnes, M. P., Minister of Pensions (Parliamentary representative Amalgamated Society of Engineers); Right Hon. William Brace, M. P., Undersecretary to the Home Office (Parliamentary representative, South Wales Miners' Federation); Stephen Walsh, M. P., Parliamentary Secretary, National Service Department (representative of the Lancashire and Cheshire Miners' Federation); George H. Roberts, M. P., Parliamentary Secretary to the Board of Trade (Parliamentary representative, Typographical Union); James Parker, M. P., Chief Whip of the Labor Party; George J. Wardle, M. P., chairman, Parliamentary Labor Party; Charles Duncan, M. P., sec. Parliamentary Labor Party; John Hill, J. P., chairman, Parliamentary Committee, Trades Union Congress; Right Hon. C. W. Bowerman, M. P., secretary Parliamentary Committee, Trades Union Congress; Frank Purdy, chairman, National Labor Executive; James O'Grady, M. P., chairman, General Federation of Trades Unions; Harry Gosling, J. P., president, Transport Workers' Federation; James Sexton, J. P., vice president Transport Workers' Federation; J. T. Brownlie, president Amalgamated Society of Engineers; Will Thorne, M. P., general secretary, Gas Workers and General Laborers' Union; Alexander Wilkie, M. P., secretary, Ship Constructors and Shipwrights' Association; and J. H. Thomas, M. P., secretary, National Union of Railwaymen.

It is of course recognized in this country that there are various parties that make up the reform movement in Russia and these parties differ from each other; and some very considerably. There are extremists and there are moderates. So far as we can see one thing, however, a very happy middle way is being chosen; extremists absolving most of their very pronounced views with moderates going out a few steps to meet them.

The British loaf of bread has been the subject of much attention from every quarter during the last year or two. The housewife, for example, has watched the price rise and rise again until whereas at one time the 4-pound loaf could be obtained for 10 cents now 25 cents is the figure. Furthermore, of late the government has taken a hand in the matter. A larger proportion of the wheat berry must be ground into the flour, reducing the proportion of offal therefore, and giving the bread a browning tinge. At the same time certain substitutes can be mixed with the flour, things such as maize, rice and barley. Last of all has come a regulation that no bread must be sold until it has been baked twelve hours. The result of all this change has been to force a lessened consumption of bread but it has also had a good effect on the bakery trade. As a result of this, and especially of the 12 hours rule, no baking in London is done at night time now. It is all day work. The passing of night baking is one of the finest things the bakery trade in this country ever achieved.

At a meeting of the executive committee of the London and Provincial Licensed Vehicle Workers on March 17th it was announced that John Hodge (Minister for Labor) would ask the home secretary to cancel the order licensing women to drive cabs, buses and tramway cars. A letter has been sent to the home secretary from the Women's Freedom League notifying him regret the threat of the taxi, tram and 'bus drivers to strike against the licensing of women drivers.

All the demands of the National Union of Dock Laborers have been conceded by Sir George Askwith whose award was received in Liverpool on March 17th. The men are granted an increase of 2S cents per day and 2S cents per night; time and a half for bank holiday; double time Sundays, and 2 cents per hour in odd hours. The

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MINERS' COMMITTEE TRY TO ADJUST WAGES

CONTRACTS TAKEN FOR TWO YEARS SHORTLY AFTER WAGE SCALE WAS SETTLED HARD ON OPERATORS.

Delegates from District No. 5, United Mine Workers of America, which include President Philip Murray, Vice President Robert Gibbons, Secretary-Treasurer William Hargest, International Board Member John O'Leary, who will comprise the district scale committee with Thomas Metcalf, of Bentleyville; Clarence Fowkes, of Speers; E. D. Reed, of West Brownsville; John Rodgers, of Scenery Hall, and James McDonald, of Coal Center, have gone to New York City to attend the four states joint conference of operators and miners, which convened Thursday to consider a temporary wage increase for the workers.

Already the operators in the Allegheny valley are paying an additional 10 per cent above the Pittsburgh district scale, and this is regarded considerable more than the Pittsburgh district, because of the nature of the coal. Further the operators in the Allegheny valley are giving free powder and have been doing this since last November. Whether the Pittsburgh operators will meet this is a problem to be settled at the conference. The conference was held at the Hotel McAlpin and there was an interesting discussion. The principle wage adjuster, the late General George W. Schluederberg was missed at this conference and his recent demise removed a valuable man from the ranks of the operators.

Both through coal operators and representatives of the mine workers the competitive bituminous coal fields of western Pennsylvania, Ohio, Indiana and Illinois will be represented in the conference, which will be attended also by President John P. White, of the United Mine Workers of America, Vice President Frank J. Hayes, Secretary-Treasurer William Green and International Statistician John L. Lewis, formerly of Pittsburgh.

The agreement does not expire until April, 1918, but the operators have come to the conclusion that the present period is unprecedented. While the scale would have held for two years, had the ordinary normal conditions, with what prosperity there seemed in sight prior to the war, continued, yet the shortage of car supply has cut into the earning capacity and something must be done.

This was anticipated by the Allegheny valley operators and it is said, they gave the Pittsburgh district prices with an additional increase. What the Pittsburgh operators will concede cannot be conjectured, but the majority with offices in Pittsburgh, feel that something should be done although they still have contracts that must be filled at the low prices. The latter contracts were taken after the scale, adjustment for two years had been settled. Long time contracts were made with the belief that while the trade conditions might improve, yet it was advisable to sell as much of the output as possible, in order to assure steady runs. Since the war broke out matters have been revolutionized, and while prices have gone to the top notch, there has been such a shortage in cars that the operators who might be able to enjoy some advance prices were deprived of this owing to the scarcity of cars which kept the operator busy getting enough cars to supply his contract trade, without attempting to load a car or two on the side at trippled any contract price.

It will take some time to adjust the mining situation, but the indications are, present conditions will not be very much improved, owing to the demand made since the declaration of war. The serious time, however, will come when the trade drops back to normal. There are those who have opened mines in every hill and though only one car this aggregation will sooner or later cause trouble.

This will come when the coal business falls to its rightful place.

Some operators are in position to enjoy high prices, but the average coal company must wriggle along on low prices and high cost of material, making the operating expenses high and the fixed charges equally as startling.

One thing that aided the operators was the anticipated change in administration and good business, but these did not materialize and had President Wilson not been re-elected and the war ended there would not have been such extraordinary demands. Taking conditions as they are the mines in the Pittsburgh district are running as full as cars can be supplied, and there is every indication that the lake shipments this year will surpass any in the history of the coal business while the river shipments have practically passed out of existance. This tonnage in former years was estimated at ten million tons, while the great lakes trade was estimated at 20 millions.

LABOR ASKED TO PLEDGE SUPPORT TO PRESIDENT

NEW YORK, April 12—Official appeal to organized labor to join in signing a pledge to support the President in protecting American rights was issued by James P. Holland, president of the New York State Federation of Labor. The pledge is being circulated by the majority of New York's committee on national defense, copies having been sent to public schools, clubs, restaurants, hotels and all public places, where hundreds of thousands of signatures have been affixed to the papers.

THE ANNIVERSARY OF PENTECOST.

CHATTANOOGA, Tenn., June 4, 1905.—The Watch Tower Bible and Tract Society's convention here opened Sunday by an address of welcome from the old veteran General A. P. Stewart. It continues for two days more. Pastor C. T. Russell, President of the Society, spoke twice today. We give his evening discourse as follows:

"And when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place. . . . . And they were all filled with the holy Spirit."—Acts 2: 1, 4.

Today is approximately the anniversary of Pentecost. The word "Pentecost" signifies the fiftieth day. The fifty days began to count from the Jewish Passover Sabbath, the fifteenth day of Nisan: seven times seven weeks (7 x 7 equals 49) brought Pentecost, which the Jews celebrated year by year during their dispensation, but understood not the deep significance of the type.

I need scarcely remind you of the great transactions of that Pentecost day which followed our Lord's death and resurrection and ascension. You will remember the account of which our text is a portion. You recall that before leaving his followers our Lord informed them that a new dispensation was opening and although he had previously forbidden them to go to Gentiles or Samaritans, they should understand that henceforth their message would be unrestricted to "him that hath an ear to hear" of any nation, but that their mission, their work, was to begin at Jerusalem. You recall further that our Lord admonished the disciples that they were not yet equipped for the work of the new dispensation, and instructed them, saying, "Tarry ye at Jerusalem until ye be endued with power from on high." (Luke 24:49.) They probably knew not how long the tarrying would be, for "The holy Spirit was not yet given, because Jesus was not yet glorified" (John 7:39), and they could not understand spiritual things until they obtained this blessing. True, a measure of the holy Spirit had been on the apostles during our Lord's ministry, so that they worked miracles, healing the sick, casting out devils, etc.; but the power under which they then operated was not from the Father direct, but was imparted to them by our Lord Jesus, whose representatives they were in the teaching and preaching and miracle working. However, the Lord had promised them a recognition by the Father in due time, and it was for this that they were to wait.

They were not waiting as sinners for power, for repentance, for they were already believers in the Lord Jesus, accepted of him, and, more than this, they were already consecrated to the doing of the Father's will. But, although every proper step on their part had been taken, they had not yet been acknowledged of the Father—they had not yet received the spirit of adoption into his family. They had left the house of Moses, the house of servants, and had attached themselves to Jesus, the Son of God, that they might be members of the house of sons, this liberty or privilege having been accorded them (John 1:12); but now they waited for the matter to become bona fide, actual.

"DIVERSE MANIFESTATIONS OF THE SAME SPIRIT"

The descent of the holy Spirit upon them might have been as quiet a matter as was the descent of the holy Spirit upon our Lord Jesus at the time of his baptism—might have been no more marked a manifestation than there is on the Lord's people today, when, becoming united to the Lord, they become partakers of his Spirit and are adopted into the Father's family. However, it was not only in the interest of the early Church but in our interest also that our Lord marked this great and important transaction with wonderful outward manifestations—the cloven tongue and flames of fire resting upon the heads of the disciples and possibly upon others, the rushing mighty wind filling the place where they were and causing some kind of sensation, the after miracles of the tongues and other gifts of the Spirit. All these attestations to the momentous significations of Pentecost we may well rejoice in. They impress upon us the importance of the great events which on that day had their beginning.

What great events? We answer, in harmony with Peter's words, that the events of that day signified (1) that the Lord who had ascended from them ten days before had reached the heavenly courts; had presented to the Father the evidence of his sacrifice, and had made a portion of the merit of the same applicable to his people—to the household of faith—to all who would believe in and accept him as their Savior. These things were shown back in the Mosaic types; the High Priest, having slain the bullock, took its blood into the Most Holy and sprinkled it upon the Mercy Seat, to make atonement for his body (the under priests) and for his household (the house of Levi, which typifies the household of faith—all believers). As soon as the blood of the bullock was sprinkled upon the Mercy Seat, Justice pronounced absolution of sins for the particular class for whom the blood was applied, who, therefore, were in fellowship with God and in harmony with the blessings he had to dispense. Justice relinquished its claim and divine prospective members of the body of Christ—as sons of God. (2) The sending forth of the holy Spirit marked the adoption of these into the family of God, into joint-heirship with the Lord Jesus Christ.

The Apostle Peter, explaining this matter, says that it typified that Christ was exhalted to the right hand of God—that he had been received into the heavenly courts with glory and distinction as an overcomer, as one who had performed the Father's will, and to whom the high reward was given of sitting down with the Father in his throne—the throne of the universe. The sending of the holy Spirit upon his faithful followers was to be to them an attestation of all this and of their acceptance with the Father through him. (Rev. 3:21.) Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit (the holy Spirit as promised), he hath shed forth this which ye now see and hear."—Acts 2:33.

JOEL'S PROPHECY SHOULD BE REVERSED

Peter proceeds to point out that this pouring out of the Spirit was a partial fulfillment of a prophesy made long before by the Prophet Joel respecting the "last days." We pause here to notice that this expression "last days" is generally misunderstood. It is generally forgotten by those who study the subject that a day with the Lord is as a thousand years, and that the entire period from the creation to full eradication of sin is a period of seven days—seven periods of one thousand years each, corresponding to the seven days of the week. Joel prophesied about 800 B. C., consequently before the middle of the great week of seven thousand years; and the expression, in the last days, would therefore properly refer to the thousand-year periods with which the great week should close. As a matter of fact, this Pentecostal blessing occurred in the beginning of the fifth of these great thousand-year days. However, the Apostle Peter does not say that the Pentecostal blessing fulfilled all that was predicted by Joel, but merely that it was in his prediction—a part of it. And while it was a most important part, it by no means represented the larger part of Joel's prediction. The larger part is to be fulfilled shortly in the morning of the seventh of these great days—in the Millennial morning.

Turning to Joel's prophecy we see that it has two distinct parts—one part exclusively for the "servants and hand-maidens" of the Lord and the other part for "all flesh." (Joel 2:28, 29). Pentecost marked the pouring out of the Spirit of the Lord upon the servants and handmaidens, and this blessing there poured out has been for all belonging to this class throughout this Gospel age. Pouring out of the Spirit of the Lord upon all flesh is due at the inauguration of the Kingdom of God's dear Son, when Satan shall be bound, and when the sons of God shall shine forth as the Sun in the Kingdom of their Father, for the blessing and refreshment and restitution of all the families of the earth.—Matt. 13:43; Rom. 8:17-19; Acts 3:21.

The statement of this prophecy is an illustration of the manner in which the Lord throughout the Scriptures has stated his Truth, setting it forth in such form that its force and meaning should not be understood until the due time should arrive and his people should be guided by the Spirit into the understanding of the same. The peculiarity of the statement is that the blessings of the Millennial age are mentioned first, and the blessings of this Gospel age last, so that this reversal of the order of occurrence has put a haze upon the whole subject. Nevertheless, when we rightly consider it, the statement is properly enough applicable to all, including the Church. The operation of God's love and mercy through and in conjunction with the atonement sacrifice of Christ is to bring the outpouring of the Spirit upon all flesh, but this general outpouring will be after certain days, represented in this Gospel age, the fifth day and the sixth day—the fifth thousand and sixth thousand years of the great week, and hence it will be the seventh; but the blessing of the Lord's servants and handmaidens will not be after those days (the fifth and the sixth days) but "in those days." The entire matter is simple enough, plain as can be when once the eyes of our understanding open to a comprehension of the greater heights and depths and lengths and breadths of the love of God, and much clearer than we had at first anticipated.

THE TWO DIVISIONS OF THE DAY OF ATONEMENT WORK

The same blessing is represented similarly in the types of the day of atonement. That day was for the purpose of making atonement for the sins of "all the people," all Israel, who typified all mankind of all nations redeemed by the precious blood of Christ who will enter the covenant relationship with God at any time by reason of the blood of the atonement. After making this general statement respecting the work of the whole day of atonement, the type proceeds to particularize, and tells first of the sacrifice of the bullock, and, as we have just seen, shows that its blood was applied in a restricted sense—not for all Israel, not for all the people, who will eventually become God's covenant people through the benefits of the atonement. The merits of the sacrifice of the bullock were typically applied to those constituting the under priesthood (the body of the high priest), whose antitype is the little flock, the Royal Priesthood, the tribe of Levi, the priestly family, representing the antitypical "household of faith" developed before the Millennial age. The first part of the atonement, we see, was separate and distinct from the after outpouring of the Spirit, which is to be general—upon all flesh.

The second part of the atonement sacrifice—namely, the sacrifice of the Lord's goat—was performed by the same priest and represented the participation of the Lord's faithful footstep followers with him in this great work. It is his work, not ours; but he accepts us as members of his body, and permits us as such to share with him in his work of sacrifice. He permits us to suffer with him, to lay down our lives for the brethren, "to be dead with him," and in all this we are counted as "filling up that which is behind us of the afflictions of Christ," so that really the entire period from the Lord's baptism of the holy Spirit down to the end of this age is the day of atonement. The important feature of it all was that performed by our Redeemer himself, which he finished at Calvary. In consequence of that sacrifice, we, his consecrated followers, are "accepted in the Beloved," and privileged to die with him as members of his body. It is to this end that the Pentecostal blessing of the holy Spirit has been poured out upon the servants and handmaidens of the Lord throughout this Gospel age—to enable them to walk in the footsteps of their Lord, to present their bodies living sacrifices, holy, acceptable to God, and, because counted in as members of the body of Christ and suffering in this present time, to be glorified as soon as the number is complete and the sufferings and testings accomplished.

According to the type, on the completion of the Church—the last member of the elect having made his calling and election sure, having finished his course with joy, having had fellowship with Christ in his death—the blood of the second sacrifice of the atonement will be offered to Justice. It is all Christ's offering, since we are nothing of ourselves, but have our entire standing before the Father as reckonedly members of the body of Christ—a Rolay Priesthood under a Royal High Priest. As the Father accepted first of all the atonement sacrifice and blessed our Lord and sent the holy Spirit upon the Church, so, when the second sacrifice shall have been offered, we may be confident that the remaining portion of Joel's prophecy will have ample fulfillment—the holy Spirit will be poured out upon all flesh.

DOES NOT IMPLY UNIVERSALISM

As the holy Spirit was poured out upon the waiting believers by the Lord, so the Lord and those believers glorified with him in the Kingdom will pour out the Father's blessing of restitution, of knowledge of God and spiritual assistance, upon all mankind; and in full harmony with this is the statement of the Prophet respecting that glorious Millennial period. The knowledge of the Lord shall fill the whole earth as the waters cover the great deep. And they shall no more teach every man his neighbor and every man his brother, saying, Know thou the Lord, Know thou the Lord, because all shall know him from the least of them to the greatest of them, saith the Lord!" This does not mean universal salvation, but a universal opportunity for securing "the gift of God, everlasting life" on condition of obedience. As the alternative of wilful sin now incurred by the "servants and handmaids" is Second Death, so the same alternative confronts the world of mankind, "all flesh," when blest by the enlightenment of the holy Spirit during the Millennial.

The servants and handmaids of the Lord have needed the refreshment and guidance of the holy Spirit throughout this Gospel age, and without it none of us could surely hope to fight a good fight against the world, the flesh and the Adversary. Without it we should be unable to comprehend the spiritual things, and consequently unable to grasp the blessings that are freely given unto us to God in the present time, as well as unable to appreciate the things which eye hath not seen nor ear heard, nor hath entered into the heart of man—the things God hath in reservation for them that love him, which God hath revealed unto us by his Spirit. (I Cor. 2:9, 1.) O, how much the Pentecostal blessing, the spirit of adoption, the seal of our sonship, means to us who are seeking to make our calling and election sure to those heavenly things to which the Lord has called us—the heavenly Kingdom and its glory, honor and immortality!

Let me guard you, however, against a serious error into which many saintly people seem disposed to fall. They seem to expect Pentecostal blessings individually and collectively yearly, or at least every few years, and some continually entreat the Lord in every prayer for a repetition of that Pentecostal outpouring of divine favors—the holy Spirit. This is the result of a misconception. The Pentecostal outpouring of the holy Spirit was not merely for nor upon the early Church, but equally upon and for all of us who are their successors throughout this age. It needs no repetition. To illustrate: Consider our Lord Jesus, upon whom first of all the holy Spirit was shed forth by the Father at the time of his baptism at Jordan at the beginning of his ministry. He needed not to go yearly to Jordan to receive fresh baptisms; he needed not to receive them anywhere. The baptism which he received continued with him—the holy Spirit granted once was not withdrawn. Its withdrawal would have meant his death as a New Creature. The blessing which came to the Church at Pentecost was part of that same blessing which came to our Lord Jesus, the Head.

The whole transaction was typically represented in the anointing of Aaron, the typical high priest. The anointing oil was all poured upon the Head, and Aaron's head typified our Lord Jesus, whom God hath given to be Head over the Church, which is his body. (Eph. 1:22, 23.) God gave not the spirit by measure unto him, is the record. It was poured out without limit, without stint; but it did not reach the body until Pentecost. The body could not be accepted or recognized of the Father until the atonement for our sins had been made with the precious blood; but the atonement having been applied and accepted, the holy Spirit was poured out. In the type this was represented by the holy anointing oil running down from the head to the body.

THE CHURCH ONE ANOINTED BODY—THE CHRIST

Mark how the Prophet David draws this to our attention, assuring us that the anointing oil ran down Aaron's beard and over all of his body even to the skirts of his garments. The Pentecostal blessing is abundant for all of the members of the body of Christ. When by faith and obedience, justification and sanctification, we come into membership in the body of Christ, we come under this which was represented in the type by the holy anointing oil—the antitype of which is the holy Spirit. If ever we are "cut off" as branches which do not bear fruitage, it would mean our total separation from the Lord and his Spirit, the anointing which we have received of him and which constitutes the earnest or foretaste of our inheritance. The inheritance will be attained in the life-resurrection promised to all the faithful.

Our petitions, therefore, properly contain no requests for fresh Pentecosts, even as in the petitions of our Lord and the disciples such requests are not to be found. Nevertheless it is entirely proper for us to pray with the apostles that the holy Spirit may abound more and more in us, and to be in accord with our Lord's sentiment when he said that the Father is more willing to give the holy Spirit to them that ask him than earthly parents are to give good gifts unto their children. This giving of the holy Spirit enjoined in the Scriptures and appreciated by us should not be confounded with the Pentecostal blessing, which was never repeated except on one occasion, namely, when the Lord marked the acceptance of Cornelius, the first Gentile convert, and thus taught the lesson that henceforth there would be no distinction between Jew and Gentile as respects the favors of the divine promises.

What then do we mean if we ask to be more and more filled with the holy Spirit if we do not mean new Pentecostal endowments? The thought is that when we come into union with Christ through the consecration of our hearts and wills, when we are accepted as members of his body, all the blessings of God represented at Pentecost belong to us, not as individuals but as members of the anointed Church. As members of the anointed body, under divine favor and leadings, it is our privilege to grow in grace, in knowledge, and in all the fruits of the Spirit. At the beginning of our consecration, we surrender our own sweet wills that we might take the Lord's will in every particular, that we might have the Lord's Spirit in respect to all of life's affairs; but it is one thing to will and another thing to receive. The surrendering of our wills, so as to desire to have the Heavenly Father's will, spirit, disposition, mind, dwell in us, is the act of a moment, but it requires days and months and years to become fully transformed by the renewing of our minds.—Rom. 12:2.

Gradually the Lord's favor toward us, as members of the anointed body, permits us to see the lengths and breadths and heights and depths in his love and in his character, and as we see this the transforming influences in our own thoughts and conduct progress. As the Spirit of the Lord comes into our lives we come more and more to love things which at one time we did not love and appreciate, and to hate things which at one time seemed to have little or nothing objectionable in them. Right and wrong have remained fixed as they were, but our views of them have changed as we have, under the gundance and blessing of the Lord, made progress from grace to grace and from knowledge to knowledge.

"YE HAVE AN UNCTION FROM THE HOLY ONE, AND YE ALL KNOW IT"

Today, dear friends, as we call to mind the great Pentecostal blessing at the beginning of the age, and how its favor has extended down from that time to the present, let us rejoice before the Lord, giving thanks in Jesus' name for this great blessing, for the relationship which was there established between God and those who accepted Jesus as their Savior, and who made consecration to him and his service. Let us ever keep in mind that the benefits of this Pentecostal fellowship with God and anointing of his Spirit are found in the sacrifice which was furnished at Calvary, and that the Pentecostal blessings and favors could not come until he had died and ascend-

(Continued on Second Page.)

PILGRIM BROTHER J. A. BOHNET of North Pittsburgh, Pa., who for several years has conducted the Society's farm and cemetery, wants the names of several Truth brethren between the ages of 25 and 50 to place on file as applicants willing to join him later in the service, permanently, as business increases and more help is required. The terms of service are the same as at Bethel. Give age, experience, etc. R. F. D. 4.

Appreciations

Richmond, Va., April 14.

Inclosed please find $1.00 money order. I am sending this to pay for the extending of my subscription. I expect to take the Tribune as long as I live if you publish Pastor Russell's sermons that long.

Yours faithfully,
W. L. HALL.

Kalamazoo, Mich., April 11.

Please find enclosed one dollar for renewal of Tribune for another year. Sorry to be so slow in renewing.

I wish you continued success, and that the reprinted sermons or Pastor Russell will reach many interested and appreciative hearts and minds.

Yours in the Master's Service,
CHARLES EARLY.

Bangor, Me., April 12.

I appreciate the Paper more and more, also your noble stand for the Truth. God will reward you.

Yours in the Service of Christ.
W. S. MARSHALL.

Pittsfield, Mass., April 12.

I appreciate the stand you have taken for the Truth and in the publishing of our dear Pastor's Sermons. May the Lord bless you and reward you for your part in spreading the Truth.

Yours by His grace,
LILLIAN I. C. WHITE.

Youngstown, Ohio, April 12.

Please find herewith one dollar for renewal of my subscription for one year. Could not do without it on account of your interest in the glad Tidings.

L. B. ARKWRIGHT.

West Roxbury, Mass., April 11

May the Dear Lord's Blesing and smile of approval be with you until we see Him face to face,

OSGOOD B. RICHARDS.

THE NEEDLE'S EYE.

Selected by
M. A. Smith of North Troy, N. Y.

Tall was my camel and laden high,
And small the gate as a needle's eye.
The city within was very fair,
And I and my camel would enter there.

You must lower your load, the porter cried.
You must throw away that bundle of pride;
This I did, but the load was great,
Far too wide for the narrow gate.

Now said the porter, to make it less,
Discard that hamper of selfishness.
I obeyed, but with much ado,
Yet still, neither I nor my camel got through.

Ah! said the porter: You must hold
Some little package of trust in gold.
The merest handful was all I had,
Yet, "Throw it away," the porter said.

Then lo! a marvel! the camel tall,
Shrank to size of the portal small,
And all my riches, a vast estate,
Easily passed through the narrow gate.

WANTED—A Barber. Must be member of I. B. S. A. Wages $14 per week and half over $21. Hours 8 to 7:30. Must start at once. Call, phone or telegraph, E. J. Sickler, North Fifth st., Steubenville, Ohio

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Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

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Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 5 cts. Free to those not able to pay. W. Giles Browns, Summit, N. C.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c, in rich sepia tone. Enlargements, 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.

W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

[illegible]entally disc[illegible]red a pleasant tas[illegible]g root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Glady send particulars. Address A. E. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY VIII.

With this conclusion all the prophetic declarations agree. It is written: "With righteousness shall he judge the world, and the people with equity."—Psa. 98:9.

This coming judgment will be on exactly the same principles as the first. The same law of obedience will be presented, with the same reward of life, and the same penalty of death. And as the first trial had a beginning, progressed, and culminated with a sentence, so also will the second; and the sentence will be life to the righteous, and death to the unrighteous. The second trial will be more favorable than the first, because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None will then die because of Adam's sin, or because of inherited imperfections. It shall no more be said, "The fathers have eaten a sour grape and the children's teeth shall be set on edge." "The soul that sinneth, it shall die." Ezek. 18:4; Jer. 31:29,30.) And it will be true of the world then, as it is of the Church now, that a man will not be judged according to that which he hath not, but according to that which he hath. (2 Cor. 8:12). Under the reign of Christ, mankind will be gradually educated, trained and disciplined until they reach perfection. And when they have reached perfection, perfect harmony with God will be required, and any who then fall short of perfect obedience will be cut off, being judged unworthy of life. The sin which brought death to the race through Adam was simply one disobedient act; but by that act he fell from his perfection. God had a right to demand perfect obedience of him, since he was created perfect; and he will demand the same of all men when the great work of restoring them is complete. None will be permitted to have everlasting life who then in the slightest degree fall short of perfection. To fall short of perfection, then, will be to sin wilfully against full light and perfect ability.

Any who sin wilfully, against full light and ability, will perish in the second death. And should any one, during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perpection for a hundred years, he will be reckoned unworthy of life and will be "cut off", though at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: "As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old." (Isa. 65:20—Lesser.) Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.

The conclusion of the world's coming judgment is clearly shown in the parable of the sheep and the goats (Matt. 25:31—46), in Rev. 20:15; 21:88 and in 1 Cor. 15:25. These and other scriptures show that at its close the two classes will have been completely separated—the obedient and the disobedient; those in harmony with the letter and the spirit of God's law, and those out of harmony with it. They enter into everlasting life, and the others are remanded to death, extinction ("second death"), the same sentence as in the firsta judgment from which they had been reckonedly released by Christ who secured the right to release them by the giving of their ransom—by his death. This will be their second death. No ransom will be given for them, and there will be no release or resurrection for them, their sin being wilful, individual sin against full light and opportunity, under a most favorable, individual trial.

We do not wish to be understood as ignoring the present responsibility of the world, which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or of revelation. "The eyes of the Lord are in every place, beholding the evil and the good," and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (Prov. 15:3; Eccl. 12:14.) The good and the evil deeds of the present time will receive a just recompense of reward either now or, hereafter. "Some men's sins are open beforehand, going before to judgment, and some they follow after." (1 Tim. 5:24.) No others than the Lord's favored "little flock" have as yet sufficient light to incur the final penalty, the second death. We here merely broach the subject of the world's present accountability, leaving the particulars for subsequent consideration.

A period of about six thousand years intervenes between the world's first and second judgment days, and during this long period God has been selecting two classes from among men, and specially trying, discipling and training them to be his honored instruments during the period or day of the world's judgment.

These two classes are respectively designated by Paul (Heb. 3:5, 6) as the house of sons and the house of servants, the former being composed of those overcomers tried and found faithful during the Christian dispensation, and the latter being composed of the faithful overcomers who preceded the Christian dispensation. These special selections in no sense interfere with the judgment or trial promised to the world of mankind in the age to follow this Gospel Dispensation. Those who successfully pass the trial for either of these special classes will not come into judgment with the world, but will enter upon their reward when the world is coming into judgment. They will be God's agents in the blessing of the world—in giving to men the instruction and training necessary for their final testing and judgment. "Do ye not know that the saints shall judge the world?"—1 Cor. 6:2.

These specially selected classes, like the rest of mankind, were once under the Adamic condemnation, but became sharers by faith in the benefits of Christ's death. After being first justified by faith in God's promises, and having then fulfilled the subsequent conditions of their respective callings, they are accounted worthy of high exaltation to stations of honor and authority.

The trial or judgment of both these casses has been much more sereve than the trial of the world will be in its judgment day; because these have had to withstand Satan, the prince of this world, with all his wiles and ensnarements, while in the world's judgment day Christ will be reigning, and Satan will be bound, that he may not deceive the nations. (Rev. 20:3.) These have suffered persecution for righteousness' sake, while then men will be rewarded for righteousness, and punished only for unrighteousness. These have had great stumbling blocks and snares in the way, which will be removed when the world is placed on trial. But though the trial of these two special companies has been much more severe than the trial of the world will be, the rewards are correspondingly greater.

Under the sophistries of the great deceiver, Satan, both the world and the Church nominal have been robbed of the blessed assurances of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread; and because of this fear, there is to them no more unwelcome tidings than at the day of the Lord is at hand. They put it far away from them, and do not wish to hear it even mentioned. They have no idea of the blessings in store for the world under that lorious reign of him whom God hath appointed to judge the world in righteousness. Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day have been the errors which have crept into the creeds and hymn books of the various religious sects. Many have come to esteem these errors as of paramount importance to the Word of God.

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant prophetic utterance of David (1 Chron. 16:31-34). He says:—

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations,
Jeehovah reigneth.
Let the sea roar, and the fulness thereof;
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah,
Because he cometh
To judge the earth.
O give thanks unto Jehovah, for he is good;
For his mercy endureth forever."

To the same day the Apostle also points, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together—waiting for the great Judge to deliver and to bless the world, as well as to exalt and glorify the Church.—Rom. 8:21, 22.

In John 5:28, 29 a precious promise for the world of a coming judgment-trial for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil—that have failed of divine approval—will come forth unto resurrection (raising up to perfection) by judgments, "stripes," disciplines.—See the Revised Version.

(To be continued.)

THE BETTER LAND.

I hear the speak of a better land.
Thou callest its children a happy band.
Mother, Oh, where is that radiant shore,
Shall we not seek it and weep no more?
It is where the feathery palm trees rise
And the date grows ripe under sunny skies.
Where strange bright birds on their airy wings,
Bear the bright hues of all glorious things?
Not there, my child, not there.

It is far away in some region old,
Where rivers wander o'er sands of gold
Where the burning rays of the ruby shine,
And diamonds light up the secret mine.
Where pearls gleam forth from the coral strand,
Is it there, sweet Mother, that better land?
Not there, my child, not there.

Fort Worth, Texas, Apr. 12.

Inclosed please find $1.00 for renewal of subscription to your paper which I have neglected this long time. I see that you are still willing to let me have it for one dollar and publish so much of Pastor Russell's writings. I am much pleased to get to read it. I like your paper especially for the part devoted to the Truth.

May God bless you for your work.

Yours very sincerely,
JOHN FALK.

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The Anniversary of Pentecost

(Continued from Page 3.)

ed on high, there to appear in the presence of God on our behalf, and there symbolically to sprinkle the blood of atonement by which our sins are cancelled.

Correct thoughts respecting this subject will not only keep us very appreciative of the relationship we enjoy with the Father and with the Son, and in fellowship one with another as members of the anointed body of Christ, but will ever keep us humble as respects our natural condition, for it will remind us that we are by nature children of wrath, even as the world the forgiveness of sins through the merit of the precious blood. Nevertheless all who receive the anointing of the Spirit will be gradually, more and more, transformed thereby in thought, word and deed. Meekness, patience, gentleness, brotherly kindness—Love—will gradually, more and more, be apparent, however "crooked" the natural disposition may have been. And it is our blessed consolation that the Lord accepts our heart desires in these respects in lieu of actual perfection, which will not be possible until we gain our perfect, resurrection bodies.—I Cor. 15:42, 44.

Let us carry away with us another thought, namely, that the anointing which our Lord received and that came in due time upon his Church and in which we are sharers by his grace is an anointing for a service—a double service. In olden times the kings were anointed and also the priests, and respecting the Church the Lord has informed us that we are a Royal Priesthood—that in this Church both the kingly and priestly offices mingle, Christ being the Chief Priest and the Chief King, and we being his associates in the glorious commission represented in the two offices. He is to be the King of the world, to bring order out of present confusion, to destroy sin and everything contrary to righteousness; but he is also to be the great Priest, the great Teacher, the great Helper, to assist sinners out of all the difficulties to which they have come through disobedience, to bring back into harmony with God so many as are willing to be brought back. In this commission and glorious work of the future we are to be joint-heirs if we make our calling and election sure, and we wait until the time shall come when the last member of the King and Priest class shall have been approved of God, and the earnest or foretaste of the coming blessings shall give place to the actualities of the Kingdom and its gracious work on behalf of the world of mankind.

QUESTIONS AND ANSWERS.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune, of Pittsburgh, Pa.

Why is it that the simple philosophy of the ransom is so little understood, especially by the learned and great?

A READER.

ANSWER—The reason seems to be that they are too learned, and too great; for it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

"For the world by wisdom knew not God, for the foolishness of God is wiser than men."

Not many wise, mighty or noble are called, but God hath chosen the foolish things of the world to confound the wise, and the base things, and the things that are despised, hath He chosen, and the things which are not, to bring to naught the things that are, that no flesh should glory in his sight."

Our Lord himself seemed at one time to be perplexed on the subject, for after having upbraided the people of the cities wherein most of His mighty works were done, because they did not repent, He told them that if the mighty works, which had been done in them, had been done in other cities, not having had their opportunities and privileges, they would have repented in sackcloth and ashes. But wishing the Father's will to be done in all things, He said: "I thank the Father, Lord of Heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemeth good in thy sight."

And so it is today. The wise and learned according to the world, seem not to be able to grasp anything so simple; while those who have been the Lord's chosen ones, from the days of the apostles to the present time, have been called fools all the day long. And therein seems to lie the secret.

It is a fact well understood among worldly people, that the lines are very closely drawn between the fool and the philosopher; both characteristics often being very strongly marked in the same individual. And so it may be that the Lord's people are somewhat similar.

Foolish enough to be childlike and teachable, and philosophical enough to allow their minds to be governed by the rules of reason, instead of impulse and egotism.

No one can understand this simple truth who holds to the unscriptural doctrine of inherent immorality, which is purely Platonic, and forever at variance with the plain statement that "The soul that sinneth it shall die."

Well do we remember the years during which we wandered up and down the streets of "Great Babylon," seeking a rest which was nowhere to be found; "sighing and crying for the abominations done in her," grieved and perplexed by her confusion of tongues, her hypocricies, and her magnificent inconsistencies.

Looking into every creed and doctrine but finding nothing that was satisfying to a "foolish" mind. Wondering why, if people who lived in former ages died and went to their reward without a Savior, as we were taught they did, there was any need of one. If Jesus gave his flesh for the life of the world, as He said He did, why He took it back and went to heaven with it.

If eternal torment was the wages of sin, how Jesus could have paid the penalty by simply dying on the cross. If those who died went directly to heaven or hell, why they should need to be resurrected in the body, and why Christian people did not stand side by side and fight sin, instead of fighting one another.

We were called stubborn, stiffnecked and critical. Usually rewarding the kind minister or Sunday school superintendent, who took the time and trouble to try to explain those things, by saying, "I don't believe it."

Then went on "wondering why?"

When we stood by our father's death bed, as the last breath left his body, the thought passed through our mind, that is all there is of him. This was followed by the conviction that we were getting to be a terrible heretic. So deciding that there was something very much wrong with our head as those of other people—and since we were in such a helpless minority, the fault must be our own—our only hope was to be a heathen, and get saved through ignorance.

About that time a little tract came into our hands from somewhere, entitled, "Do You Know." Well! de didn't know, but we wanted to, and that little tract was followed by other things of interest, including the volumes of scripture studies, which were eagerly devoured. But it was not until when reading the fifth volume, after having learned that the heavenly Father had a wonderful plan, which He was working out for His creatures, that He had also definite times and seasons in regard to that plan; that the wages of sin is death, and the many other things we never knew before; that we ran across a little paragraph, that stood out with such prominence, that it might have been written in letters of gold. It occures under the heading of "A ransom for all," and reads like this:

"Nor could our Lord have been raised from the dead a man, and yet have left with justice our ransom price. In order to release Adam and his race from the sentence of death, it was necessary, not only that the man Christ Jesus should die, but it was necessary that He should remain dead throughout all eternity."

Then we knew why Jesus said He gave His flesh for the life of the world and that we were not so wrong in thinking that father was dead when he died. Many times do we turn to that little paragraph and read it over, for no other reason apparently, but to see it is still there.. And that is the simple story that the wise and the great cannot understand, but only the foolish.

When we first knew the Truth, we imagined every one else wanted to know it, and were all waiting for some one to come along and tell them about it. So among the many seemingly foolish things we did, was to send a set of Scripture Studies to a friend, a very brilliant and talented woman, who lives in a Southern city. During all the years that followed, no mention was ever made of the books, yet we knew she had been investigating Christian Science, Mental Science and we know not how many other sciences, so called, in her search after truth.

But some time after the great war broke out in 1914, a letter came in which she said, "When I first knew 15 years ago, that Pastor Russell predicted there would be a world war, beginning in 1914, I said, I would like to live to see if it comes to pass, and here I am, and I do see, but I do not believe. Even though he claims to base his predictions on the prophesies, it does not convince me that our allwise allpowerful, loving heavenly Father has anything to do with it, or that He is even permitting it, with its awful carnage and blood shed."

She was not foolish enough to believe even when she saw.

That is a sample of the wisdom of the wise men, which is foolishness with God, and which is to perish.

Perhaps the allwise, allpowerful loving Heavenly Father is "asleep," or "on a journey," and does not know it is going on.

The letter went on to say, "When I was in school I solved my own problems, no one ever did it for me; and now that I am trying to solve the problem of life, I intend to pursue the same course."

Between the lines it said, "And you do not need to think, my friend, that you or Pastor Russell, or any one else can help me, Scripture or no Scripture.

Nothing very humble or teachable about that, such a person will never know the truth, until the time comes when "every knee shall bow, and every tongue shall confess." "And it shall come to pass that any soul that will not hear that prophet shall be cut off from among the people."

"The man who knows not that he knows not aught—
He is a fool; no light shall ever reach him.
Who knows he knows not, and would fain be taught—
He is but simple, take thou him and teach him.
But whoso knowing, knows not that he knows—
He is asleep; go thou to him and wake him.
The truly wise both knows, and knows he knows—
Cleave thou to him, and nevermore forsake him."

APPRECIATIONS.

Memorial 1917.

Pittsburgh, N. S., April 11.

As the Master stated to Peter (John 21: 15-17) Lovest thou me, feed my sheep. With great appreciations for the favors shown unto the readers of your good paper. I would like to express the following thoughts to them as we are approaching the Memorial season. That is, If we judge ourselves we shall not be judged. 1 Cor. 11: 31. Every human tie may perish, friend to friend, unfaithful prove, Mothers cease their own to cherish: Heaven and Earth at last removed, but no change can attend Jehovah's love, and He has reserved unto Himself 144,000 out of Israel (Spiritual Israel) for the Bride of Christ. So then,—Real friendship rests on a firm foundation, the real thing (friendship) is an inspiring force, an incentive to live up to the best there is in you, it is a tonic for Courage and strength. There is no past tense in friendship, when we think we have lost a friend the mistake is ours. Real friendship, like stars, are Constant and true in their ordered course. Our friends will never take immediate offense or become resentful. We can tell them anything knowing they will not throw it back at us sometime later or when our ideas or views with regard to some person or thing have changed. Oh, the comfort of never having to be on our guard of leaving old friends without having to wonder what construction they will put on what you told them, never wishing you had left unsaid the things you told them in a burst of confidence. We who have been held up, urged on, and encouraged by the love and confidence our friends have for and in us, have something in our lives of incalcuable value. He who seeks a faultless friend (outside the Master in person) rest friendless.

So friends let us search our hearts and judge ourselves and forgive and be forgiven, for in that body of Christ, the eye cannot say to the hand, "I have no need of thee," the feeblest memoer being needed as well—for God is love.

With appreciation to The Labor Tribune,

ROBERT J. CRAIG.

Columbus, Ohio, April 12.

Enclosed please find one dollar for renewal of my subscription to the Tribune. I look upon the paper as an old friend of "The Truth" and we would certainly miss its regular weekly visits. I want to thank you dear editor for your constant fairness toward our beloved Pastor Russell during his ministry. I also thank you for reprinting his sermons which are as applicable to these times of turmoil and war as they were when spoken by him many years ago. It is our conviction that you have not received the only reward that comes from doing the thing we believe to be right, the reward of an approving conscience but the Great Rewarder and Giver of all Good Gifts will have something additional for those who have assisted in proclaiming his message by the printed page as you have consistently continued to do and are doing. Please consider the writer a warm friend of The National Labor Tribune, and oblige,

Very truly yours,
V. W. BEAVER.

Brighton, Cal., April 12.

Noting by the label on our paper that our subscription is due we are sending a Post Office money order for its renewal.

We wish also to express our appreciation of the many helpful features of your paper, its bold stand for truth and especially the religious features. We admire your loyalty and faithfulness to the truth of God's Plan and especially the zeal, strength and firm determination to be loyal to truth and righteousness backed by the assurance in his word for grace to help in every time of need that you may continue to witness to the world the Glad tidings of great joy which shall be to all people by publishing Pastor Russell's back sermons and boldly bringing before the public the Divine plan of the ages by publishing the first volume of Scripture studies and presenting them free to all readers of your paper rather than do as many have (especially since our dear pastor's death) at their disposal some thoughts of pastor Russell's put them into pamphlet or book form and advertised them for sale as something new or a little better than the meat that servant has placed on our table. The Apostle Paul says he had not shunned to declare unto the church the whole council of God (and then says) take heed therefore unto yourselves and to all the flock which the holy spirit has made you overseers to feed the Church of God.—Acts 20:27128. And wasn't this the admonition of our dear pastor while here with us and hasn't he declared the whole council of God in the six volumes of Scripture studies and wasn't it his admonition continually while here with us to feed the church with spiritual food from God's word? Not by natural things or offering schemes of a worldly nature and trying to persuade the Lord's sheep that partaking of them they will grow strong and gain an entrance into everlasting life.

While we attribute the highest honor Reverence and Love to our dear pastor it is not according to the flesh or the appearance of him or his picture that we hope to attain eternal life but by his faithful obedience in laying down his life for the brethren, for his very work's sake and spirit of devotion to our dear Heavenly Father and his Son Jesus and the Church of the first born that we so dearly love him.

Some writers have spoken of our Dear Pastor as a Reformer and one carried a continued article in your paper for nearly two years trying to show Pastor Russell's sphere in the Reformation but we must confess we could not see the point. We have been a critical, studious reader of all of Pastor Russell's writings for twenty-two years and have never seen anything to indicate a Reformation work or his claims in doing a Reformation work but to the contrary he taught a Transformation by the power of God through the holy spirit. Our dear Pastor's work and teachings have been a harvesting work, a separation work of the wheat from the true members of the church, not trying to put a new patch on the old garment or new wine in old wine skins but new wine in the new wine skin (church) which our Lord established and not the one Satan established during the dark ages and the one all the Reformers have been trying to reform to put the patch upon which the dear Lord says only tends to make it all the worse (Mark. 2:21-22) which is manifested in the world today as we behold the works of the Reformers in the past.

Webster's definition of Reformation is correction, amendment, rectification; changed from worse to better and Transform is to change in nature, Heart, Character. The pastor's teaching in harmony with the Scriptures is Transformation of heart and character here and nature in the resurrection.

After reading in the third volume of Scripture Studies from page 158 to 161 we do not believe any will say Pastor Russell was trying to do or teach Reformation work.

May the dear Lord bless your continued work in his service is our prayer.

MR. and MRS. CHAMBERLAIN.

Rocky Mount, N. C., April 11.

I see my subscription is about expired. I hasten to renew it so as not to miss one. I see it is out April 10 and enclosed you will find money order for renewal. I appreciate the Tribune very highly and I thank you for your noble stand to help herald the good tidings to all your readers. You are helping to increase knowledge of Truth and may the Lord abundantly reward you. The back sermons of Pastor Russell seem as though he preached them now each week and no doubt many read them now that did not then. I am so glad to see "The Divine Plan" being printed each week and all the other good features of the paper too. Now if hundreds of preachers would do as Mr. Scott Anderson has and take a stand for the Truth of God's Word how grand it would be. So many would learn Truth from error then. But our King is marching on and He knows no defeat. "The Kingdom of Heaven is at hand". I am so glad to know there is a silver lining to the dark cloud now over the earth. That soon "Thy Kingdom come on earth as in heaven," will be true. Now thanking your good service and with best wishes for your continued success in heralding the Truth.

Yours in the Service of the King of Kings,

MRS. M. A. WALLACE

Columbiana, O., April 11.

Please find enclosed $1.00 for my subscription to the Tribune for 1917. We appreciate very much your continued printing of the back sermons of Pastor Russell, and also the other items connected with the Truth.

Yours truly,
R. F. MARTIN.

Jacksonville, Fla., April 12.

In my last I answered those who asked for the Donax shells, that soon as I could get them I would let you know. Well, I have them now, enough I think for all who send. You can send as before 35 to 40 cents for a good cigar box full. Those who live in California or Maine should send 40 cents, for when I made the offer before (same as this) two persons in California sent 32 cents, which I had to return as it was not enough postage.

In making the little holes in the shells, you can use an awl, darning needle, or anything sharp. Some use an ice pick. Make the openings near the hings, if you wish I will make openings in a few and crochet them into a little chain as a sample and put into each box. Such beautiful things can be made of these little shells, they make the prettiest kind of hanging baskets, picture throws, fringe for table runners, or for mantles, window shades, screens, etc., and the work is so simple.

Thank you, dear friends, so much for the beautiful variety of Easter remembrances that you sent me.

Yes, I expect to go to the beach again this season, but circumstances will make it late in the season when I get away, for I expect to go to Atlanta, Ga., next month, but when I do get to the sea shore I will remember my Tribune friends.

With best wishes, I am, as ever yours,

MRS. ALICE WARNER
216 Phelps St., Jacksonville, Fla.

Butler, Pa., April 11.

On December 28th, 1916, I sent the following subscriptions—renewals—to the Watch Tower Bible and Tract Society, Brooklyn, N. Y., each to include a subscription to the National Labor Tribune, having forgotten they had ceased receiving subscriptions for the Tribune; and although I received a prompt reply from them, yet I have neglected to send you the subscriptions promptly. Please enter the subscriptions as below: Mrs. Mary Duncan, James R. Pierce.

In payment of above I inclose herewith two dollars, the same as we have been paying in the past. If you have changed the rate to us, please inform me.

We are pleased to note that the Tribune still finds considerable space for the teachings of the Prince of Peace, even when nearly all the news papers throughout the world, are over crowded with the encouragement and propaganda of war. Zeph. 2: 3 & 3: 8.

Yours very truly.
JAMES R. PIERCE.

Phillipi, W. Va., April

Enclosed find check for two dollars one dollar for my renewal and one dollar for the "Help Oothers" fund. I have been getting your paper through the Watch Tower for 4 years and can't afford to let it stop. I love the Truth that it brings to me each week and pray God's blessings upon you for the good you are doing.

A. W. JONES.

Galveston, Tex., April 14.

Twelve years ago I promised the National Labor Tribune that as long as the editor of the Tribune would publish Pastor Russell's sermons I would be a subscriber for it. Now after our dear pastor has left us and gone beyond the veil, you still publish his sermons from years past, and so refreshing our minds, therefore you will find enclosed $2.00, one for renewal of the Tribune and one for "Help Others." May God's favor rest richly upon you and your work.

With Christian love,
PAUL FRAISER.

Wilkes-Barre, Pa., April 11.

My subscription to the Tribune has expired and I haste to renew according to your special offer. Enclosed find $1.00 for same.

Yours very respectfully,
M. R. MOSER.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$ 97.50
Amount received	5.00
Total	$102.50
Paid out	$109.00

"Jesus is to meet one Thief in Paradise, but where will He meet the other Thief." "Did Jesus go to Hell after His Crucifixion?" Answer to these questions are in our No. 4 Booklet; price of the booklet, five cents; free to those not able to pay. Address William Giles, Browns Summit, N. C.

The Seventh Angel of the book of Revelation. Positive identification of Pastor Russell. Wonderful parallels of important events in his life and Scripture chronology. The date of his "departure" plainly indicated. Four pages, over 2,000 words. Single copies 5c; 10 for 25c; 25 for 50c; $1.50 per 100; $8.00 per 1,000. J. W. Gilbert, 5506 Vine St., Philadelphia, Pa., U. S. A.

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 265

PITTSBURGH, PA., SATURDAY, APRIL 21, 1917.

All Subscriptions Payable in Advance.

LABOR GRAFTER LANDED IN PRISON

BIG CITIES RIDDING THEMSELVES OF THE HOLD-UP LABOR SKATES WHILE OTHERS ARE PREPARING FOR CLEAN-UP.

The labor grafters in Chicago have been frightened off, at least for a time, since the conviction of Michael J. Boyle alias Umbrella Mike, and fourteen of his co-defendants. Cleveland now is experiencing a clean-up and Pittsburgh is in line for a scouring. The Pittsburgh aggregation are now preparing to hold up the candidates for office and preparations are being made for a clean-up under the pretense of handing labor over body, soul and pantaloons to any and all candidates who come across with the price.

While the candidates are being held-up, there is reason to believe the pressure upon the employer will be relieved, temporarily at least, but there is no guarantee that this will be for any length of time. The spring season is on and the "skates" need new rigging while the price of gasoline is constantly climbing and the automobile must not remain idle. One of the sad incidents is that the American Federation of labor is lending itself to what employers declare a blackmail scheme. Men purporting to represent the American Federation of Labor are running about the city of Pittsburgh and other sections, alleging to solicit advertisements and failing to secure advertisements ask for "donations." The refusal of employers bring some very tart and threatening responses from the alleged solicitors. This is not the first year this has been done but it has been going on for some years and there is sufficient grounds for charges that organized labor is rapidly failing in its purpose while the men at the head are closing their eyes to the most vicious practices that could be perpetrated in the name of labor.

The blackmail schemes are a menace to decency and honorable labor papers look down upon them with the utmost contempt. Such schemes have a tendency to bring to the level of grafters reputable journals.

It gives encouragement to such infamous reprobates as the grafters who were convicted in Chicago and encourages the Cleveland hold-up men while the modern labor degenerates of Pittsburgh declare "we have as much right to graft as the big fellows in the labor movement."

It may have been this sentiment that first started Boyle to pull off his "rough stuff" but Boyle and his coleagues have been sent to the place where they belong.

Boyle was fined $5,000 and given one year in the house of correction, the maximum sentence for the charge; Cleary, his assistant, $500 and sixty days' imprisonment; and the rest of the defendants were given fines of from $500 to $3,000 each.

The trial was in the Federal District Court and the charge was a conspiracy in violation of the Sherman Anti-Trust Law interfering with the shipment of materials in interstate commerce. According to the testimony, the electrical workers unionized the local plants. As the union restrictions became more and more burdensome, the firms found themselves unable to meet competition. To remedy this condition, the unions undertook to eliminate competition by preventing the installation of equipment by concerns not included under the closed shop agreement. The boycott was effected by means of threats, violence and destruction of property. It likewise furnished a most effective weapon for extortion.

Michael J. Boyle, according to the testimony, was the leading spirit in the conspiracy. Witnesses told how he called strikes and blackmailed building owners and contractors at will. He is reputed to be worth in the neighborhood of $350,000, all accumulated during the past few years, although his salary as business agent never exceeded $50 per week.

RIVAL UNIONS WAR

An interesting bit of testimony was that of J. F. Nichols, the business agent of a rival union. He said he had had a break with Boyle and that afterward his local, No. 376, and the one controlled by Boyle, No. 134, were continually at war.

"After your break with Boyle did you attempt to secure work in the loop?" asked Special Assistant United States Attorney Albert L. Hopkins, in charge of the prosecution.

"Yes, I tried," was the answer, "and I had lots of trouble, too. We tried to get the job on the Chicago Telephone Company Building, but we couldn't get it."

"Did you have any conversation with Boyle?"

"Yes, I met him in South Chicago. He told me that I couldn't do any work in Chicago. He was the czar. He said he was going to push us out into the lake. He told me that on several occasions."

"Did you ever meet Raymond Cleary?"

"Yes, some of my men were working on a building job. Cleary came up with a delegation of professionals and tried to force my men off the job."

(Continued on Fifth Page)

MINERS IN ALLEGHENY VALLEY GET 30 PER CENT RAISE

SHORTAGE OF CARS NOW ONLY INTERFERENCE WITH MINERS ENJOYING SOME OF THE GREAT ERA OF PROSPERITY.

The coal operators in the Allegheny Valley and Kiskiminetas River have gone the coal operators in the four states ten better, and the advance has been made 30 per-cent instead of 20 per cent. The 30 per cent advance is on a same basis as the Pittsburgh scale and this when the free powder is considered is regarded as exceptionally liberal.

The advance granted at the joint conference in New York meant an increase to 225,000 miners and will mean in dollars and cents approximately about $35,000,000. The advance granted by the operators in the Allegheny Valley and along the Kiskiminetas river will be in full swing May first when the final 10 per cent will be added.

The indications are that all miners will now be contented until the expiration of the present scale, which expires next April. If sufficient cars can be supplied there will be a chance to make a little money even with the high cost of living.

The car supply has been steadily improving and while there is still a remarkable shortage and every coal operator could use more yet the coal men have stood the excruciating test better than men in other lines.

There has been sufficient grounds for complaint as to the treatment the operators received from the railroads. Manufacturers were compelled to go out and buy in the open market and buy just because cars could not be secured. This sent the price of coal up and while the prices were exceptionaly alluring yet but few operators were privileged to enjoy them.

The greatest sufferer is the Pittsburgh Coal Company which is loaded down with a sinker contract furnishing the United States Steel corporation with 9,500,000 tons of coal and the stockholders complain that each ton furnished of this contract is handled at a loss to the big coal trust. This contract was entered into between the United States Steel Corporation, represented by Mr. H. C. Frick one the one side, and officers of the Pittsburgh Coal Company on the other hand. The contract was drawn up by the same attorneys who drafted the famous Carnegie-Frick iron-clad agreement, and while it was thought the latter contract could not be broken, Mr. Frick soon found through D. T. Watson, that the agreement could be smashed. There is still a question as to whether a Board of Directors can hold a corporation down to a 25-year contract when that contract is being held at a loss and there are those who declare the contract can be as readily shattered as the famous Carnegie-Frick agreement. The problem is, however, whether the directors care much whether the agreement is broken or not since the largest holders of the stock of the Pittsburgh Coal Company are very heavily interested in the United States Steel Corporation. The suffers are those who have little or no interest in the big steel company, but who are stockholders in the Pittsburgh Coal Company. Some years ago W. Harry Brown sought to learn how much margin the steel corporation was paying for coal and the indications were at that time, when Mr. George W. Theise was president, that the coal was costing $1.15 to mine and that the contract was for approximately $1.00 per ton.

This elephant has been tied onto the Pittsburgh Coal Company, and it is interfering with the earning capacity of this big concern. This was what Mr. W. K. Field inherited when he became president of the big corporation and he is the man who has to struggle along under the load.

Since the joint agreement which was entered into in 1897 the operators made splendid advances and the market prices have been held rather firm until the last period of depression entered into the market when prices were unmercifully slashed.

From this condition the operators were just emerging when the agreement was entered into prior to April a year ago. Believing there was going to be a struggle for business many of the operators sold practically all their out-put and they held to these agreements. The shortage of cars made it worse because they were unable to take advantage of an occasional car at the sky high prices. The latter, of course, were the result of the inability of the consumer to get fuel and in his desperation to keep the plant in operation the market price was pushed to the maximum. The prices have now become more substantial. There is a necessity of keeping the mines in operation so that the plants may furnish the demands made upon the manufacturers by the government. The settlement of the miners' question dispenses at present with the government stepping in

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ANOTHER BIG BRITISH LABOR AMALGAMATION.

Thos. Reece, Staff Correspondent.

LONDON, April 9

I hear that as the result of conferences the scheme for federating the building trade unions has been settled. There will be one big national federation, which will be a powerful force in the labor world. The chief cause of the movement was the desire to be in a stronger position in dealing collectively with the authorities in the thousand and one matters arising during the war which seriously affect the building trades. It is felt it will be impossible for the Government to take important action in future without consulting the embodied industry, as has happened on many occasions. Nearly sixty separate unions and societies at present exist in the building trade. A national scheme of the kind has been under discussion for several years, but it has taken the pressure of war conditions to bring all the interests into line.

The building trades have only followed the strong tendency throughout the Labor world to build the unions in each industry into one powerful central organization. The miners' federation is, of course, the oldest and perhaps the strongest of Labor federation, and the most recent example, the triple industrial alliance, which wields the concentrated authority of the workers in the mines, transport, and railways, is a still more notable instance of the higher organization of Labor. Quite recently in the matter of the employment of colored labor in this country the triple alliance was able to bring irresistible pressure to bear upon the Government. the triple alliance was able to bring irresistible pressure to bear upon the Government.

There has for the last week or two been an engineers strike on the Tyne, involving many thousands of man and causing grave delay to essential work, and there is now another at Barrow, as to the causes of which the Government seems to be curiously vague. The Tyne strike is now at an end, but the lessons it has to teach ought to be learnt, for they are not new lessons. The strike was of course, unlawful under the munitions act, but that did not prevent it taking place. The moral is that mere coercive measures are of no use when large bodies of well-organized and resolute workers are affected. Again the strike arose out of a wage dispute in which the men have been utterly unable to get satisfaction from their employers, who have acted precisely as they would have acted in peace time. The moral is that even a great war leaves human nature fundamentally unchanged and it is hopeless to expect patriotism of itself to bring about an adjustment of economic difficulties. That is a lesson in psychology which might well be noted by those who are dreaming of a golden age of industrial harmony and efficiency when the war is over. But it was anticipated that disputes would arise between workers and masters which they could not settle themselves and the committee on production was created for such cases. Here is the third moral—the failure of the committee on production. The dispute began as long ago as November. The committee has not heard it yet, and it was in despair of getting satisfaction from the employers or a decision from the committee that the men came out on strike. When the strike, which could have been and should have been avoided, did come, and only then did the committee discover that it could render a decision in a few days. Doubtless the committee on production is overworked, but the answer to that is obvious. Its numbers can be increased and it can be divided into sections. The essential thing is that it should give prompt hearings and prevent the interruption of vital industries.

I understand that the Ministry of Labor made a start last week with its scheme for the training and employment of disabled sailors and soldiers by meeting representatives of the employers' and workmen's organizations in the British cans willow industries. The chief point under discussion was whether the scheme should be managed and controlled from within the trade or should be administered by the government, and after a full review of the conditions the conference decided in favor of a government scheme. Four centers of training were provisionally suggested—London, the Midlands, Lancashire, and Yorkshire, and the headquarters for Lancashire, it is understood, are to be in Manchester. I am told that while British manufacturers of cane and wicker goods have held their own well against for-

(Continued on Page Eight.)

WHAT THE EIGHT-HOUR AGITATION MEANS

VIEWED BY THIS WRITER THE PUBLIC SEES BUT ONE SIDE, BUT WHAT OF THE INEVITABLE HIGHER PRICES UNDER SHORTER HOURS, HE ASKS.

By Justus H. Schwacke of William Sellers & Co., Inc., Phila.

The so-called eight-hour day has now been actively agitated for about twenty years. In the earlier period, in order to obtain the sympathy of the public and to allay the fears of employers, it was continually stated there would be no curtailment of product, because the lessened draft upon the workman would maintain his vigor and the output would remain the same. But as practically all product, even at that time, was by highly specialized machinery which the workmen tended without much effort and the output of the machinery was limited only by the hours it worked, refutation of the statement was easy, and the fallacy was abandoned.

The humanitarian argument was then substituted. This was taken up by many well-meaning men and women in all walks of life, few, if any, of whom had practical knowledge of industrial life or necessity, and they have done more to mold public opinion in favor of the eight-hour day than any other influence.

The employing interests, and the larger interests in particular, generally remained silent, because of aversion to publicity, and the belief that any attempt at rebuttal would only result in prolonged argument and waste of valuable time.

The public in general sees but one side of the question. It does not seem to realize the inevitable higher prices of all products under an eight-hour day, due to the inevitable higher costs because of the lessened product of the shorter work day.

This paper is, therefore, an attempt to strip the question of all irrelevant matter, and present the right point of view. Great economic changes are slow in being established and for good reasons. In times long passed, certain trades worked from "sun up to sun down." It was during President Van Buren's time (about 1840) that the ten-hour day had its inception, yet within only a few years many trades still regularly worked twelve hours.

Wages in a new country due to the scarcity of labor have always been higher than in an old country, and the higher wages in this country due to such scarcity and the necessary development of our industries to compete with the labor of the old countries is what so enormously stimulated our invention of labor saving machinery, and more recently to the same end and for the same reason the production of automatic machinery. In these respects, we outstrip the whole industrial world.

But other industrial countries have followed and are following us at such rapid pace that before the present great war they were in successful competition with us for our own markets, and the industrial necessities of their war have so stimulated their capabilities for production that it is highly probable when the war is over, this country will be under the fiercest competition it has ever known.

Under these conditions demand is made upon the employing interests for an eight-hour day.

Let us look at it clearly. Wages in foreign countries are much lower and the hours longer than in this country.

The efficiency of foreign labor has been increasing for years, and it is stated, may now be superior to ours, due to the discipline growing out of the war. The machinery it will use will be at least as efficient as ours. Consequently the output will equal ours per hour, if it does not exceed ours. Now how can we compete with the foreign producer upon this showing even though we should continue to work a ten-hour day?

In reducting our product by curtailing our hours we must enlarge or increase the capacities of our plants to produce the same amount as when working ten hours. This involves not only a very considerable increase in capital account, but in all those unavoidable costs which make up overhead charges, and which the business must also earn as well as a fair profit to warrant its continuance. In many cases the difference in earning between an eight-hour and a ten-hour day may be sufficient to prevent any profit at all.

It must be borne in mind that a great many of our industries have for years been working only a nine-hour day, and many have been working a still longer time, only a fifty-four or fifty-five-hour week, because of the Saturday half holiday. This curtailment of working time has correspondingly curtailed product and profit in the industries practicing it.

Employers who are working under the Saturday half holiday know well that this is the most acceptable curtailment of hours to the workmen themselves, and that they will willingly work over time the previous five days in the week in order to be free Saturday afternoon. Employers also know well that the eight-hour day does not include working eight hours on Saturday. The short Saturday has come to stay. The eight-hour day will be only in name; there

(Continued on Page 8.)

ORDAINED PREACHERS AND HEARERS.

ALLEGHENY, PA., June 11, 1905.—Pastor Russell had a good audience Sunday afternoon at Carnegie Hall, Allegheny. Close attention was paid to the discourse, which was from the prophecy of Isaiah, "The spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek."—Isa. 61:6.

Our text applied primarily to our Lord Jesus and his anointing of the holy Spirit and his preaching, but, as we have heretofore seen, the Scriptures with one voice declare that as Jesus is the Head of the Church, which is his body, so all the members of that body participate with him in the anointing of the holy Spirit and also in the ministry of the Truth. This might be abundantly established by Scriptural testimony, but we assume that the majority of our readers are thoroughly acquainted with the Apostle's explicit statements to the effect that we are members in particular of the body of Christ, and are filling up that which is behind of the afflictions of Christ in the present time, and are to be associated with our Lord in glory, according to his promise that to him that overcometh he will grant to sit with him in his throne, in harmony also with the declaration that if we suffer with him we shall also be glorified together.

It is, therefore proper that we apply the words of this text not only to our Lord Jesus himself, but also to all whom his Word recognizes as members of his body, members of his Church—namely, to those believers in the redemptive work of Christ who have accepted the same personally, who have turned from sin to walk in the ways of righteousness, and who have consecrated their lives wholly and unreservedly to the service of the Lord.

THE ANOINTING OF THE HOLY SPIRIT

A week ago we considered the Pentecostal blessing upon the Church, and discerned that it constituted an anointing of the Lord —a setting apart to divine service, an enduement with power from on high, spiritual power, a new mind, a cleared perception of spiritual things and ability to understand and appreciate and co-operate with the divine purposes. Our text tells us that this anointing with the holy Spirit constitutes an ordination to preach, and a moment's reflection convinces us that none could be properly qualified to represent the Lord and his Truth unless he was thus qualified and anointed and able to discern the spiritual things, because who can express to others that which he does not discern and appreciate himself? How could anyone declare the mysteries of God and of his plan unless first of all his own eyes of understanding had been opened and his own heart had been enlightened, permitting such an appreciation as making possible a truthful setting forth of the same to others?

True, in the early Church the anointing of the holy Spirit was accompanied by certain outward demonstrations which are not now granted to the anointed ones. These outward demonstrations or evidences of the anointing were called "gifts," and consisted of power to heal disease by the word or touch, the gift of prophesying or public speaking, power to speak in unknown tongues—in languages that had never been learned—power to interpret such tongues or languages, power to discern spirits, to read thoughts, as when Peter read the hearts of Ananias and Sapphira when they attempted to deceive, etc. These "gifts" we can readily see were valuable to the early Church for the establishment of their own faith, for the demonstration to others that they were really the people of the Lord, and for their own upbuilding in grace and knowledge at a time when the New Testament was not prepared and its aid in the study of the divine plan was not available.

But, as the Apostle intimated, these "gifts" having served their purpose would pass away, and would be succeeded by certain "fruits" of the Spirit. That the natural man the "gifts" might seem to be the more valuable, but to the advanced Christian the fruits of the Spirit will be seen to be more desirable and the better attestation of divine favor. Speaking of these fruits of the Spirit, meekness, gentleness, patience, long-suffering, brotherly kindness, faith, hope, love, the Apostle assures us that love is the principal one, and really includes all the other fruits of the Spirit. All other fruits and graces of the Spirit are merely elementary developments, parts of that quality which in its completeness is called love, and which by our Lord is explained to mean, love to God with all our hearts, mind, being, strength, and love for our neighbor as for ourselves.

DISCERNING ANOINTED ONES

Our Lord assures us that as a good tree will be known by its good fruit and an evil tree by its evil fruit, so his followers will be known by their possession of the holy Spirit and the fruits and graces which they will manifest in their daily lives. This does not signify that those who are begotten of the holy Spirit, or, as expressed in this text, anointed with the holy Spirit, will be perfect in the flesh. Quite to the contrary—it is not the flesh which is begotten again, it is the New Creature, the new mind, the new will. The anointing received as New Creatures manifests itself by its opposition to sin, its harmony with righteousness, its sympathy with everything that goes to make up the divine standard of character and cooperation with the divine plan.

At first it is a mere likeness of the principles of righteousness, meekness, gentleness, patience, love, and a desire to develop in these graces of the Spirit; but subsequently, as this anointing abides and Christian character develops these traits become more and more manifest, not only to the person himself, but through his conduct to others. This is growth in grace, in knowledge, in love; this is the development of the fruits of the Spirit. Just as the apple blossom precedes the little nubbin of fruit, and as this gradually enlarges and matures, so do these graces of the Spirit gradually develop in the hearts of those who have been begotten again by the holy Spirit, by the Word of Truth.

"THE WORLD KNOWETH US NOT"

The world understands nothing about this begetting of the holy Spirit, this spirit of a new mind or will in accord with righteousness. It understands nothing about this anointing of the holy Spirit, under the influence of which old things pass away and new hopes and aims and objects in life take their places. But each one who has passed through these experiences understands them; each one begotten again is aware of the change in his mind, his will knows that he has consecrated his life to righteousness and to the Lord's service, and realizes that an anointing has come to him. Such are able to sympathize with one another, to discern the new mind one of another, and to sympathize with one another in the conflicts of this new will with the spirit of the world and with the flesh and its desires. Hence the Scriptures exhort the Spirit-begotten ones to special love and sympathy one with another in a manner that others cannot, because the world knoweth us not even as it knew him not, and because our sympathy and fellowship must be with those who are similarly begotten to the new nature and inspired by the new hopes.

The outward manifestations of these graces or fruits may be more or less rapid according to temperament, environment and zeal, but every in case the new mind, the new spirit, the new nature will be able to identify itself to others similarly spirit-begotten. And this anointing of the Spirit, wherever it is recognized, constitutes the bond of fellowship and brotherhood in Christ. It is not only the spirit of consecration, but also the spirit of the Truth, which signifies the enlightenment or illumination through the divine revelation of the Scriptures. It signifies, therefore, a growing knowledge not only respecting God's plan of salvation and our relationship to it but also a personal intimacy with the Lord.

ORDAINED AND UNORDAINED PREACHERS

According to our text none have ordination of God to act as his mouth-pieces except they have received this anointing. Such may be known by the fruits of the Spirit, which all the Spirit-begotten ones will soon be able to detect, and which will more or less be manifest also to the world, although the world will not know how to make allowances for having the treasure of the new mind in an imperfect human vessel, although the world will not know how to sympathize with the weaknesses of the fallen flesh, and may often be apt to denounce and condemn those who are walking to the best of their ability not after the flesh but after the Spirit. We fear, however, that if this line were distinctly seen, sharply drawn, many who are now prominent ministers, reverends, doctors of divinity, would be seen to be barred from the Lord's service. Many of them have had ordination from men but have never had the ordination of God, and hence are unable to see spiritual things themselves and equally incompetent to present such things to others. They have not been anointed or ordained of the Lord to preach.

On the other hand many of the Lord's people misled by the human distinctions between clergy and laity and the privileges and limitations accorded to these by Churchianity, fail to recognize that they are ordained to preach, and that unless they are continually preaching they are failing to accomplish the divine will—failing to fulfill the ordination which was granted them of the Lord when they received the anointing of the holy Spirit. This does not mean, however, that all who are anointed of the holy Spirit are appointed of the Lord to preach in the same manner, for, as the Apostle would explain, we have gifts differing one from another, and, our opportunities in life are amongst these talents. For instance, some may have the talent for presenting the divine message of mercy and truth in a private manner, and may be very effective in their ministries, in their services; others may have the talents and opportunities for more public service. The sisters, for instance, are not Scripturally authorized to engage in the more public functions of preaching, but they, nevertheless, have glorious opportunities in a more private way of showing forth the praises of him who has called us from darkness into his marvelous light and who has anointed us to preach, to declare, to make known, the good tidings.

"LIVING EPISTLES KNOWN AND READ OF ALL"

As an illustration of forceful preaching of a female member of the anointed body, I want to tell you of a little incident which occurred on my last visit to the friends in New York City. Following the afternoon service an apparently very intelligent and accomplished lady sought a private interview for a few moments, in which she requested my prayers that she might be enabled to see and fully grasp the Divine Plan of the Ages, and to come to the point of a full consecration of her heart that she might enjoy the anointing of the holy Spirit.

She explained that for years she had been an agonistic, a total unbeliever in Christianity and the Bible, and that her friends and acquaintances were honorable people of the same class. I inquired how she had become interested so as to attend the meeting. She replied that she had a sister-in-law who had received the glorious message of the divine plan and set forth in MILLENNIAL DAWN, and that the Truth had made such a wonderful change in her sister's character, disposition, etc., every way, that she was convinced that there was a power of God in connection with his Word that she had never dreamed of, a power which by its fruit attested that it was of God. She said, "I have never known an instance of such a wonderful transformation of character as that which occurred in my sister-in-law, and I came to the meeting today that I might begin to learn the ways of the Lord. After this sort and for this reason I am asking your prayers to this end."

Who could deny that the sister who had received that anointing and whose life had given that testimony had been preaching the good tidings in a most effective manner? Who could say that because as a sister she was not ordained to a public ministry that she was therefore debarred from the blessed privilege of showing forth the praises of him who hath called us from darkness to light? The Apostle tells us that this is true of all of us; that the world which will not read books and tracts and which cares not to attend preaching will read our living epistles, our daily lives, and in harmony with the Apostle, we exhort that all shall thus preach day by day the glorious message of our great salvation which is of God in Christ Jesus.

WHAT WE ARE TO PREACH

It should be noticed that we are to preach the good tidings, not bad tidings of great misery. We remember the theme of the angels' song at the announcement of our Lord's birth, "We bring you good tidings of great joy which shall be unto all people." So here the anointing which we receive of the Lord is that which leads us to declare the good tidings of his great salvation in all its lengths and breadths and heights and depths. Alas, that for centuries the good tidings of great joy has been overwhelmed by the loud voices of Churchianity, which, during the Dark Ages, have misrepresented our heavenly Father's plan, misinterpreted and twisted his Word, giving the impression that he is the great adversary of our race, who even before we were created prepared for the great majority of us, a place for our torment, making all the preparations for fuel, and fireproof demons for our injury. Alas, that some of us who are his children, and who had received of the anointing of his spirit, should for a moment have imagined that such a message was the one referred to as the good tidings for the meek, the good tidings of great joy. How glad we are that in the dawning of the Millennial morning the shadows are beginning to flee away, and the glorious light of the goodness of God is beginning to be seen shining in the face of Jesus Christ our Lord.

TO WHOM SHALL WE PREACH?

Amongst the grievous mistakes of the Dark Ages and the legitimate outgrowth of its misconception of God's plan has been the thought that the Gospel is to be preached to the wicked, to railers, to blasphemers, to the hard-hearted, etc. Nothing is further from the teaching of God's Word nor from the example of our Lord Jesus and his apostles. Our text states the matter properly, saying, that our ordination, our anointing, was to preach the good tidings to the meek—to those who manifest a humble attitude of mind, a teachable spirit; to those who desire to know the truth, who manifest a hungering and thirsting after righteousness; to those who realize to some extent their own blindness and who desire to see the light. Our commission is to preach the good tidings to these.

Notice how our Lord and the apostles followed this course. Our Lord is sending forth his apostles in the end of the Jewish age limited their endeavors to the Jewish nation, which for centuries had been under divine instruction through the Law of the prophets. His words are "Go not into the way of the Gentiles (heathen) and into the cities of the Samaritans (a semi-religious people) enter ye not; for I am not sent save to the lost sheep of the house of Israel." True, subsequently, after his death and resurrection, the apostles and all of the Lord's people were fully commissioned to carry the message of salvation also to the Gentiles, to the heathen—to preach the Gospel to every creature without restriction as to their relationship to the favored nation of Israel—to every person whom they might meet in whom they should find the ear to hear, the spirit of meekness and desire to know the way of God and his salvation. This is the same commission to us still, and our course should be the same.

We should understand that the message of God's favor is to whoever has a desire to know it, and that such are only the meek, and this would mean that where we find special evidences of a lack of meekness that we should desist from efforts in those directions and should confine our labors to the most promising fields. Such was the course of the Apostles. Wherever they went they first sought out the most religious people to preach to them. Of course if the time should ever come when all those who are meek and show a desire to know the way of the Lord should have been fully instructed, and there should be no more opportunity to preach to them, we might go to the froward, the proud, the boastful, the disdainful, the self-righteous, the wicked, the hard hearted, but we have no reason to expect that our labors would have success with that class if we preach the true message. They require another kind of treatment, a kind of treatment which the Lord proposes to give them in the Millennial age which shall follow this present age and of which we shall have more to say again.

"The meek will he guide in judgment, the meek he will teach his ways." (Psa 25:9.) The Lord in this present age is choosing out of the world a little flock, a peculiar people. He wishes to instruct them and develop them and fit them to be the Royal Priesthood of the coming associates as members of his body in the great Kingdom work then to be inaugurated for the blessing of the world in general, including the unmeek—to then bring to the knowledge of every creature, under the most favorable conditions and terms, the mercy of God, to the intent that they may then hear and be blessed. Even the meek will have plenty to do to learn the necessary lessons of faith and obedience in the school of Christ, walking in the narrow way.

Since the Scriptures, then, are so explicit as to the class whom the anointed should seek to reach with the Lord's message, how comes it that Churchianity in general has made so great a mistake as to consider that its special mission was to the opposite class, and that the meek need no instruction, need no guidance, need no conversion, etc. We answer that an erroneous doctrine of everlasting torment is responsible for the mistaken view, under the teaching that all the world was condemned through Adam to eternal torment, and that only those who are accepted of Christ would be saved from that awful fate. The tendency was to count the naturally meek and gentle as already saved and to give them little attention, expending effort mainly upon the wicked, the vile, the perverse. A discernment of the Divine Plan of the Ages helps to set this matter straight again and to show us why, as above, the Church is now being selected from amongst the meek only, from amongst the teachable, and that the work of the Lord for the great mass of the world, the unmeek, the unfit even for the training of this Gospel age, is left for the next age, for the Millennial age.

In some respects it is a mercy and a blessing that the world is in large measure blind and deaf, and therefore in the same proportion irresponsible as respects the message now being delivered to the meek, who may have ears to hear and eyes to see. It is with these as it was with the scribes and Pharisees and doctors of divinity who conspired against our Lord and put him to death. Their guilt would have been terrible had they really known what they were doing, but committed in ignorance their great sin will be forgiven, as our Lord declared, "All manner of sin and blasphemy shall be forgiven unto men . . . . and whosoever speaketh a word against the Son of man, it shall be forgiven him." As the Apostle Peter intimates, speaking on this very subject, "I wot that in ignorance ye did it, as did also your rulers." As the Lord through the prophet intimates, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon him whom they have pierced and shall mourn"—in that day—in the Millennial day, when the new order of things will be introduced and when the knowledge of the Lord shall fill the whole earth, scattering all its darkness and blindness.

"PREACH THE WORD"

I am addressing the meek class, and particularly those of this class who have received the anointing of the holy Spirit, all of whom, therefore, are commissioned or privileged to preach, but have the responsibility also of doing this to the meek wherever they may find them. I am sure that I voice your sentiments and tell your experiences when I say that in proportion as you have been loyal to the anointing you have received, in proportion as you have self-sacrificingly endeavored to show forth the praises of the Lord and his wonderful plan of salvation, in that same proportion has been your own heart-development and growth in grace and in knowledge; and in proportion as you may have allowed fear and other considerations to hinder you from telling the good tidings, in that proportion you have failed to make progress and have experienced leanness of soul. Let us more and more appreciate this blessing of the Lord, our anointing, and let us by word of mouth, by pen, by printed page and by our living epistles day by day, tell all the meek the good

PILGRIM BROTHER J. A. BOHNET of North Pittsburgh, Pa., who for several years has conducted the Society's farm and cemetery, wants the names of several Truth brethren between the ages of 25 and 50 to place on file as applicants willing to join him later in the service, permanently, as business increases and more help is required. The fruits of service are the same as at Bethel. Give age, experience, etc. R. F. D. 4.

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

Appreciations

Reading Pa., April 22.

I'm sorry my paper is so long in arrears. Kindly excuse my delay in renewing. I enclose money order for same and I wish to express my great appreciation of the past year's issues which have come to me through the generosity of Brother N. E. Nelson, whose reformation Essays I have followed with much interest. Aside from the interest which inheres in his subject matter Brother Nelson has a certain keenness of intellectual and spiritual insight which leads him to express himself with sincerity and directness, and in this lies the value of his contributions. I am ever so pleased to see the essays resumed to their conclusion, and also hope to see them brought out in pamphlet or book form. I am also glad to not you are continuing the sermons of our beloved Pastor now gone to his glorious inheritance and what literature could you print that is more helpful and inspiring than the selections from the present studies?"

Let the public once become familiar with the wonderful simplicity and real beauty and harmony on the Bible Truth therein presented and they will be very much more inclined to honor and love the author when so many such admire and love. I have long been a lover of good English per se, but have seldom found it in such purity and dignity as that of the author of scripture studies" To take up these studies sincerely and systematically, and what is more, to live them, has been an education for many a unlettered and erstwhile thought-bound person. And so you may indeed be keeping "The Bread of Truth upon the Waters" by continuing these glorious things of heavenly origin in your paper. It is said a man is known by the company he keeps and likewise it seems to me that in keeping company with all lovers of the Bible we are as due at present. you are only establishing for yourself a name of fairer fame than you enjoyed heretofore. May you be also continually blest in your fearless settin forth of all faktrs of whatever like they may be. Undoubtedly we have reached the day when "nothing that is hidden shall not be brought to light."

I have one criticism that is adverse, and it is this, misspelled words, and incorrect sentences. Could these defects not be eliminated?

Very cordial good wishes for a truly prosperous New Year.

H. B. YEAKEL

Milwaukee, Wis., April 22.

Enclosed find $1.00 for renewal of Labor Tribune. Our subscription expired some time ago.

Thanking you for continuing the same. I greatly enjoy the Tribune and I appreciate very much Pastor Russell's Sermons. They are food to us and very nourishing. Hope you will still continue to hand out the good things along this line.

Very respectfully,

Mrs. Wm. HASKIN.

WANTED—A Barber. Must be member of I. B. S. A. Wages $14 per week and half over $21. Hours 8 to 7:30. Must start at once. Call, phone or telegraph. E. J. Bickler, North Fifth st., Steubenville, Ohio

AGENTS WANTED—Excellent 35c article, costing friends only 12½c each. You make large profit. Spring is here. Apply at once. STANDARD SUPPLY COMPANY, READING, PA.

WATCH FOBS.

Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Christmas Head of Christ. Price 50 cents. $5.00 per doz. The Friends Supply Co., Box 338, Schenectady, N. Y.

Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET. Price 5 cts. Free to those not able to pay. W. Giles Browne, Summit, N. C.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study". A perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 7x10 inches 65c, in rich brown tone. Enlargements. 11x14, $1.25, and 16x20, $3.50. We especially recommend the 16 size.

W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Glady send particulars. Address A. E. Stokes, Mohawk,

LIFE AND WORK OF PASTOR RUSSELL

By E. D. STEWART,

of Waynesburg, Pa.

Pastor Charles Taze Russell was born Feb. 16, 1852, and died Oct. 31, 1916, aged 64 years, 8 months and 15 days. Thus in years, months and days, we measure the duration of his life; but measuring the duration of a life is not measuring the life.

"We live in deeds not years;
in thoughts, not breaths."

We can count the number of his years, but many a man has lived longer to whom mankind owes no debt of gratitude. We can count the number of his days, but the value of a day depends upon what is put into it. One day may be worth a thousand other days, and how much he accomplished in those 64 years we can only begin to know when we learn the intensity with which he lived them.

In testimony meetings, thousands all over our land and in every land under the sun, bear witness to their gratitude to God that he has raised up a man who has been the instrument in his land of snatching them from the very brink of doubt and infidelity, placing their feet on the solid rock of Christ's "ransom for all." Some of these men simply could not believe the Bible as interpreted by their religious teachers. They would not say they believed when they did not. They did not wish to be infidels and they bewailed their lack of faith and hope. You need not tell me that normally constituted men are infidels from choice. You need not tell me that normally constituted men deliberately choose to believe and are glad to believe that they die as the brutes, with no hope of a future life. Many of these men are infidels not so much from their own fault as from the fault of their religious teachers who gave an interpretation of the Bible contrary to reason and impossible for them to believe. Many a man in this attitude has gone to hear Pastor Russell. They have gone to the service infidels and came back rejoicing Christians. Their religious teachers kept saying, "Don't go to hear that man Russell; he preaches dangerous doctrine." But, by the grace of God, they went and received the spiritual food they had been starving for, the spiritual food their religious teachers did not know how to give. It is no wonder that men would sometimes stand in a crowded aisle and listen to his inspiring words for two hours at a time without moving from their places—no wonder, when those words were bringing hope instead of despair, faith in the place of doubt, peace in the place of agitation and unrest, joy in the place of sadness.

When men with hearts full of gratitude would tell them of the blessings they had received, he would simply say something like this: "Brother, I am glad you reecived blessing from God's word; his truth is very precious." He simply ignored his part in the matter. In proof that this was his attitude, hear his own words, as found on page 10 of his celebrated book, "The Divine Plan of the Ages."

"Though in this work we shall endeavor, and we trust with success, to set before the interested and unbiased reader the plan of God as it relates to and explains the past, the present and the future of his dealings, in a way more harmonious, beautiful and reasonable than is generally understood, yet that this is the result of extraordinary wisdom or ability on the part of the writer, is positively disclaimed. It is the light from the Sun of Righteousness in this dawning of the Millenial Day that reveals these things as present truth, etc."

He believed that the time was due for these truths to be made known, and if he had not written them, God would have found some one else to do so.

HIS MOTIVES.

One of the great objects of his life was to show that the Bible, when correctly translated and rightly understood is harmonious throughout, and gives the most exalted and uplifting conception of our Creator and our duties to him that is possible for a human being to attain. To show this complete harmony of the Bible, of all its parts, was no easy talk. It meant labor. At that time there was great indifference on the part of the people. Most of them did not seem to care whether the various texts of the Bible were in harmony with one another or not. Each seemed more interested in seeking such texts as prove or seemed to prove his particular creed, and ignored such texts as oppose it. Even ministers when texts were brought to their attention that contradicted their creed, would make such remarks as, "Oh, don't trouble yourself about such matters as that. There is enough in the fifth chapter of Matthew to save anybody." They were merely seeking such knowledge as they thought would save them and their friends, and seemed utterly indifferent as to what truth honors God most. In 1st Sam. 2:30, the Lord says "Them that honor me, I will honor." This promise is not to those who carry on some great work of charity or make some great attempt to convert the world, for these things are often done in such a way as to dishonor God. Many are engaged in these things; few make it the chief object of their lives to do those things and to preach those doctrines that bring most honor to God's name. Most men seem utterly indifferent on this matter.

At a time when such indifference was widely prevalent, Pastor Russell began his work of showing the harmony of the Bible with itself and with the character of its Divine Author. He saw that there is no way to bring permanent blessing to the human race except through faith in God and faith in the Bible. He, therefore, sought to show how worthy the Bible is of all our faith and love. That was the great motive of his life. We know that this was his motive, not because he has told us so, but because the motive rings through every article that he wrote and every sermon that he preached. A motive like that could not live in a narrow life. It could not find room in a little heart.

Therefore it is natural for us, as thoughtful men and women, to inquire, "What were the events of his life and the various circumstances leading up to such a motive? What must his childhood, his boyhood and his early manhood have been?"

HIS EARLY LIFE.

Charles T. Russell was the second son of Joseph L. and Ann Eliza Russell, and was born in Pittsburgh, Pa. His father was a well-to-do merchant and the son, when not engaged in study, spent much of his time helping his father in the store. By so doing, he rendered himself liable to the awful charge that certain ministers in various parts of the country have brought against him, that in his early life he was "a seller of shirts." In this work, however, he developed the qualities of industry, perseverance and earnestness of purpose, qualities that have been such prominent characteristics of his mature years. As the father was a very successful business man, it was only natural for the son also to begin business as a merchant. In this work the young man manifested such business acumen that, in a few years, he was the owner of five clothing stores. In all this work, he was so thoroughly honest and his goods so thoroughly reliable that his success was marvelous, so marvelous that some who then knew him believe that if he had continued in the mercantile business he might have rivalled in the accumulation of wealth some of the richest money kings of his day. But his great desire was not to be rich, but to be useful. We need not tell you this, you may know it for yourself when you consider the following facts:

At one time in his life, while he was yet a young man, the valuation of his real and personal property is said to have reached over $200,000. Of this $40,000 were spent in the publication and circulation of his first book, "Food for Thinking Christians." At various times he contributed large amounts to the Society of which he was president. In fact at the time of his death, he had but $200 left of his own private fortune. Notwithstanding this fact, there have been men so ignorant of the facts in the case, or had so little regard for truth and veracity as to say, "Russell has just started this religious movement as a money-making scheme." The utter foolishness of such a statement could not be fully manifest to persons unacquainted with the manner in which the Watch Tower Bible and Tract Society is operated. The very idea of a company of men getting rich, preaching the gospel without money and without price, while their friends at the various appointments advertised the meetings "Seats free; no collection." The truth of the matter is that those ministers who have done this talking about "money making scheme" concerning Pastor Russell have simply been "measuring his corn in their own half-bushel." A man whose own life is actuated by low motives cannot appreciate a higher mo-

HOW THE MONEY CAME

In all of Pastor Russell's work, and in all the work of the Society including missionary work, translation of the books into all the important modern languages, exhibition of the Photo Drama of Creation, etc., not one penny was ever solicited and no collection was ever taken. That, of course, does not mean that money has not been liberally contributed, but every contribution is and must be absolutely voluntary and unsoliciated. Two years ago last summer in the northern part of this State, a little girl eight years old came to me after the services and said, "Here is five cents to help other little boys and girls to see the Photo Drama." The five cents were forwarded to the Watch Tower office along with larger contributions, and in the course of a few days the proper officer of the Society sent her a receipt with just the same care that a $50 contribution in a neighboring town was receipted for.

Pastor Russell was a man of great faith, and he always had perfect confidence that money would be forthcoming for every work that the Lord wanted done. On one occasion, after he had spoken to a large audience, he was shaking hands with the people as they passed out, when a man handed him an envelope. He put it into his pocket and went on shaking hands. After a few minutes some of the brethren were consulting with him concerning some work that all agreed would be good to have done; "but where was the money to come from?" Brother Russell said, "If it is a work the Lord wants done, he will see that the money is provided." He opened the envelope. It contained a check for one thousand dollars, and the work went on.

Men have sometimes come to him and said, "Brother Russell, I have been greatly blessed by your explanation of the Scriptures. I feel that this is a great work. How can I get some money into it?" This may sound strange to men who all their lives have been dunned for money "to pay the preacher," but "Truth is stranger than fiction." "The Lord loveth a cheerful giver. The cattle on a thousand hills are his," and he does not need money that must be begged for or raffled for at box socials or church fairs.

HIS WORKS AS AN AUTHOR

His "Divine Plan of the Ages" has a circulation several times that of any other book ever published in the English language except the Bible. He is the author of five other principal books and of numerous booklets and tracts. He is also the author of the Photo Drama of Creation, which has been seen and heard by over nine millions of people. His sermons of recent years have appeared regularly every week in over a thousand newspapers, and are read by millions of people.

WHY HE HAD ENEMIES

While Pastor Russell had his friends and admirers he also had his enemies and persecutors. "All that will live godly in Christ Jesus shall suffer persecution." So if anyone is not suffering persecution he is not living godly in Christ Jesus. When you read that a certain man did not have an enemy in the world, you have found a man that never steadfastly and earnestly opposed the wrong. On the other hand, every man that has done anything earnestly to free the race from wrong and error and superstition has had his opposers and persecutors. Christ and all his apostles save one suffered martyrdom for the truth they preached, and from that day to this, every man who stood for unpopular truth and against popular error has had his persecutors. So Pastor Russell has likewise had his persecutors who tried to minimize his work, burned his books and attempted to destroy his good name. Yes, they sometimes burned his books and they did so for the very same reason that they used to burn the Bibles; they were afraid of the truth there was in them. But the more they burned the books, the more the truth spread. I had the pleasure a few months ago of speaking in a town where, not long before, some of the religionists had got together and agreed to advise the people to burn Pastor Russell's books. In a few weeks colporteurs came into the town and sold far more books than had been burned. The bigots who had burned the books had merely aroused the curiosity of the people. In the Dark Ages they sometimes sought to terrify the people by burning the Bibles in the streets, and thus compel them to submit to the prescribed forms of religion, the "Orthodox" forms. There is too much of the spirit of liberty and tolerance in free America for such an indignity to be perpetrated today without arousing a sense of justice in the minds of those who hate tyranny.

It is interesting to note how the books have found their way through the hands of those who did not appreciate them into the hands of those who did. It often happens that one man buys and does not appreciate them, then loans them to another man who enjoys them with all his heart. At one of the conventions, a lady tells us that a friend sent her "The Divine Plan of the Ages" and she burned it. Another friend sent her a second book of the same kind, and she burned it. A third friend sent her a third book and she stopped and thought. It is sometimes a good thing to stop and think. "Finally" says she, "I read this book and it burned me." By this, I suppose she means that it burned away all her prejudice and left her ready for the heart-glow of joy that comes to those who see what beautiful truth God has in store for those who are ready to enjoy it.

EARLY RELIGIOUS SENTIMENTS

The parents of Charles T. Russell were of the "Orthodox" faith and up to the age of fifteen he believed all and only such doctrines as his sectarian ministers taught him. To understand doctrines at that time was very difficult. The clergy as a rule discouraged questions. So he simply believed the doctrines of the church he attended, especially the doctrine of the eternal torment of all except the saints. His favorite preacher was Spurgeon, because, as he said, "he peppered it hot" his claim being that if one believed a thing, he should tell it with all his might. So at the age of fifteen he used to go about the city of Pittsburgh on Saturday evenings with a piece of chalk writing on the fence boards and telling the people not to fail to attend church on Sunday, so that they might escape that terrible hell in which he so firmly believed. At about this time it seems that Providence had decreed that he should attempt to reclaim an infidel friend to Christianity. By skillful questions that neither layman or minister could answer and hold to the accepted creed, the infidel completely routed young Russell, and he became a skeptic. He saw for instance, that with the doctrine of eternal torment in it he could not believe the Bible, though he still held to a belief in God and the hope of a future life.

As he desired to learn the truth in regard to the hereafter, the next few years were devoted to the investigation of the claims of the leading Oriental religions, all of which he found unworthy of credence. At the age of twenty he was possessed of much knowledge and voluminous data in regard to "religion" as believed and practiced in all parts of the world, but his mind was unsatisfied and unsettled.

At length he decided to search the Scriptures for their own answer on hell-fire and brimstone. Here was the turning point in his life. Picture to yourself a young man in the early twenties with large business responsibilities upon him, and with little time for research, and yet longing to know the truth in regard to the great hereafter. He believed that the Creator of all things must be a loving God, and in harmony with this he read in the Bible, "God is love." He also read, "The Lord is good to all and his tender mercies are over all his works." That too was in harmony with what he believed the character of the Creator must be. But how could he harmonize this with what his creed taught? How could God's tender mercies be over all his works when some of his works, some of his creatures, were to be roasted eternally in an abyss of fire and terrors? How could there be any "tender mercies" in a course like that? How could our loving Creator be a God like that? Then the question came, Does the Bible really teach the eternal torture of the unsaved?

As he searched the Scriptures for the answer, the answer came. Not one text merely, but texts by the hundreds showing the foolishness and unreasonableness of the doctrine of eternal torment. We do not know the order in which these texts came to his mind but we know that they came. He read, "The Lord preserveth all them that love him" (Yes, he preserveth them, to all eternity) "but all the wicked will he destroy." It does not say "All the wicked will he roast eternally." Again he reads "He that converteth the sinner from the error of his ways shall save a soul from death," not from eternal torment. Again he reads "The soul that sinneth it shall die," not live in torment eternally. In fact, he saw that all the comparisons and contrasts in the Bible are never between life in happiness and life in misery, but always between life and death, eternal life or eternal death, all the wicked utterly destroyed in what the Scriptures call "the second death," so completely destroyed that "they shall be as though they had not been" and even "the remembrance of the wicked shall rot," utterly pass from the memory of all forever. Then this young man saw God finally triumphant over all evil when "at his name every knee shall bow," when "at the name of Jesus every knee shall bow, in heaven on the earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of the Father." So he saw the whole glad universe uniting in one grand hymn of praise to the Creator, no room in that happy universe for men or demons who choose to remain in rebellion against the Creator, but all ready to join in a hymn of praise. Then this young man saw a loving God looking down upon a sin-cursed earth with an eye of pity and love, and in order to make it possible for us to have eternal life, he must give what was dearest to him in the whole universe. "For God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not die eternally but live eternally. When, as a young man, Charles T. Russell saw all this and far more, his great heart was thrilled to its very depths. He was ready to do anything for the God he had found to be so wise, so loving, so wonderful. It was then that he gave his heart to the Lord in full consecration, ready to do or say or be whatever the Lord might show him. Little did he care for wealth, or fame, or worldly pleasure. He had found a better God than he before had known and he must tell it, and he did tell it out with a shout, hallelujah! Praise God's holy name, that he has found a man strong enough, true enough, brave enough to vindicate His character from the unscriptural and unreasonable doctrine of eternal torment. To the very ends of the earth he has told the Bible truth that "the wages of sin is death" and not eternal torment. Yes, and his words have been heard, heard by many who will not admit that they have heard, believed by many who will not admit that they believe. A few years ago a minister who was then preaching in this county was asked by one of his parishioners if he believed the doctrine of eternal torment. He admitted that he did not. "Then why do you preach it?" asked the parishioner. "Oh, there has to be some kind of a whip to bring them in," was the reply. A minister who used to preach in Waynesburg made the same admission to one of his parishioners. "Then why don't you tell your congregation so?" said the parishioner. "If I did that, I could not hold this pastorate," was the reply. A minister in our neighboring town of Washington made the same admission. The young man said to the minister, "Then, why don't you tell your congregation?" He replied, "Young man, my bread isn't buttered on that side." That is the very class of men that are circulating false reports about Pastor Russell and other men who are opposing their false doctrines.

"Yes, but in regard to Pastor Russell's character, the people say——." Yes, "the people say" and "the people said" are the cudgels with which Satan has destroyed the reputation of many an innocent man. A few years ago, W. W. Giles, a leading financier of Brown Summit, N. C., made the following offer and published it broadcast wherever the English language is spoken.

"I have deposited $1,000 in the American Exchange National Bank of Greensboro, N. C., and $500, in the First National Bank of Miami, Florida, to be paid to the first person who proves through any court of justice in the United States that Pastor Russell is guilty of immorality such as is the gossip of those ministers who preach 'for pay'." No one ever responded.

The editor of The Evening Journal of Wilmington, Del., about two years ago, published a statement that his columns were open to the publication of anything that might be published against Pastor Russell's character, provided the whole truth was stated with all the related circumstances, and accompanied by the writer's name. Why did none of Pastor Russell's defamers ever respond to this fair offer?

The people say! The people said! Satan's weapons now; Satan's weapons always. The people said that Jesus was a blasphemer. His friends on one occasion "went out to lay hold on him, for they said, He is beside himself." The people said that the apostles were unfit to live and put them to death. The people said that the noble John Huss was unfit to live and when they burned him at the stake, they confined a ball of brass in his mouth, in order, as the historian states, "that the people might not understand his just defense against their unjust condemnation." The people said that the brave Savonarola was a heretic and they hanged him and afterwards burned his body in reproach. The people said that the noble Alexander Campbell was a "heretic." "He is not Orthodox." "He is little better than an infidel." The people said that the brave and true John Wesley was a "falsifier," "a fomenter of strife," "a breeder of contention." They talked the jealousy of his wife against Sarah Ryan, the jealousy against him of the husband of Sophia Christiana Williamson and how his wife finally deserted him. Does what the people say, weaken our confidence in the purity of John Wesley's life? By no means. The only difficulty was that he was so pure-minded himself that he forgot to guard himself well against impure minds who were watching to find a charge against him. John Wesley, Alexander Campbell, Charles T. Russell, three of the bravest, purest men of modern times and the three most severely persecuted and slandered. Do we believe those slanders? Not if we are charitable, thoughtful and wise. Their names will go down in history together as the three greatest and truest reformers of the last two hundred years. We have only space to conclude with a quotation from Judge Rutherford:

From a personal and painstaking examination of every charge that has been made against Pastor Russell, I am thoroughly convinced and confidently state that he is the most unjustly persecuted man on earth. Notwithstanding this, his good work continues and thousands testify to the blessings received therefrom. For many years he has stood forth to battle for the right. He is prematurely aged from his arduous and unselfish labors in behalf of mankind. He is loved most by those who know him best, and while he has some relentless enemies his staunch and substantial friends are numbered by the thousands. Probably his course is almost run, but—

When the Memory
OF HIS TRADUCERS
HAS PERISHED
From the Earth
the
GOOD NAME
and
GOOD DEEDS
of
PASTOR RUSSELL
Will Live
IMMORTAL
in the Hearts of
THE PEOPLE

APPRECIATIONS.

Scranton, Pa..April 22.

Enclosed find renewal of "Tribune" through the suggestion of one of the I, B. S. A. I subscribed through the "Watch Tower" for your paper last year.

I greatly appreciate it. The "Labor Tribune" appeals to me as being clean and fearless. An able and much needed advocate for the common people whom God must love or He would not have made so many of them.

Very Sincerely for truth and righteousness,

ALICE M. BOYLE.

Lansing, Kan. April 22.

I have just signed over $5.00 to your paper. And am glad to do so, for you have been so kind to me for the last two or three years, and I hope that there will be no further hindrance of our friendship, for I love your paper so much for the Truth that you print in it. I also sent you a letter of appreciation with the check which I signed over to you Saturday. The year of 1910 I began to read Pastor Russell's Sermons, and I have loved him ever since then. I was permitted to see him dead in a dream, Dec. 25, '914, and I told the dream to Brother H. B. Hale. We did not know at the time what it meant. I have got it written in my book. I know the full meaning now. Hoping a blessing to you for your kindness and to all the true friends of the Lord.

Yours in one hope,
SNOWBALL, or
GEO. W. LONG.

P. S. Now remember that I am in prison and can't look after my business like I want to do. (Amen.)

(There was no letter with your check Brother Long.—Ed.)

Chicago, Ill., April 20.

Enclosed find money order for One Dollar for renewal of Labor Tribune. Our subscription expired April 1st. Thanking you for continuing the same also thanking you for all the good articles we find in your paper and especially the glad tidings which soon the poor world will be ready to listen to. Hope you will continue our dear pastor's sermons and the testimonies of the dear friends. We know that your labor will not be in vain for in due time you shall reap, saith the Lord. With Christian greetings.

MR. AND MRS. H. MANZKE.

Brook Village, Canada, April 20.

I enclose by postal note $2, one for the renewal of the Tribune and the other for the sending of the Tribune to some friend. I have never written the Tribune before. I want to thank you for your grand paper with those back sermons and also the writings on the Divine Plan; also other features.

Yours by His Grace,
L. L. MILLER.

Buena Vista, Va., April 22.

Enclosed please find one dollar for which you will extend my subscription to your good paper. So long as you continue to publish our dear Pastor's sermons and I live I guess you will have me for a subscriber.

Sincerely, yours in the Truth,
J. D. COPPER.

Columbiana, Ohio, April 22.

Please find enclosed one dollar for renewal of Tribune for another year. I appreciate the paper because of the sermons of our dear Brother Russell, and also the letters of the Truth friends.

Yours in love of the Truth.
MR & MRS. C. K. CHAMBERLAIN

Morgan, Texas, April 22.

I regret my carelessness in allowing my subscription to be so far behind, and thank you for your leniency. I assure you that I prize the Labor Tribune for the firm stand you take in putting down fakes in both religious and labor unions, and I pray for the time to come when your firm stand for Truth and right will be abundantly rewarded.

Inclosed please find post office order to renew my subscription.

Wishing you all the blessings due to the sincere and loyal at heart, and may the Father bless and keep you through the coming storm in which we are now entering.

Yours very respectfully,
MRS. J. Y. RODGERS.

Ordained Preachers and Hearers.

(Continued from Page 3.)

tidings of the great salvation which is of God in Christ Jesus, a salvation which now affects the heart, the life, the hopes, every interest of this present life, and which extends into the future, assuring us of a completion of salvation in the resurrection, and that if faithful we shall then enter into the joys of our Lord and be participants with him in the Millennial Kingdom to bless the world.

A SOLITARY WAY.

Psa. 107: 1-9. Prov. 14:10; 1 Cor 2:11

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness,
"There is not one who really understands.
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must live its inner life of solitude.

Job. 7:17; Matt. 10:37.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret-key himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have "a solitary way."

Isa. 48:16; Psa. 34:22.

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth, Christ made it purposely
So heavy that you must return to him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to him again.
The Man of Sorrows understands it well.
In all points tempted, he can feel with you.
You cannot come too often, or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul;
And those who walk with him from day to day
Can never have "a solitary way."

Princeton, W. Va., April 22.

Enclosed find my check for renewal from March 8th as per label attached to check. As I took the paper for a long time during the lifetime of our dear Pastor Russell, on account of the sermon feature, I feel loath to drop it now, since his death, hence am enclosing renewal subscription. We hope the paper still hase an important mission and that some may be brought into a knowledge of the Truth from the reading of the prints taken from the studies. This will be the case if it is read by the labor element.

D. H. THORNTON.

"**Jesus** is to meet one Thief in Paradise, but where will He meet the other Thief." "Did Jesus go to Hell after His Crucifixion?" Answer to these questions are in our No. 4 Booklet; price of the booklet, five cents; free to those not able to pay. Address William Giles, Browns Summit, N. C.

The Seventh Angel of the book of Revelation. Positive identification of Pastor Russell. Wonderful parallels of important events in his life and Scripture chronology. The date of his "departure" plainly indicated. Four pages, over 2,000 words. Single copies 5c; 10 for 25c; 25 for 50c; $1.50 per 100; $8.00 per 1,000. J. V. Gilbert, 5506 Vine St., Philadelphia, Pa., U. S. A.

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The Eureka Phonograph Attachment plays Edison, Pathe, Angelica, etc., Records on Columbia or Victor etc., machines. Instantly adjusted; stays in the groove, reproduces perfectly.

Price 50. V. Marcellus, Belvidere, Ill.

Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

TAX LUXURIES; SAYS ECONOMIST

CAMBRIDGE, Mass., April 16.—"If the government is wise," Prof. Carver, distinguished economist of Harvard, announced today, "it will put a high tax on every one. Thus, consumption and the ability to buy will be reduced.

"There will be less playing of golf and baseball, and smaller attendance at these pastimes. Golf courses and baseball parks could be used for productive purposes. The players might work them. Those idle must work now, and those in useless industries must do productive work."

The Railway Postal Clerks' International union has approximately a membership of 3,200, which is an increase of 103 members since last report. The number of local unions affiliated is thirty-two.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$ 97.50
Amount received	5.00
Total	$102.50
Paid out	$109.00

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 22. PITTSBURGH, PA., THURSDAY, MAY 3, 1917. All Subscriptions Payable in Advance.

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MOST THREATEHING WAR STRIKE SETTLED

What the Men's Demands Were--Death of Famous Cotton Trade Union Leader--More Women For the Land.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, April 22.—One of the most difficult strikes during this present war has only just been closed down. I refer to the strike of between 8,000 and 9,000 engineers at Barrow-in-Furness. The men although engaged on important armament work came out and in defiance of their own union officials. They were, in fact, led by what we call the shop stewards. The Ministry of Labor offered to arbitrate but only if the men resumed work. On March 28 the men ballotted on this question and refused to return to work by 2300 to 218. It will be noticed, as in all these British union disputes, the number of men voting is always a long way under the number on strike.

Then on April 2nd the Government announced that unless the men resumed work the full operations of the Munitions Act and the Defence of the Realm Act would be put into force—meaning thereby heavy money penalties and long terms of imprisonment. On April 3rd the men again ballotted and this time 1,623 voted in favor of going back to work whilst 1,250 were against it. This voting of course sent the men back to their respective jobs.

The main grievance of the men is that time allowance for the work done under the premium bonus system has, as they allege, been cut. This is a system under which the payment for a job is calculated upon a time basis. The time allowed for a given piece of work is fixed by a rate-fixer—an official employed by the firm. If the workman does the work in less time he receives, in addition to the pay for the allowed time, half-pay for the time he has saved. Thus, if the time allowed is twelve hours, and the work is finished in eight hours, the workman will be entitled to receive pay for fourteen hours. Before the war the time rate was subject to variation, but under the general agreement as to wages in munition factories it is now fixed until the end of the war.

The Barrow engineers allege that the employers have disregarded that arrangement and have made systematic attempts to reduce the time allowance. The only justification for the revision of the rate under the agreement now in force is a change in the method of manufacture. The employers' case, so far as it can be gathered from the men, is that the changes they have made are covered by this provision. Disputes upon this point have been occurring in the work for many months, and the object of the men in striking is, they say, to bring the whole question under the notice of the Government and to get established better methods of calculating their pay, so as to prevent a repetition of the present trouble.

I regret to record the death, which took place on March 28th at Ashton-under-Lyne of William Marsland, general secretary of the Operative Spinners' Amalgamation. Marsland, who was 52 years of age, was born at Hurst, near Ashton-under-Lyne. At an early age he went to work in a cotton mill, and at the age of 18 was employed as a minder at Knott's Mill, Ashton. He continued in that capacity until 1899, when he was appointed secretary of the local Operative Spinners' Association. Five years later a vacancy was occasioned in the general secretaryship of the Spinners' Amalgamation. Thirty candidates presented themselves for the office. Contrary to the procedure adopted usually in such matters, the decision was arrived at not by means of the votes of the members but by an examination which extended over three days. The subjects with which the candidates had to deal were largely of a character to test their mastery of the complicated details of the cotton industry, but the examination also included an educational test, which involved the writing of essays in composition and orthography. Marsland headed the list with 611 points out of a possible 890.

Since his occupancy of the office of general secretary to one of the wealthiest trade organizations in the world Marsland has occupied a prominent place in the trade union world. He was one of the first executive members of the General Federation of Trade Unions, and was also secretary of the organization which included Continental workers in the textile trades. His associations with the employers in the cotton industry were always of the pleasantest character, and he will be much missed by all with whom his office brought him in contact. It was hoped at one time that Marsland might become a representative of labor in Parliament, and on the death of A. H. Gill, the labor representative of Bolton in the House of Commons, the Spinners' Amalgamation nominated him for the vacancy. The nomination, however, was not proceeded with.

(Continued on Page Four.)

MAKE A GARDEN BUT DON'T STOP BUYING

Greater Portion of $7,000,000,000 to Be Spent by American Workmen. Go Shopping--Plenty of Money and All Kinds of Jobs.

The $7,000,000,000 appropriation by Congress seems to stagger some, and others ask what is going to be done with the money after it has been handed over to the respective recipients. Of course they are going to frame it. None of them will salt it down—they need the money. But eventually it will find its way back to the vaults of this nation even though it be placed to the credit of our foreign allies. Every American is proud he has the money to lend and if it came to a vote of the people there is no question but that the overwhelming response would be to hand it over to our foreign friends in battle. An American will fight without money but he's much better; and it's characteristic of him to ask, who gets the money?

However, of the $7,000,000,000, the greater portion will be immediately applied to equip this nation with what is necessary and this means that mills, factories, shops and mines are to be kept going at a terrific speed to meet the demands. It further means that every employe has ample work ahead with the highest paid wages for his labor. And $7,000,000,000 is equal to the internal commerce of this country, that is the home market in 1870 while this had grown in 1912 to $33,000,000,000.

What does $7,000,000,000 mean? Here is a comparison of values. The United States Treasury expert will count 4000 silver dollars in an hour, and keep it up all day long; but that is his limit. Working 8 hours a day an expert counter will count 32,000 silver dollars in a day. At that rate it will take him 31 days to count $1,000,000. That is only the beginning of the measurement of great values. Should he continue counting silver dollars at that rate of speed for 10 years he will have counted only $100,000,000. Let him continue without a single day's rest, working 365 days a year for a period of 102 years and he will have counted at the end of that time only $1,000,000,000. The property valuations of the United States will approximate $200,000,000,000. But why delve into this almost unfathomable mystery unless it be to explode the folly of fear that seems to overwhelm some.

There will be a shortage of food supply and each loyal citizen will do his part but there is danger that our commercial institutions are going to suffer through a calamity howl for which there is no necessity. Take for instance furniture. There is no need of delaying spring purchases of household articles. The prices of many of these are not any higher than they were before the high cost of living cry came to frighten shoppers for other articles out of the market. Every man seeking employment can surely find it. Every mill, shop, factory and mine is on in full and doing double time. This brings abundance of joy to every home. The material manufactured is not all munitions or inplements of warfare. The domestic consumers are getting busy but with the exception of necessary material for repairs all plants have given the government first call and building as well as all kinds of construction work has been set aside. This, however, does not alter the case as still every man seeking employment is busy and jobs are seeking workmen. But there are those who with plenty of money express alarm over the future with the result that others are put in the same mood. The result is that the purchase of furniture is being delayed when there is no necessity for such false economy. The clothiers are complaining that the clothing business is not as good as it should be because strict economy is also being practiced in that line. Other lines are feeling the pressure of unnecessary economy and business is going to be injured if this continues.

If shoppers refuse to buy then the manufacturers are going to feel the depression with the result that what should be a most prosperous and encouraging condition has been transformed into a panic. The nation has already awakened to the necessity of attempting to raise garden truck for home consumption but this is not due to a scarcity of money but to an abnormal demand brought about through this nation on account of the war being compelled to feed the world. The government will undoubtedly step in and adjust prices as well as arrange for the distribution of food through a commission when the time comes but why hurl the nation into a panic because some one needs more than the market can supply. Why stop buying clothing? Why delay purchasing a new machine? Why wait until the fall before buying that parlor suite or that new dining room set. The newspapers are creating a false impression and as a result merchants must suffer through the calamity howl that is being unintentionally sent up. Publishers are as much to blame for a threatened depression in domestic purchases as the

(Continued on Fifth Page)

SUSPEND LAWS TO AID LABOR.

HARRISBURG, April 27—All of the laws of Pennsylvania that affect the workingmen and women and the children of the State are to be suspended during the war with Germany, under the provisions of a bill introduced in the House by Representative Wallace of Lawrence county.

It was drafted by the State administration, at the request of the Federal Government. The Washington authorities have been urging that the Pennsylvania legislature enact a law that would support the Federal government in its efforts to place the food-producing and munition facilities of the country at the disposal of the national Government during the war.

The Wallace bill simply suspends the existing laws concerning the hours and other conditions of labor of men and women, also suspends the school laws so that the children may be available for work in munition plants or on the farms.

The bill was introduced at the request of Secretary of War Newton D. Baker. In a letter to Governor Brumbaugh, Secretary Baker said:

"I respectfully call your attention to resolutions passed at the meeting of the Council of National Defense and its advisory commission, held on Saturday, April 7.

"That the Council of National Defense urge upon the legislatures of the States, as well as all administrative agencies charged with the enforcement of labor and health laws, the great duty of rigorously maintaining the existing safeguards as to the health and welfare of workers, and against departure from present standards, in State health laws or State laws affecting labor, should be taken without declaration of the Council of National Defense, that such a departure is essential for the effective pursuit of national defense.

"That the Council of National Defense urge upon the Legislatures of the several States that before final adjournment they delegate to the Governors of their respective states the power to suspend or modify restrictions contained in their labor laws when such suspension or modification shall be requested by the Council of National Defense; and such a suspension or modification, when made, shall continue for a specified period and not longer than the duration of the war."

The labor laws of Pennsylvania include not only time limits for the working day of men and women, but embrace also the child labor laws, which require every child to be 16 years of age or over before they can work even in the fields. The governor, therefore, suspend the school laws in addition to the labor laws in complying with the request of Secretary of War Baker.

4,000 GET WAGE INCREASE.

Announcement has been made by the Macbeth-Evans Glass Company of a 10 per cent increase in wages of all skilled and unskilled employes. This increase will directly affect more than 4,000 glass workers at Charleroi, Marion, Ind.; Elwood, Ind., and Toledo, Ohio.

A few days ago officials called a meeting of stockholders for June 21, to increase the capital stock $3,000,000 to $5,000,000. The increase, it was explained yesterday, is for the purpose of extending various plants and making improvements necessitated through the failure of natural gas for industrial purposes. The company recently purchased the property of a large glass factory and it is the intention to make extensive improvements and to erect a new plant.

STEEL OFFICIAL DIES IN EAST.

John W. Dix, aged 43, assistant general sales agent for the Carnegie Steel Co., died in Atlantic City late yeserday, according to word reaching Pittsburgh last night.

He had been connected with the steel company since 900, working his way from the engineering department. After one year in this department he became assitant to John P. Neale, in which capacity he remained for about two year, after which he became assistant general sales agent.

He was a graduate of Cornell university, and was a member of the Allegheny County club, the University club, Duquesne club, Pittsburgh club and others.

For many years he had lived with Mr. Neale on a farm at Sewickley Heights. Several years ago Mr. Dix became president of the Central Steel Co., of Massillon, O.

WAGE INCREASES GIVEN MIDVALE STEEL WORKERS.

PHILADELPHIA, April 30.—The Midvale Steel Company announced today that the basic labor rate for its workers in its plants at Catasville, Pa., and Johnstown, Pa., had been increased to 8 to 10 per cent.

The increase does not affect the Midvale plant here, where a higher wage rate already prevails, it was announced.

LABOR SAVING MACHINERY GREAT PHYSICAL AID

Economic Laws May be Temporarily Interfered With, but Trouble Will be Inevitable Result to Force Readjustment

By Justus H. Schwacke of William Sellers & Co., Inc., Phila.

(Continued from Last Week.)

The article appearing in last week's issue of the Tribune as to what the eight hour agitation means and the analysis given by one of the employers has been the source of considerable comment.

It has brought out more clearly a side of which the public has failed to catch even a glimpse and it has furnished material for thought and has "stripped the question of irrevelant matter" with the hope, of course, of inducing the more radical to view the problem from another angle.

Wages measured by different countries may be of considerable importance in stimulating inventions but this nation must meet a new condition that may confront it after the war. However, the article is continued from last week and those who have read the last issue are taken into deeper water this week.

The indisputable facts are that practically every industry which formerly required severe manual labor has been so completely changed by labor-saving machinery, that the workman of today is in better physical condition at the end of the day than he was in the earlier industrial periods. Much machinery in those times still required severe human exertion. Hydraulics were employed to some extent, pneumatic and electric installations were practically unknown, while now the pressure of a button or the turn of a valve enables one man to perform with a minimum of effort what formerly required the hard labor of a number of men and this condition is being extended into all kinds of industry from day to day. The modern factory and mill is as brilliantly lighted at night as in broad day, and the sanitation provided is the best known. And all this is being done by the employing interests of this country, while paying the highest wage rates in the world.

Economic laws may be interfered with temporarily by legialative action, but it is inevitable that where there is such interference trouble will result, and this trouble will finally compel a readjustment to the original economic principles. If the eight-hour day is economically impossible in the United States, all the legislation of all the States and Congress combined will not make it possible. In the meantime, however, if there be such legislation, there will be commercial and industrial disturbance and trouble, but eventually commerce and industry will be compelled to readjust themselves to economic laws neutralizing legislative action.

The real problem in the eight-hour day is whether the country can stand it from a commercial point of view. Let us assume that tomorrow by legislative enactment, all labor was placed on an eight-hour basis—that is, the humanitarian basis of only eight hours work in a day. There are 30,000,000 workers in the United States, and the average working day including agricultural laborers, is probably in excess of ten hours. There would be an immediate reduction, therefore, of two hours per day, involving 30,000,000 workers, or 60,000,000 hours per day, lost to productivity in the United States. Can anyone imagine that this country could continue either to produce what is necessary for its own consumption, or enter into competition with foreign nations in the foreign field under such circumstances? Naturally this will be declared immediately to be impossible. There would be a lack of necessary production. This point is scarcely debatable.

Let us take it the other way, and establish an eight-hour basic day for all industry, reducing the average basic working day for all workers in the United States by two hours, but paying them over time for those two hours. There would be an increase immediately of 60,000,000 hours' extra wages in the United States, or at pay and half pay, which is the general demand, 90,000,000.

It is difficult to figure how much this would increase the cost of production; how it would eliminate us immediately either from competition in the foreign markets, or from a position of domination in our home markets. It is perfectly plain that it would. Therefore, the eight-hour basic day as applied to all industry is as impossible as the eight-hour working day, from the point of view of commerce and industry in the United States.

A very important point in connection with the shorter working day, that is, the shorter basic working day, and increased pay for overtime, is the increased cost of production actually involved. In the recent railroad situation, it was asserted that no one could tell whether there would be an increased cost or not, nor could they tell what that increased cost would be, pending investigation. That

(Continued on Page 5.)

THE TRUE GOSPEL AND ITS EFFECTS.

ALLEGHENY, PA., June 18, 1905.—Pastor C. T. Russell preached in Carnegie Hall at 3 p. m. last Sunday. His topic was "The true Gospel and its effect," from the text, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." (Isaiah 61:1.) He said:

On last Lord's day we considered the forepart of this same verse of Scripture, and saw the particular class ordained of God to be the preachers of God to be the preachers of his Gospel, and the particular class, the meek, predestined hearers of it. Today we notice some of the particular features of this Gospel. It is well known to all of you that the word Gospel signifies "good tidings," a joyful message, and yet we all know that what is usually understood to be a Gospel sermon is one of bad tidings of great misery to nearly all people. This, however, is merely a false definition, a slander which has come down to us from the dark ages. The word gospel as used throughout the Scriptures has its one legitimate meaning, as illustrated, for instance, by the message which the angels delivered when announcing the birth of our Redeemer. They said, "Behold, we bring you good tidings of great joy, which shall be unto all people."

Similarly our text prophesied that Christ, and all the members of his body anointed to preach, would similarly preach good tidings of great joy for all people. Our text does not phrase the matter in these particular words, but this is its meaning. It declares that the good tidings, the message of joy, is liberty to the captives and the opening of the prison to those that are in bondage. There is one great prison-house which, for the number of its prisoners and the security with which it holds them, has no competitor on earth—it is the prison-house of death. From its bondage none can free themselves. There is but one key to this prison: it was held by Justice for over four thousand years, while hundreds of millions of the race went into the prison. Nearly nineteen hundred years ago Justice disposed of the key to this great prison—turned it over to Jesus and the mercy and love which he represents. The key—that is, the power, the authority, the ability to open the prison—is now fully and completely in the hands of him who redeemed us with his own precious blood—in the hands of him who bought all the prisoners, who paid the death penalty and who on this account is fully authorized by Justice to release the prisoners.

THE BEGINNING OF THE FULFILLMENT

It will be remembered that our Lord Jesus made personal application of this prophecy to himself. Entering into the synagogue at Capernaum he was recognized as a man of letters and asked to read a selection from the book of Isaiah. He read our text and said, "This day is this Scripture fulfilled in your ears." (Luke 4:21.) He was then and there declaring the opening of the prison doors and the release of the prisoners. He had no reference to the inferior prisons amongst men: John the Baptist was in Herod's prison at that very time, and the Lord neither mentioned his deliverance nor attempted it. His work was on a grander scale; he was redeeming the whole world of mankind from the prison-house of death, in which Justice had shut them up under the divine sentence when Eden was forfeited by disobedience. In virtue of his thus paying the redemption price for the sins of the whole world he was privileged by the holy Spirit upon him to declare that the time would come when the prison-doors would be opened, when the prisoners would be set at liberty; and he did declare this, saying, "The hour is coming when all that are in their graves shall hear his voice and shall come forth." All in the prison-house shall be delivered not one shall be left.—John 5:25, 28.

This declaration of the wholesale prison delivery does not, however, as some might suppose, imply a universal salvation. It merely implies a salvation or deliverance from the tomb, from the Adamic sentence of death. Such a deliverance, associated with the new conditions of the thousand-year- day of deliverance, the Millennial age, means that all the families of the earth—involved in father Adam's sentence and imprisoned in death on that account—shall be set free therefrom, to the intent that they may have a full, gracious opportunity of knowing right from wrong, good from evil, of coming to a knowledge of the Lord and to an opportunity for eternal life through faith and obedience. Whoever then enjoying those glorious opportunities shall sin wilfully, deliberately, rejecting the favor of God, preferring sin, shall die the second death—shall go into the prison-house a second time and be then without hope of any deliverance, for Christ will die no more for any, neither will any be granted more than one full, complete opportunity for attaining everlasting life through faith and obedience to Christ.

A moderate estimate of the number of the children of Adam born in sin, shapen in iniquity and dying under the Adamic sentence, the curse, is 20,000,000,000. These are in the great prison house of death. None can redeem his brother nor give God a ransom for him, none can redeem himself, none can pay his own penalty and have anything left. (Psa. 49:7.) The penalty upon the race was not imprisonment for a year nor for a century nor for six thousand years, but a death penalty of everlasting duration—"everlasting punishment." Not everlasting suffering, because not suffering but death is the penalty for sin—"The soul that sinneth it shall die." True, there is some suffering associated with dying but no suffering associated with the death state. Thus Adam suffered during the nine hundred and thirty years in which he was dying, but as soon as the dying had reached its culmination in death he suffered no more. As the Scriptures declare, "The dead know not anything"; and again, "Whatsoever thy hand findeth to do it with thy might, because there is neither wisdom nor knowledge nor device in the grave (sheol) whither thou goest."—Ezek. 18:4; Eccl. 9:5, 10.

A KNOWLEDGE OF THE PENALTY

To be rightly informed, then, respecting the penalty for sin is to be comforted to the extent of realizing that the aches and pains incidental to the dying cease there. There the hope comes in, the Gospel hope, the resurrection hope, the hope expressed by the prophet—"Thy dead men shall live"; and again, "I will ransom them from the grave (sheol hades.)"—Isa. 26:19; Hosea 13:14.

Surely this is good tidings of great joy, and shortly it shall be unto all the Lord hath spoken it. To the extent that we can hear this message with the unstopped ears of our understanding, to the extent that we can see this to be the plan of God with the eyes of our understanding, to the same extent we may rejoice, we may be glad, we may feel relief, we may exercise the good hope that maketh not ashamed. We may know that thousands of millions of the heathen, who have never heard of the only name given under heaven and among men whereby we must be saved, are not to be lost eternally, but only kept in the prison-house, in bondage to sin and death, until the Lord's due time shall come for the opening of the prison doors, when they are to be called forth from the sleep of death. Similarly, millions who have lived and died in Christian lands, but who have been far from saints should not be considered as hopelessly condemned to the second death, for inasmuch as they have only partial light and partial knowledge of the Lord and his plan, so they have only had a partial responsibility.

True the measure of their light is the measure of their responsibility, and to whom much is given of him will much be required, and where sin has been committed against light and knowledge, just stripes or punishments will be inflicted, but not hopeless, endless torture and agony, such as the creeds of the dark ages have declared. Those who have misused opportunities of the present life will come forth from the prison-house of death during the Millennial age impoverished and degraded in character, in proportion as they violated righteousness to the extent that they discerned it. But inasmuch as their light was not full, neither was their responsibility full and complete, and a full opportunity for coming to a knowledge of the Lord and to obedience to his commands is granted and assured to every son and daughter of Adam. No progress is made in this prison, no lessons are taught there, no stripes or punishments are given there. As a man goes into the prison so he will come out of it so far as moral qualities are concerned.

When we discern that the world up to the time of Christ's first advent was not redeemed, and that consequently any reference to the resurrection of the dead and the incidental blessings were vague prophecies, we can see the meaning of our text, "The Spirit of the Lord God is upon me. . . . . to declare liberty to the captives and the opening of the prison to them that are bound." It was quite proper indeed that any explicit statement of this great deliverance should not be made until the great Deliverer himself had appeared and had begun the work of redemption. It is in full accord with this that the Apostle declares, "Christ hath brought life and immortality to light through the good tidings." (II Tim. 1:10.) It is equally in harmony with it that the Apostle declares again, that "this salvation began to be spoken by our Lord." (Heb. 2:3.) It was the great theme of his discourse as it was also the theme of the apostles—they "preached Jesus and the resurrection." (Acts 17:18.) Jesus without the resurrection power would have been no Savior—the resurrection without Jesus and his redemptive work would have been impossible. Jesus and the resurrection, therefore, are indissolubly united, and should be so recognized by every follower of the Lord.

THE MESSAGE OF THE ORDAINED

We saw on last Lord's Day that the commission to preach, the anointing of the Spirit for the preaching, came first upon our Lord Jesus and subsequently upon all united to him through faith and consecration, styled in the Scriptures, "his body," "members in particular of the body of Christ," "the Royal Priesthood" (Col. 1:24; I. Cor. 12:27; I. Pet. 2:9.) And as now we have seen that the very essence of our Lord's preaching was the resurrection of the dead, the deliverance of the captives from sin and from death in due time appointed by the Father, so this constitutes the true and proper Gospel message which all the followers of Christ should be preaching every day by word and by deed. This being true, it follows that a great deal of improper preaching is going on, a great deal that is not under the guidance of the holy Spirit, a great deal that the people were not anointed to preach is being declared. All the more those who discern the real message should be instant in season and out of season in its promulgation.

Notice that the apostles were continually preaching of this deliverance of the prisoners from the prison-house. In every epistle, directly or indirectly, they refer to this either by directly mentioning the resurrection of the dead or by speaking of the second coming of Christ, and indirectly referring to the work which will then be accomplished by him and his glorified Church. For instance, notice the Apostle Paul's reference to these prisoners: he says, "the whole creation groaneth and travaileth together in pain until now." Each generation in its turn has had its share of sorrow and pain and suffering and dying, and the dead are prisoners of hope—not that they generally entertain any hope of their own, but those who have a knowledge of God and of his plan as scribes instructed in the matters of the Kingdom have a hope for them, seeing in God's plan this declaration that all the prisoners shall be released, that all that are in their graves shall hear the voice of the Son of Man and come forth, that Jesus has the key, and shortly at the establishment of this Kingdom he will use it in resurrecting the groaning creation.

HEALING FOR BROKEN HEARTS

We have taken a hasty glance at the message itself, the Gospel proclamation, the good tidings of coming joy for all people. We have seen that this is the message that all anointed of the Lord should be declaring. We now inquire, What should be the results of this preaching? Our text tells us of one particular result, namely, to bind up the brokenhearted. Here again we see the difference between the preaching authorized by the anointing and the unauthorized preaching. The wrong preaching of bad tidings of great misery, for nearly all people lacerates the hearts of the very best of humanity when already they are broken with sorrow and trouble. But the good tidings, the real Gospel authorized by our anointing, brings balm and peace to the wounded heart and binds it up, heals it, refreshes it, encourages it.

How unjust it would seem that our race, born in sin and shapen in iniquity, and justly sent to the prison-house of death, should be still further tortured and pained with threats of an eternity of indescribable anguish! How unlike the Lord to either prepare such a place of etrnal anguish or to send a message respecting it to be a torture to those of best heart, of most loving and tender sentiments! But how like the Lord that, having justly sentenced us to the prison-house of death, and having justly and with love redeemed us from it, he should also commission the Royal Priesthood through anointing of the holy Spirit to tell these good tidings of the coming deliverance of the captives, to encourage their hearts, to refresh them, to bind up their broken hearts.

Ah, yes, we remember the word of the Lord through the prophet, saying, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans higher than your plans." The adversary has been for centuries traducing the divine character and the divine plan and persuading men that the Almighty Creator is, the real demon, the real foe to all human happiness and peace in the present and in the life to come. What a refreshing it brings to all to learn that this is not the truth, to learn again through the words of the prophet, "Their fear toward me is not of me, but is taught by the precepts of men."—Isa. 2:13.

Nor should it be thought that there are no broken hearts, that all are hard hearted, stony-hearted, feelingless. Some of the most tender-hearted of humanity are those who have passed through veritable threshing machine experiences with sorrow and suffering, disappointment and pain; the plow-share of trouble has gone deeply into their hearts and broken up the fallow ground, giving them sympathies and feelings which many others in the world know nothing about. One of these deeply sympathetic Christian women, a member of the Methodist Church, lost her husband in death, and was almost distracted with the thought that, because he had not been a member of any earthly Church, therefore he must have gone directly to eternal torment.

Ignorant of the true balm of Gilead, the true message of God's grace in Christ, ignorant of the assurances of the Scriptures that her husband was not in torment but in the great prison-house of death waiting for the awakening of the resurrection morning, she was almost distracted, almost went insane, unable to either eat or sleep. Her continual thought and expression was for her poor husband and his supposed suffering. How the message of the Lord concerning the prison-house and the prisoners and the redemption, and by and by the opening of the prison-doors and setting at liberty of the captives, brought refreshment and comfort to that poor heart. How peace came to her, how the broken heart was bound up by the message, how her entire life was changed, transformed, and how the peace of God which passeth all understanding came to rule in her life, and how she learned to trust and to love the God who before she had merely feared.

ANOTHER ILLUSTRATION OF THIS

Another dear Christian woman of tender heart, who has come to understand respecting the great prison-house and the ultimate release of all the prisoners by him who redeemed them by his precious blood, said to me not a great while ago, "I never had peace until I learned the truth respecting the prison-house of death and the deliverance of all of the prisoners in God's due time. I had a saintly father, a minister in the Presbyterian Church, and, although I knew not a single blot against his character, I feared as I stood beside his casket for I thought, Who can tell that there may not have been some secret sin which would render him unfit for divine approval in heaven and place him amongst those who were disapproved and a sharer in their fate, which at that time I believed to be eternal torment." Ah! how she thanked God that she had heard the real Gospel, the real good tidings, and how it bound up her broken heart.

NOT OUR MISSION TO BREAK HEARTS

None of the class mentioned in our text as anointed with the Spirit are commissioned to break hearts. We are aware that many, realizing that the world is hard-hearted, have misconceived the Lord's message, and have anointed and authorized themselves to preach a message to break hearts. The number of these is gradually decreasing. Once they occupied nearly every pulpit; their messages of eternal torment for all except the elect, the saints, the holy, were of a piece with the practices of the dark ages, when, in the name of God and the merciful Savior, all manner of tortures were inflicted, even to burning at the stake. Thank God the natural man is awakening to a better sense of propriety, and no longer thinks he is anointed to preach such a message. Thank God these heart-breaking discourses are becoming fewer and fewer.

We are well aware that some fear the result, and believe that in consequence the world will become more openly wicked. We reply that there is a danger in this direction, but one which can not be avoided, for the world will no longer receive the doctrines of the dark ages. The danger is that having been taught that eternal torment was the divine plan for humanity in general, the masses of mankind will not only drop the thought but drop the Bible and all faith in a revelation from God. The danger is thus in a general infidelity. The true remedy for the difficulty lies in the showing that the Bible does not teach the absurd and devilish doctrines of the dark ages; that it does teach a reasonable wage or penalty for sin, "the wages of sin is death"; that it does teach a redemption for Adam and the whole human family through the precious blood of Christ; that it does teach that, in consequenee of this, the time is coming when all mankind shall be granted a full opportunity of coming into harmony with God, and that every wilful and intelligent disobedience to God injures future prospects.

There are plenty of agencies in the world for the breaking of hearts, but only the one balm of Gilead and only one class of people who can heal the broken-hearted with the message of divine love and grace, redemption and deliverance. The world is full of trouble. Every home, as a rule, has in it heart-broken, incontinent, fierce, despisers of them that are good, unthankful, unholy, disobedient to parents. (II. Tim. 3:3.) In addition to these heart-breakers are financial and social troubles. So, on the whole, nearly all who are right-minded and tender-hearted have full opportunity for becoming heart-broken and thus being prepared and caused to hunger and thirst for God's good message of salvation through Christ and his Kingdom.

As for the breaking of the hearts of the wicked, that will come in due time. The great time of trouble that is just impending, according to the description given in God's Word, will break many hearts, and break up the fallow ground of the world's heart, preparing it for the good seed, the good tidings of great joy for all people through him who loved us and bought us with his precious blood. Let sin and suffering, disappointment and sorrow do their work in heart-breaking, while all who have been anointed as members of the body of Christ, the Royal Priesthood, are doing their part in binding up the broken-hearted by preaching to them the redemption and the ultimate deliverance of all the prisoners from the prison-house of death, the setting free of all the captives of sin in the Lord's due time in the Kingdom, in the Millennial age.

Appreciations

Jersey City, N. J., April 29.

Enclosed please find money order for one dollar in payment of renewal of my subscription.

I have been a reader of your paper for several years and greatly appreciate the stand you take for Truth and righteousness.

Yours in the Hope,
JOHN DAHLSTROM.

Cumberland, Md., April 29.

I wish to renew my subscription for the Tribune also that of my daughter. Please find enclosed $2.00 for the same. I am taking this paper exclusively for Pastor Russell's sermons and other articles bearing on his writings. I greatly appreciate your continuing publishing same and will take the paper as long as you do so. May the Lord of the Harvest bless you in basket and store for the blessed message you send us through your columns.

Yours very respectfully,
MRS. J. J. WILSON.

THE BURIAL OF MOSES.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling
Or saw the train go forth—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streaks on ocean's cheek
Grow into the great sun.

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain crown,
The great procession swept.

Perchance the bald old eagle
On gray Beth-Peor's height
Out of his lonely eyrie,
Look'd on the wondrous sight;
Perchance the lion stalking
Still shuns that hallow'd spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum
Follow his funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honor'd place,
With costly marble drest,
In the great minster transept
Where lights like glories fall,
And the organ rings and the sweet choir sings
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor,—
The hill-side for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rock-pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land,
To lay him in the grave?

In that strange grave without a name
Whence his uncoffin'd clay
Shall break again, oh, wondrous thought!
Before the Judgment day
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife than won our life,
With the Incarnate Son of God.

O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.

MRS. ALEXANDER.

Ear hath not heard its deep sounds of joy.
Dreams cannot picture a world so fair
Sorrow and death cannot enter there.
Time does not breath on its fadeless bloom,
It's beyond the cloud and beyond the tom.
It is there my child, it is there.

WANTED—A Barber. Must be member of I. B. S. A. Wages $14 per week and half over $21. Hours 8 to 7:30. Must start at once. Call, phone or telegraph, E. J. Sickler, North Fifth st., Steubenville, Ohio

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WATCH FOBS.

Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Gethsemane Head of Christ. Price 50 cents. $5.00 per doz. The Friends Supply Co., Box 338, Schenectady, N. Y.

READ THIS Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 5 cts. Free to those not able to pay. W. Giles Browns, Summit, N. C.

BROTHER RUSSELL'S LAST PHOTO

We are now ready to deliver the photo taken Sep. 10th, 1916. Photographic art can produce no better. It is indeed a true "Character Study;" a perfect likeness. We have made many pictures of our beloved Pastor in the past 15 years, but none are as pleasing as this one. The friends in general pronounce it the best. Smallest size 8x10 inches 65c, in rich sepia tone. Enlargements. 11x14, $1.25, and 16x20, $3.50. We especially recommend the 8x10 size.
W. R. Mitchell, 619 S. Broadway, Los Angeles, Cal.

BROTHER.

Accidentally discov[illegible]d a pleasant tasting root, chewe[illegible] gum, quickly and easily overcomes tobacco habit and indigestion. Glady send particulars. Address A. E. Stokes, Mohawk, Fla.

FORGIVENESS VS. MALICE.

(Eph. 4:32)

A forgiving spirit is a part of the spirit of God's spirit, the holy spirit or disposition, the spirit of the truth, indicated in God's word. It is thus the opposite or contrary of the spirit of Malice which is a part of the evil spirit or disposition common among men in their fallen condition, the spirit or condition of the world. A forgiving spirit is kindred to the spirit of love, joy, peace, meekness, patience, brotherly-kindness, godliness, A malicious spirit is related to anger, back-biting, slander, wrath, jealousy, hatred, and all of the works of the fallen flesh and the devil. Recognizing these two spirits in the light of God's word, His people must surely desire and seek more and more to cultivate the forgiving disposition, a spirit of readiness or willingness to forgive which would rather that the transgressor would penitently turn from his evil way to the way of righteousness and which would take pleasure in receiving him back into fellowship again under such conditions. However, upon this as upon every question extreme and unscriptural views are sometimes entertained. Some feel that the most extreme view conceivable must be the right one, because of their desire to get as far away as possible from the unforgiving or malicious spirit. In consequenc, some are continually chiding themselves for not being able to forgive those who have not repented, who have not asked for forgiveness nor brought forth fruits (evidences) indicating repentance. This comes of the fall. Human judgments have become defective so that it sometimes perplexes us to know how, and where to draw the lines upon our own hearts and conduct. But here God comes to the rescue. He knows; His mind or judgments therefore must be our guide or criterion; and His word expresses to us His mind (spirit or disposition) on this and every subject. If we accept and use it instead of our own imperfect judgments we are said to have the spirit of a sound mind. 11 Tim. 1:7.

Let us study and adopt as our own the spirit of God's sound mind on this subject of forgiveness; casting aside as erroneous whatever our own depraved judgments may have, perviously accepted.

This will be following the instructions of the text at the head of this article and we will learn to forgive even as God forgives. Our spirit or disposition to forgive any one should be of the heart, prompted by love and brotherly-kindness.

It should not be a forgivness forced out of us by importunity, nor by the appeals of many, nor by pity for the wrong-doer's sufferings or sorrow. It should be there pent up in our hearts ready to pour forth upon the offender as soon as he repents and gives reasonable evidence of his sincerity.

God wants to be gracious, desires to pardon sinners, and such must be our attitude toward those who trespass against us. But God always waits for repentance, and never grants His pardon to those who are unrepentant, nor receives them into fellowship as friends.

True He loved us while we were yet sinners, Jno. 3:16, Ro. 5:8 and He does good even to the unthankful giving sunshine and rain and food to all; but that is a pitying love, not a fellowship love, not a communing love; it is the sympathetic love of a benefactor . And we are to have this pity love also even to our enemies.

We are to love our enemies and do good to them that persecute us, but with us as with God this can be no more than pity love, it cannot be fellowship love, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? Nevertheless, while we can have no fellowship with the unfruitful works of darkness but must rather reprove them, Eph. 5:11 we can still have that benevolence of heart which would not permit even an enemy to perish with hunger. Therefore if thine enemy hunger feed him etc. In so doing we are but imitating our Heavenly Father who is merciful to the unthankful and despitful. God's readiness or quickness to forgive and receive into fellowship depends upon the amount of light and favor sinned against. To the ignorant who know not of his character, he sends His children as ambassadors, evangalists, colporteurs, etc., to tell them of His love and His willingness to forgive their sins thru Christ. But in proportion as any have tasted of the good words of God and have been made partakers of the Holy Spirit etc., and have sinned wilfully against light and knowledge, Heb.6:4, 6, 10: 26:31. In that same proportion God is slow to forgive and will not receive such back into fellowship except they bring forth works proving their professed repentance to be sincere. And God assures us that there is a degree of wilful sin against full light and ability that He will never forgive. There is a sin unto death. I do not say that ye shall pray for it. 1 Jno. 5:16.

In this also we should copy our Father in Heaven. We should be ever ready to forgive the blunders and errors of either natural or spiritual childhood and to all the weak and unexperienced, even before they ask we should manifest our willingness to forgive, should be proportionate to the ignorance and lack of wisdom, evilness and malice on the part of the trnsgressor. Whenever malice and willfulness have been factors in the transgression it is our duty to be proportionately slow to forgive and require proportionately longer and stronger proofs of repentence. But this is as far as we may go. Although we may be able to decide what would be a sin unto death, 1 Jno. 5:16. against God we may not decide that any transgression against us is unforgivable against us there are to be no unpardonable sins. Our imperfect knowledge as well as imperfect judgment forbids such a decision. Hence our Lord said, "If thy brother trespass against thee, rebuke him and if he repent forgive him and if he trespass against thee seven times in a day, seventy times seven times in a day, and turn again saying, 'I repent,' thou shalt forgive him." Peter said, "Lord how oft etc., and Jesus said unto him, "Unto seventy times seven." Lu. 17:3, 4; Matt. 18:21, 22.

From these scriptures it is evident that some of God's people make the mistake of forgiving transgressors before they repent. It is as much the Lord's command that we rebuke the transgressor, and that we do not forgive until he turns again and repents, as it is His command that we do forgive from the heart when he does turn and repent from the heart. And if he trespass seventy times seven, he should be rebuked as often, either by word or conduct or by both, and should repent in words and turn in conduct just as often.

To require less than this is to disobey our Teacher's instructions, and to do injury to the transgressor, by giving him lax ideas as to his duty.

A lack of strict justice in this respect on the part of God's children, whereas a proper exercise of justice with forgivness on proper grounds would have helped those children the better to understand God's dealings, and would guard them against expecting his favor except upon full repentence; and also against tempting divine mercy by sinning against knowledge. But while some need to correct their hearts and conduct in above, more, probably need to guard against an unforgiving spirit. Such should remember that Christ Jesus by the grace of God tasted death for every man, paid the price of every man's natural or inherited imperfections and consider that if God can accept that ransom price as the full satisfaction for all except wilful sins or the wilful portion of sin then we can and should do also; and all who have God's spirit or disposition will hold wrong-doers responsible for only their wilful share in sins, and be ready to forgive and pass over quickly, whatever is of Adamic depravity, and truly repented of, and thereafter shunned. Let such remember the words, "If we confess our sins," God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness; and consider that we who accept our Lord's Sacrifice as being for the sins of the whole world must also, if we would be faithful and, just forgive those who trespass against us, if they confess and repent, because Jesus paid all of their debts to us as well as to God. Justice therefore demands of all who trust in the merit of Christ's Sacrifice as the ground of their own forgiveness, that they recognize the same precious blood as the covering of all Adamic weaknesses when repented of. And hence the Lord assures us that unless we forgive those who trespass against us (when they repent) neither well He forgive us when we repent.

Moreover our forgivness must be from the heart—not a lip forgivness and a heart hatred. The forgiven one may be held at a distance for a time to prove the sincerity of his repentence; but just as soon as we have good cause to believe him sincere we must be prompt and hearty in our forgivness as a heart with a forgiving spirit or divine will always be glad to do. But even then although fully and heartily forgiven we may not put such a one into a place of the same responsibility as the one from which he fell until we have seen a stronger and truer character developed in him. And this would not imply a lack of full forgivness, but merely a proper caution—not only for our own protection, but also for the good of the one who transgressed, and his protection from too strong a temptation of some kind. We find no mention in the Scriptures of forgiving on God's part without the requirement of repentence. The passage which reads, "Father forgive them, they know not what the do," Lu. 23:34, might be considered to refer to a pardon without repentence, but we remark that these words are not found in the oldest Greek MSS.—the Siniatic and Vatican. A passage frequently misunderstood is: If thou comest to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift and first go and be reconciled to (or make amends) thy brother and then come and offer thy gifts. It should be noticed that the one addressed is not thy brother tresspassed against; but the tresspassing brother. He must leave the offering of his gift or prayer until he has made amends to his brother for the wrong he is conscious of having done him sin word and deed. Not until then will his offering be acceptable to God.

WATCH TOWER, 1894.

Pittsburgh, Pa., April 24.

Enclosed please find one dollar for the renewal of my subscription for the Labor Tribune. Many thanks for continuing the paper after my subscription expired as I would not wish to miss one copy.

Wishing you success and blessings, I remain,

Yours truly,
MRS. HANNAH TURNER.

Plaza, Wash., April 29.

I thank you very much for sending me your paper over time.

We appreciate your paper very much especially the part devoted to the Truth.

May God bless you in the good work.

Enclosed money order for another year's subscription.

Very respectfully,
MRS. S. D. LEMLY.

Quincy, Ill., April 29.

Permit to congratulate you again for your loyalty to "Present Truth" and devotion to the principles of Justice and Righteousness.

Sincerely,
J. A. SHAFER.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week)

STUDY IX.

RANSOM AND RESTITUTION.

The Restitution Guaranteed by the Ransom—Not Everlasting Life but a Trial for it, Secured by the Ransom—The Conditions and Advantages of the Trial.—Christ's Sacrifice Necessary.—How the Race Could be and was Redeemed by the Death of One.—Faith and Works Still Necessary.—The Wages of Wilful Sin Certain.—Will there be Room on the Earth for the Resurrected Millions?—Restitution versus Evolution.

From the outline of God's revealed plan thus far sketched, it is evident that his design for mankind is a restitution or restoration to the perfection and glory lost in Eden. The strongest and the conclusive evidence on this subject is most clearly seen when the extent and nature of the ransom are fully appreciated. The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence. According to God's arrangement in providing a ransom, all mankind, unless they wilfully resist the saving power of the Great Deliverer, must be delivered from the original penalty, "the bondage of corruption," death, else the ransom does not avail for all.

Paul's reasoning on the subject is most clear and emphatic. He says (Rom. 14:9), "For to this end Christ died and lived again, that he might be Lord [ruler, controller] of both the dead and living." That is to say, the object of our Lord's death and resurrection was not merely to bless and rule over and restore the living of manking, but to give him authority over, or full control of, the dead as well as the living, insuring the benifits of his ransom as much to the one as the other. He gave himself a ransom [a corresponding price] for all," in order that he might bless all, and give to every man an individual trial for life. To claim that he gave "ransom for all," and yet claim that only a mere handful of the ransomed ones will ever receive any benefit from it, is absurd; for it would imply either that God accepted the ransom-price and then unjustly refused to grant release of the redeemed, or else that the Lord, after redeeming all, was either unable or unwilling to carry out the original benevolent design. The unchangeableness of the divine plans, no less than the perfection of the divine justice and love, repels and contradicts such a thought, and gives us assurance that the original and benevolent plan, of which the "ransom for all" was the basis, will be fully carried out in God's "due time," and will bring to faithful believers the blessing of release from the Adamic condemnation and an opportunity to return to the rights and liberties of sons of God, as enjoyed before sin and the curse.

Let the actual benefits and results of the ransom be clearly seen, and all objections to its being of universal application must vanish. The "ransom for all" given "the man Christ Jesus" does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man another opportunity or trial for life everlasting. The first trial of man, which resulted in the loss of the blessings at first conferred, is really turned into a blessing of experience to the loyal-hearted by reason of the ransom which God has provided. But the fact that men are ransomed from the first penalty does not guarantee that they may not, when individually tried for everlasting life, fail to render the obedience without which none will be permitted to live everlastingly. Man, by reason of present experience with sin and its bitter penalty, will be fully forewarned; and when, as a result of the ransom, he is granted another, an individual trial, under the eye and control of him who so loved him as to give his life for him, and who would not that any should perish, but that all should turn to God and live, we may be sure that only the wilfully disobedient will receive the penalty of the second trial. The penalty will be the second death, from which there will be no ransom, no release, because there would be no object for another ransom or a further trial. All will have fully seen and tasted both good and evil; all will have witnessed and experienced the goodness and love of God; all will have had a full, fair, individual trial for life, under most favorable conditions. More could not be asked, and more will not be given. The trial will decide forever who would be righteous and holy under a thousand trials; and it will determine also who would be unjust, and unholy and filthy still, under a thousand trials.

It would be useless to grant another trial for life under exactly the same circumstances; but though the circumstances of the tried ones will be different, more favorable, the terms or conditions of their individual trial for life will be the same as in the Adamic trial. The law of God will remain the same—it changes not. It will still say, "The soul that sinneth, it shall die"; and the condition of man will be no more favorable, so far as surroundings are concerned, than the conditions and surroundings in Eden; but the great difference will be the increased knowledge. The experience with evil, contrasted with the experience with good which will accrue to each during the trial of the coming age, will constitute the advantage by reason of which the results of the second trial will differ so widely from the results of the first, and on account of which divine Wisdom and Love provided the "ransom for all," and thus guaranteed to all the blessing of a new trial. No more favorable trial, no more favorable law no more favorable conditions or circumstances, can in any way be conceived of as reasons for another ransom or a further trial for any beyond the Millennial age.

The ransom given does not excuse sin in any; it does not propose to count sinners as saints, and usher them thus into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places him again on trial for life, in which trial his own wilful obedience or wilful disobedience will decide whether he may or may not have life everlasting.

Nor should it be asumed, as so many seem disposed to assume, that all those who live in a state of civilization, and see or possess a Bible, have thus a full opportunity or trial for life. It must be remembered that the fall has not injured all of Adam's children alike. Some have come into the world so weak and depraved as to be easily blinded by the god of this world, Satan, and led captive by besetting and surrounding sin; and all are more or less under this influence, so that, even when they would do good, evil is present and more powerful through surroundings, etc., and the good which they would do is almost impossible, while the evil which they would not do is almost unavoidable.

Small indeed is the number of those who in the present time truly and experimentally learn of the liberty wherewith Christ makes free those who accept of his ransom, and put themselves under his control for future guidance. Yet only these few, the Church, called out and tried beforehand for the special purpose of being co-workers with God in blessing the world—witnessing now, and ruling, blessing and judging the world in its age of trial—yet enjoy to any extent the benefits of the ransom, or are now on trial for life. These few have reckoned to them (and they receive by faith) all the blessings and restitution which will be provided for the world during the coming age. These, though not perfect, not restored to Adam's condition actually, are treated in such a manner as to compensate for the difference. Through faith in Christ they are reckoned perfect, and hence are restored to perfection and to divine favor, as though no longer sinners. Their imperfections and unavoidable weaknesses, being offset by the ransom, are not imputed to them, but are covered by the Redeemer's perfection. Hence the Church's trial, because of her reckoned standing in Christ, is as fair as that which the world will have in its time of trial. The world will be brought to a full knowledge of the truth, and each one, as he accepts of its provisions and conditions, will be treated no longer as a sinner, but as a son, for whom all the blessings of restitution are intended.

One difference between the experiences of the world under trial and the experiences of the Church during her trial will be that the obedient of the world will begin at once to receave the blessings of restitution by a gradual removal of their weaknesses—mental and physical; whereas the Gospel Church, consecrate to the Lord's service even unto death, goes down into death and gets her perfectioin instantaneously in the first resurrection. Another difference between the two trials is the more favorable surroundings of the next age as compared with this, in that then society, government, etc., will be favorable to righteousness, rewarding faith and obedience, and punishing sin; whereas now, under the prince of this world, the Church's trial is under circumstances unfavorable to righteousness, faith, etc. But this, we have seen, is to be compensated for in the prize of the glory and honor of the divine nature offered to the Church, in addition to the gift of everlasting life.

Adam's death was sure, though it was reached by nine hundred and thirty years of dying. Since he was himself dying, all his children were born in the same dying condition and without right to life; and, like their parents, they all die after a more or less lingering process. It should be remembered, however, that it is not the pain and suffering in dying, but death—the extinction of life—in which the dying culminates, that is the penalty of sin. The suffering is only incidental to it, and the penalty falls on many with but little or no suffering. It should further be remembered that when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death, they certainly could not do it when dead—when not in existence. The penalty of sin was not simply to die, with the privilege and right thereafter of returning to life. In the penalty pronounced there was no intimation of release. (Gen. 2:17.) The restitution, therefore, is an act of free grace or favor on God's part. And as soon as the penalty has been incurred, even while it was being pronounced, the free favor of God was intimated, which, when realized, will so fully declare his love.

(To be continued.)

Ashland, Va., April 29.

I inclose check for one dollar for which please renew my subscription to the National Labor Tribune for one year. I understand that you let Truth people have it at a reduced price. I have for some years been subscribing for it through the Watch Tower Bible and Tract Society. I like your paper because you have been publishing Pastor Russell's Sermons and other Truth features, and also because you try to better the laboring man's condition and secure for him a square deal. I expect to continue to give you my support as long as I am able to do so, provided you continue to uphold Truth and Righteousness.

Wishing you increased prosperity during the year before us, I am,

Yours for the Truth,
W. H. SMITHERS.

QUESTIONS AND ANSWERS.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune, of Pittsburgh, Pa.

What proof have we that Paul was chosen of the Lord to take the place of Judas instead of Mathias?

In Romans 3:25; according to the Emphatic Diaglat, Jesus is called the Mercy Seat. While in 1 John 2:2; 4:10. He is called the propitiation. Please explain.

MRS. D. A. BUMGARNER,
Delaware, Okla.

Answer—The proof is that Paul exercised the power of an apostle, while there is no record of Mathias ever having done so.

In the church Ephesus, on the first stage of the church there were some who claimed to be equal to the apostles, but who found that their work came into opposition to the real apostles. They were those who were called Judeaizers, trying to make a mixture of the law and the gospel. So they were tried. Jesus said to the church at this stage, in commendation, "And hast tried them that say they are apostles, and are not, and hast found them liars."

There was a test that would apply in every case. To the apostles alone was given the power of bestowing the gifts of the spirit on others. While others could preach, and perform miracles, none except the apostles could confer the gifts of the spirit, and this test was applied by the brethren to those who claimed to be apostles, and it proved them liars.

The apostles selected Mathias without having any authority to do so. They were told to tarry in Jerusalem until endowed with power from on high. That power was not given until Pentecost.

So the Lord simply ignored their choice of Mathias, and we never hear him mentioned as an apostle, while of Paul, He says, "He is a chosen vessel unto me." Then again we have Paul's own statement in many cases, that he was an apostle, and his word should be sufficient.

Answer to second question:

In 1 John 2:2; 4:10, Jesus is very properly called a propitiation, and in Romans 3:25, He is just as properly called a propitiatary, or Mercy Seat.

In the Tabernacle, the covering of the Ark of the Covenant was called the Mercy Seat, or propitiatary, the place where satisfaction was made.

The High Priest in sprinkling the blood of atonement, accomplished the propitiation, or satisfaction for the sins of the people.

When the High Priest came out to bless the people, he stood for the wisdom, justice, love and powers of Jehova, as His agent. The blessing to the people consisted in their being brought into At-one-ment with God. They were put in a position where they could bring their sacrifices and sin offerings, and present them to Jehova, through the High Priest, who then became their propitiatary or Mercy Seat, as Jehovah's agent. So, Jesus, when He gave His blood for the life of the world, He sprinkled it on the antitypical Mercy Seat—Jehovah's justice. He made propitiation satisfaction, for our sins, and not for ours only, but also for the sins of the whole world.

Then by exercising faith in His blood, He becomes our propritiatory or Mercy Seat, through whom we can present our petitions to Jehovah and declare His righteousness for the remission of sins that are past."

When I was young down on the farm,
I used to get up at the clock's alarm,
And forth to the garden I would go;
And there manipulate the hoe.
I'd work away to beat the band
Till the sun came out too hot to stand.
I love to see an onion bed,
And lettuce coming to a head,
But I'm too old to work a hoe,
And so I let my garden go.
And lay my hoe upon the shelf
And sit around and rest myself.
Someone else must plant the seeds,
And work the ground and pull the weeds.
It often has been said by men,
That the sword is mightier than the pen.
But the ploughshare, shovel, hoe, rake, and spade,
Now cast them all into the shade.
And the pen is mightier than the sword,
Only when it serves "The Lord".
If the sword, and pen both shall fail,
The "truth" is mighty and shall prevail.
Then men shall beat their swords all up,
And every weapon made by Krupp.
For the mightiest tools that man has made,
Are the ploughshare, shovel, hoe ,rake, and spade.

Contributed by JOSEPHINE M. GELVIN,
Isaiah 2:4, Mich. 4:3, I. S. B. A.

Lunenburg, Mass., April 29.

Seeing my subscription has expired, I herewith enclose a check for $1.00 for renewal.

I am very thankful for the back sermons of Pastor Russell's. They are as new, and as interesting to me as though they were given but last week.

As long as I can have these wonderful truths through the printed columns of your paper I desire to have the same.

Thanking you for the extra copies you have sent I am,

Very truly yours,
MRS. A. H. SHERWOOD.

APPRECIATIONS.

Ramsey, N. J., April 29.

I enclose herewith P. O. Money Order for $1.00 in payment of my subscription to the Labor Tribune, which began May 1st, 1916, and will expire the 1st of May, next. The paper has been come to me regularly, however, and I have greatly enjoyed and consider that I have been much profited by the many good things you have published relating to the Gospel of the Kingdom, which we believe is soon to be established in power and glory throughout the earth by our Lord the Messiah. Especially delightful and beneficial was the publication of the series of essays by N. E. Nelson with reference to Pastor Russell and the Reformation, and I am glad I did not miss the enlightenment of those articles.

Please accept my thanks for your kindness in sending the Tribune to me after the expiration of my subscription, and pardon my neglect in not remitting before. Should I decide to renew my subscription you will hear from me again.

Very truly yours,
A. B. SPRINGSTEEL.

Delaware, Okla., April 29.

Enclosed find $1.00 to renew my subscription to Tribune for one year.

I have been a reader of your paper for several years.

The Truth features are equivalent to a table of rich viands from the Master's storehouse prepared as meat in due season for the Household of faith.

Very sincerely,
MRS. D. A. BUMGARNER.

"Jesus is to meet one Thief in Paradise, but where will He meet the other Thief." "Did Jesus go to Hell after His Crucifixion?" Answer to these questions are in our No. 4 Booklet; price of the booklet, five cents; free to those not able to pay. Address William Giles, Browns Summit, N. C.

The Seventh Angel of the book of Revelation. Positive identification of Pastor Russell. Wonderful parallels of important events in his life and Scripture chronology. The date of his "departure" plainly indicated. Four pages, over 2,000 words. Single copies 5c; 10 for 25c; 25 for 50c; $1.50 per 100; $8.00 per 1,000. J. W. Gilbert, 5506 Vine St., Philadelphia. Pa., U. S. A.

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Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

BOSS CARELESS; MEN STRIKE.

TACOMA, Wash., April 23—Demanding the removal of the mine superintendent, 600 union miners employed by the Carbon Hill Coal Company have suspended work. The men charge the superintendent with incompetency and say he has been discredited as a foreman by several accidents. Company officials laugh at this "safety-first" plea and insist it's only "prejudice."

FAVOR INCREASE IN COMPENSATION.

HARRISBURG, April 16—The House committee on labor and industry reported favorably the Woodward bill, making a series of amendments to the workmen's compensation act. The most important amendment is increasing the compensation from 50 to 66 2-3 per cent of the wages for disability at the end of the first seven days, instead of 14 as at present.

Another bill, reported by the same committee, provides that payment for medical and hospital services shall not exceed the prevailing rates. This also was introduced by Representative Woodward.

DEFEAT ANTI-"MUGGING."

SACRAMENTO, Cal., April 16.—The state federation of labor lost its fight in the legislature when the senate defeated a bill prohibiting police departments from taking physical records of persons arrested for crime until they had been convicted. The unionists insisted that a person who has been arrested and later acquitted should not be "mugged" and have his photograph placed in the rogues' gallery.

CABINET MAKERS WIN.

ST. LOUIS, Mo., April 23.—As the result of negotiations with the Fixture Manufacturers' association, wages of members of Carpenters' union No. 1596 have been increased from 36 to 38 cents an hour until June 2, and to 40 cents for one year after that date.

PAPER MAKERS ARE INDICTED.

NEW YORK, April 27.—Charged with controlling 55 per cent of the news print paper production of the country,' and using their power in restraint of tredaluwkfl.|.400OODD—straint of trade in violation of the Sherman anti-trust law, six paper manufacturers and a banker prominent in financing news print paper companies were indicted by the Federal grand jury here today.

Five of the manufacturers constitute the executive committee of the News Print Paper Manufacturers' Association, whose secretary, George F. Steele, the indictment says, was not named as a defendant in view of the fact that he appeared as a witness before the grand jury.

The men indicted are George H. Mead, Philip T. Dodge, Edward Backus, George Chahoon, Jr., G. H. P. Gould, Frank J. Sensenbrenner and Alexander Smith, a Chicago Banker. All but the last two are members of the News Print Manufacturers', Association executive committee. Bench warrants for the defendants were issued, and bail fixed at $5,000.

The investigation, it was stated by Bainbridge Colby, who served as special assistant to the United States Attorney General in association with Mark Hyman, assistant Attorney General, was undertaken by the Department of Justice in February "at the request of the Federal Trade Commission."

DEFEAT WOMEN'S SUFFRAGE.

ST. PAUL, Minn., April 23.—By a vote of 49 to 14 the state senate rejected a proposed constitutional amendment for women's suffrage after suffrage advocates had indicated that they did not desire the amendment submitted at this time. The bill passed the house by a large majority.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen,

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$ 97.50
Amount received	5.00
Total	$102.50
Paid out	$109.00

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MANY LARGE LABOR CONVENTIONS

Good Effects of Earlier Shop and Store Closing in Great Britain--New Scheme for Making Dock Labor More Mobile.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, May 2.—Eastertide is a great period of the year in this country for holding annual conventions. Not only do many trade unions foregather during the holiday and discuss their affairs but all kinds of crank societies and other concerns meet. One of the most interesting conventions this year was that of the National Amalgamated Union of Shop Assistants, Warehousemen and Clerks. The members of this union are both male and female and mainly of the type that I understand in America is known as the retail clerk, the man or woman who stands behind a counter and sells goods, whether they be dry goods, groceries or anything else. At this conference 63 delegates were present representing 27 district councils. The chairman was McColl of Glasgow. He was very pleased with the year's record. During the past twelve months there has been an extension of early closing and thousands of shop workers have gained great leisure thereby. Shops here are now usually compelled to close at 7 o'clock in the evening. If the public suffered any slight inconvenience things have by now adjusted themselves and experience shows that earlier closing does not diminish in any way the effective demand for goods. Mr. McColl mentioned the difficulty of securing labor for shops and stores at the present time. Of course the army demands have helped this whilst a large number of retail clerks have flung up their jobs and gone into better paid work in connection with munitions.

A lady delegate protested against the low wages still paid in some of the distributive trades. She mentioned that there were women members of the union over 21 years of age who were getting only $2.50 a week in the mantle trade, $2.00 in the pawnbroking and shoe trade, $4.00 in the grocery trade, $1.85 in dry goods, $3.00 in millinery show rooms and $4.25 in fancy leather goods. She demanded redress of this obviously serious grievance. The congress passed a resolution urging the limitation of the hours of labor for retail clerks to 48 per week and congratulations were sent to the Russian revolutionary Government.

The Amalgamated Union of Co-operative and Commercial Employees and Allied Workers also held its conference. In this country the co-operative stores are financially and numerically strongest in the Midlands and the North of England. All the customers in these stores are also members and, as it were, shareholders. At the same time the stores do not by any means prove ideal employers and a union had to be formed years ago to try and secure improvements. This union reports an increased membership during the year of 8,854, of which 6,460 were women members. During the last twelve months the union had gained increased wages for its members to the tune of $1,250,000. Here again the congress closed with congratulations to Russia.

It is understood that an official order is to be issued in the course of a few days with the object of the better control and organization of work at the Liverpool docks. Dock laborers who are exempted from military service by reason of being engaged in work of national importance will be required to give an undertaking to place their whole time services at the disposal of employers and port authorities. The necessity for such an order at this advanced stage of the war is due to the fact that dock labor is of the casual type, a workman being therefore in the position to please himself whether or not he will work a full week. The system also has led to dock laborers very largely attaching themselves to particular steamship lines or docks, and in effect declining to work elsewhere, even though they might not be working full time. Anomalous conditions were bound to arise, and it has frequently happened—although shipowners have been complaining of shortage of labor practically since the outbreak of war—that where in one section of docks the insufficiency of labor was acute, in other sections a mile or two away there were for the time being plenty of workmen and to spare. Yet shipowners, whether they have been aware of this state of affairs or not, do not appear to have done anything, and it has been left to the Government to take this step. The effect of the new order will be to make dock labor mobile. Conditions which have practically divided Birkenhead, Bootle and the various Liverpool districts into separate and watertight labor compartments will, for the duration of the war at least, be broken down.

I understand that a satisfactory settlement of the railway workers' demand for a further war bonus is practically assured. Repre-

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GREAT HUMAN SLAUGHTER IN INDUSTRIAL PLANTS

Appalling Sacrifice of Human Life--More Than Two Great Regiments Mowed Down in Pennsylvania's Industries.

BY JOHN PRICE JACKSON

Commissioner of Pennsylvania Department of Labor and Industry.

Safety in industry has become a war measure.

Conservation of the life and health of able-bodied workers in Pennsylvania in the fact of war is a tremendously vital factor in industrial preparedness.

Two hundred and ninety-one workers were killed in Pennsylvania industries during the month of March and 23,037 others were injured.

Seven hundred and fifty workers have been killed in Pennsylvania since January 1, 1917—an average of 250 a month.

The total of killed and injured for the first three months of this year is 64,328.

Employers and employes are urged to enlist their forces now in a far more vigorous and intensive campaign for industrial safety than has ever before been waged in this State.

An army of 100,000 men may be called from the Commonwealth of Pennsylvania during the coming year.

An army of workers of even greater numbers will be required in Pennsylvania's great industrial plants to maintain the army in the field.

It is difficult to realize that two and one-half times 100,000 industrial workers were injured in Pennsylvania plants alone during the twelve months of 1916 and more than two and one-half per cent of 100,000 were killed in Pennsylvania's industries during last year.

In other words, more than two regiments of workers in Pennsylvania's industrial army were completely annihilated in one year and thousands of other workers were disqualified from further industrial activity or diminished in industrial efficiency.

That waste only concerns human resources.

Pennsylvania may be called upon to pledge millions of wealth for a national defense budget.

During the month of March, of this year, 154 agreements for workmen's compensation to dependents of workers killed were filed in the Workmen's Compensation Bureau of the Department of Labor and Industry involving a total award of $410,168.48. In addition to that amount, compensation paid to injured workers, during the month of March alone, aggregated $209,213.80, making the total award for the month $619,392.28. If that rate continues for the twelve months of 1917 the total compensation cost will exceed $7,000,000.

During last year the awards in compensation for disabled workers and for dependents of workers killed in industrial accidents in Pennsylvania was more than $4,225,000.

Many of the industrial accidents creating this great financial outlay were preventable.

To that enormous money cost,—a direct drain on Pennsylvania's financial resources,—must be added the cost of medical and surgical services, the amount lost in wages by the workers removed permanently or temporarily from industry, the economic loss to industry by the labor turnover incidental to the casualties, the cost of the consequent interruptions of the regular industrial process, and the administrative expense for the distribution of the awards.

The burden of conserving the human and economic resources of Pennsylvania against the waste of industrial accidents rests on employers, employes and the Pennsylvania Department of Labor and Industry.

Some of the causes of industrial accidents are:

Carelessness.
Speeding up.
The new man hazard.
Unguarded danger points.
Failure to keep in constant service safeguards provided.
Lack of Americanization.

Carelessness especially must be guarded against. Reckless handihood by employes is rarely the cause of accident. It is the momentary lapse of carefulness and caution by even experienced employes in dangerous trades that causes accidents and injuries. This hazard is always increased when plants are worked for maximum production.

Speed in industry, a direct result of great demand for production must be conducted under the most rigorous and constant vigilance both by employers and employes.

New employes, unfamiliar with dangerous processes must be

(Continued on Fifth Page)

LABOR MAKES PLANS FOR GOMPERS RALLY.

Federation Chief Has Message of Patriotism to Pittsburgh's Industrial Army.

Pretentious plans for the Gompers patriotic rally on May 27, are being formulated by the executive board of Iron City Central Trades Council, of Pittsburgh, Pa.

Bringing a personal appeal to Pittsburgh's industrial army "behind the firing line," Samuel Gompers, president of the American Federation of Labor, and representative in the National Council for Defense, will be the principal speaker. Another speaker who will accompany him to Pittsburgh is W. D. Mahon, international president of the Street Car Men's Union.

The committee in charge of the labor rally, which is expected to be the greatest ever witnessed in Pittsburgh, consists of P. J. McGrath, chairman, representing the street car men; A. T. McNamara, Machinists; J. P. Carr boiler makers; Al Norrington, bill posters; J. J. McKee, plumbers; David Hickey, miners; E. H. Coveny, secretary.

This committee has issued the following statements.

"President Gompers' notable labors in the National Council for Defence and his cystallization of labor sentiment in the war circle has made him as upstanding a figure in national life, as he has always been in the realm of labor. To the invitation committee, consisting of Robert W. Beattie, secretary of Trades council, and P. J. McGrath, secretary of division No. 85 Street Car Men, President Gompers stated that in his Pittsburgh speech he would not merely reiterate Labor's patriotic stand, but would lay emphatic stress on the campaign of Pittsburgh labor to free the Labor temple from overwhelming debt and triple the $50,000 fund already raised by labor unions."

CHILDREN IN WAR TIME.

WASHINGTON, April 30.—Thousands of children besides war orphans and refugees have been directly affected by the war, according to reports from belligerent countries which have come to the Children's Bureau of the U. S. Department of Labor. Juvenile delinquency has increased, more children have been employed under adverse conditions, special measures have been necessary to protect the health of mothers and babies, and home life has been broken up by the increased employment of mothers.

The Bureau believes that the experience of other countries should be carefully considered in order that all possible provision may be made to prevent similar harm to children in the United States. The Bureau has therefore begun a brief review of foreign experience, in so far as it can be understood from available reports, and will shortly publish a series of special articles about children in war time.

A preliminary survey of the foreign material emphasizes the importance of a strict enforcement of all child-labor and school attendance laws and a generous development of infant-welfare work by public and private agencies. The Children's Bureau suggests that a well planned Baby Week will be more valuable this year than ever before and will gladly send its bulletin of directions for Baby Week Campaigns to any address.

To those who are especially interested in working children, the Bureau's new report on the Employment Certificate System in New York State will show certain points which are essential if an age limit for children's work is to be effective.

DOZEN GIRLS WILLING TO RUN STREET CARS.

KANSAS CITY, Mo., May 7.—A dozen young women have filed applications for positions as conductors and motormen—or motorwomen—on street cars here. The war make necessary the calling of women into such service. One lot of five young misses applied in one letter, saying they would be glad to serve their country by running the street cars. All requested their names be not disclosed.

The company has placed the names on file for future reference.

OPPOSE CHANGES IN LAWS AFFECTING WORKINGMEN.

At a meeting of the board of directors, United Railway Brotherhoods Political association, held in their headquarters in the Penn building, Pittsburgh, Pa., consideration was given to pending legislation. By resolution it was decided to oppose any attempt at this session of the legislature, to repeal or suspend, any of the progressive laws affecting the interest of the workers.

The Carnegie Steel Company will spend $10,000,000 upon its new mill town near Youngstown, Ohio. Three hundred and fifty workingmen's houses will be erected as a starter.

BIG STEEL COMPANY THROWS OPEN BOOKS

The Pittsburgh Leader Awakens to the Fairness of the Nation's Largest Employer - - Others Should Likewise Ditch Rubbage

The general public will most naturally be amazed that the "Pittsburgh Leader" has been one of the few daily papers to be aroused to a true realization that the corporations are not so vicious and tyrannical after all. That since Judge E. H. Gary has been chairman of the United States Steel Corporation, the great industrial leader, has been playing in the open and he has been giving to the public practically everything the public wants to know, and many matters of importance that the public has no business to know. Further, that every opportunity he has had to advance the wages of the men in the industries over which he has control, Judge Gary has gone the limit.

Then, too, the Pittsburgh Leader as well as the other daily papers have not yet become acquainted with James A. Farrell, President of the United States Steel Corporation, the latter an old familiar face on the South Side. To meet President Farrell is to meet merely an ordinary workingman with a fellow feeling, a genuine good smile, a remarkable counselor and one for whom every fellow will work two days for one just because President Farrell knows how to greet men and discuss with them matters of interest to them. Mr. Farrell is an aimable gentlemen; one who thoroughly measures up to the most exacting duties as well as win the confidence of every man in the mill.

If the newspaper publishers of this country knew occasionally what they were printing, a considerable tonnage of the rot now appearing against employers would be found in the waste paper baler instead of the columns of the paper. The Tribune herewith reproduces the remarkable acknowledgment of the Pittsburgh Leader, with the hope that others may awaken to the fairness exercised by Judge Gary. The "Editorial" is as follows:

THE OPEN BOOK BETTER THAN INJUNCTION COURT

PUBLICITY IS THE WEAPON OF PROGRESS.

Publicity is the FOUNDATION OF CONFIDENCE.

Publicity leads ENTERPRISE before the people and CREATES MUTUAL TRUST AND CONFIDENCE.

THE OPEN BOOK IS BETTER THAN THE OPEN SHOP.

An emphatic illustration of the efficiency of publicity was given when the United States Steel Corporation—the greatest industrial organization of the world—went out of its way to give to the public FULL INFORMATION AS TO ITS FINANCIAL TRANSACTIONS.

The FRANK statement that the earnings for the first quarter of this year were $113,000,000 CREATED NO RESENTMENT.

The people accepted the corporation's action as AN EXAMPLE OF GOOD FAITH, AS A DISPLAY OF HONESTY, AND APPLAUDED THE PUBLICITY.

The incident marked the inauguration of A NEW ERA OF GOOD FEELING.

The directors of the United States Steel Corporation met in New York.

It was at this meeting that Judge E. H. Gary, chairman of the board, MADE PUBLIC the fact that the earnings for the first quarter were $113,000,000, that the corporation had taken $5,000,000 of the government's short time loan, that it had recently again voluntarily increased the pay of its employes and that it had subscribed $50,000 to the $3,000,000 fund which the Y. M. C. A. is raising for war work in army camps.

There is NO LAW requiring Judge Gary and his associates to give publicity to any of these facts.

It was A VOLUNTARY ACT, AN UNFORCED RECOGNITION OF THE VALUE OF FULL PUBLICITY between the people and an immense corporation—a manifestation of THE SQUARE DEAL BETWEEN ITS LABOR AND ITS CAPITAL—and a deliberate OPENING OF ITS BOOKS TO ALL.

The corporation's marvelous earnings attest not only to the EXTRAORDINARY PROSPERITY OF THE STEEL INDUSTRY, but quite as much to the MARVELOUS EFFICIENCY OF THE ORGANIZATION.

Critics who have been telling us that these giant corporations were inefficient, wasteful, and bound to break down of their own weight, MUST STAND ABASHED BEFORE THIS WONDERFUL RECORD.

The United States Steel Corporation, it is now seen, IS A

(Continued on Page 5.)

NOW IS THE ACCEPTED TIME.

PHILADELPHIA, PA., June 25, 1905.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today in Horticultural Hall, to large and intelligent audiences. We report his evening discourse in full from the text,—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings . . . . . to proclaim year of the Lord".—Isaiah, 61:12.

We continue our topic of the last two Sundays, with which some of you are acquainted through the public press. As we have seen, the prophecy is referring to the message which Jesus presented, and which all the anointed members of his body throughout this Gospel age are also to preach to the teachable, the good tidings, message of divine favor which will bind up, heal and refresh the broken-hearted because it speaks liberty to the captives of sin and death and the opening of the prison-doors of the tomb to all who lost life in Adam, all of whom shall be awakened and have the opportunity of everlasting life through the Redeemer in due time. Much is condensed into a few words by the prophet, and our special subject of investigation today is respecting the proclamation of the acceptable year of the Lord. What does this mean? What year with the Lord is more acceptable than any other?

We reply that no particular year was meant, and the translation would better have been, to proclaim the acceptable time, period, epoch. This acceptable epoch began with our Lord Jesus, who was accepted of the Father and anointed with the holy Spirit; it continues with the Church, the body of Christ, from the day of Pentecost until the present time, and will last until the very close of the Gospel age, until the last member of the elect Church shall have been accepted of God. With the close of this age this particular form of acceptance will be at an end. For a time, at the beginning of the Gospel age, this acceptance was confined to the Jews—for the three and a half years following Pentecost. In that time the Gentiles were not acceptable to God, the door of favor toward them had not yet been opened. The Scriptures very clearly point us to the very moment when Peter used the second key of the Kingdom and opened the door of acceptance to the Gentiles, Cornelius being the first to enter. Speaking of that occurrence and the conditions following it, Peter declared, "I perceive that God is no respecter of persons; but that in every nation he that feareth God and worketh righteousness is accepted of him," not Jews merely as previously. (Acts 10:34, 35.) So it has been for now 1800 years, that all who love righteousness and desire to serve it and who accept Christ as the Way, the Truth and the Life, all who become his sincere followers in the narrow way of discipleship and self-sacrifice, all these are accepted of God—but none others. The world in general is not accepted, the wicked are not accepted, the tare class, merely nominal professors, are not accepted of God—only the ones specified.

ONLY SACRIFICERS ACCEPTED

Let us carefully hearken to the Word of the Lord respecting this acceptable time and what class of people he will accept and upon what terms they will be accepted. This is an important question for all those who desire to be accepted of him, who desire to attain to the glorious things which God hath in reservation for them who love him. Hear the Apostle, "I beseech you, therefore, brethren, by the mercies of God (of which you have heard, namely, the provision of a ransom price for the whole world with the precious sacrifice of Christ), that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." (Rom. 12:1.) We see then that the Apostle uses this word acceptable to God in respect to the sacrifices which God's people are invited to make of themselves. It was when our Lord Jesus, at thirty years of age, presented himself a living sacrifice to do the Father's will, that he was accepted and anointed with the holy Spirit. It was his disciples, who had similarly consecrated their lives to be his followers and to lay down their lives in the service of the Truth, who were accepted of God at Pentecost and anointed with the holy Spirit; and it is the same class of self-sacrificing to followers of the Lord who during this Gospel age have been acceptable to God as members of the body of Christ and joint sacrificers with him. Their sacrifices are acceptable; that is to say, during this special period God is willing to accept such sacrifices.

This same thought is conveyed in the types, for our Lord Jesus is spoken of as being the great High Priest, and his self-sacrificing followers are called under priesthood, the Royal Priesthood. The High Priest offered up himself an acceptable sacrifice to God, the under priests offering themselves up sacrifices to God, acceptable not because of morality or worthiness of their own but through the merit of him who loved them and bought them with his precious blood, and whose merit covers all their blemishes in the sight of the Father and constitutes their sacrifices acceptable to God.

This sacrificing did not begin prior to our Lord Jesus—there were no priests of this order before him. There was a typical priesthood established in Israel, but their sacrificings were merely foreshadowings, types of this "better sacrifice." (Heb. 9:23.) True, there were some who laid down their lives in the Lord's service and who gloriously witnessed the fidelity to righteousness of some of whom the world was not worthy, enumerated by the Apostle in Hebrew 11. But these were not accepted of the Lord in the special sense in which Christ and his followers are accepted. The Apostle, speaking by inspiration, makes this distinction between the ancient worthies and their loyalty to God and self-sacrifice in his service and the privilege, blessing, opportunity and favor of sacrifice granted to the Gospel Church. Speaking of these ancient worthies he says, "All these died in faith, not having received the things promised, God having provided some better thing for us; that they apart from us should not be perfected." (Heb. 11:39, 40). They will get their blessed reward, but it will not be as great as that of the Gospel Church, the Christ; nor will theirs take precedence, rather it will follow and be communicated to them through the glorified Christ, Head and body.

FAVOR UPON FAVOR IS OURS

In a word, then, we see that God's plan as it eventually shall be worked out will mean the blessing and justification and uplift of all the families of the earth, but that God's great plan for the overthrow of sin and death and for the deliverance of mankind from these adverse influences which have prevailed for six thousand years will be inaugurated at the second advent of our Lord. This acceptable time is in the interim between the great sacrifice accomplished at Calvary and the establishment of the Kingdom of God's dear Son, for which we pray "Thy Kingdom come." It is during this interim that God extends a special favor or privilege to a certain class. The favor or privilege is that during this time he is willing to accept the limited number of sacrifices and willing to reckon the sacrificers as associated with his only begotten Son, our Lord Jesus, the great sacrificer. When we come to see the grand reward that attaches to this sacrifice, when we come to understand that the sacrificers are to become heirs of God and associates with Jesus Christ their Lord in the Kingdom, we see at once why an opportunity for sacrifice is spoken of as the acceptable time—the time at which God is willing to accept sacrifices and to give rewards to the sacrificers.

Whoever sees this clearly finds in it a most wonderful incentive to godly living—finds in it an explanation of why the Apostle was willing to count all his afflictions, all his sacrifices as nothing, to the intent that through this privilege of sacrifice he might have fellowship with Christ in the glorious things which the Father has promised and provided for Jesus, the great Sacrificer, and all who walk in his footsteps of self-sacrifice. From this standpoint the Apostle's words do not seem extravagant when he says—"Yea, I do count all things as loss and dross that I may win Christ and be found in him" (a member of his body, the Royal Priesthood). (Phil. 3:8.) It is in view of this glorious opportunity of sacrificing that the Apostle, as above quoted, urges all who have heard of the Lord's favor to present their bodies living sacrifices, assuring them that they will be holy and acceptable to God, assuring them also that if they become dead with Christ they shall also reign with him, if sharers of his sufferings and death they shall be sharers also of his glory, honor and immortality in the Kingdom.

NO SACRIFICING IN THE MILLENNIUM

The majority of people, failing to "rightly divide the Word of truth," failing to see that there are various epochs and dispensations in the divine plan, fall into the mistake of supposing that all things must continue as they are. Such are apt to suppose that because there are opportunities for sacrificing now, there must be opportunities always, throughout the infinite future; but we answer, No. If sin and death were always to continue to reign, there would always be opportunity to suffer for righteousness' sake; but the Scripture assure us that in the close of this age and the inauguration of Christ's Millennial reign, the whole matter will be changed; Satan will be bound, evil doers will be restrained, well doing will no longer cost the sacrifice of earthly interests. On the contrary, the righteous will then be rewarded for right doing and the evil doers shall be punished—"Justice will be laid to the line and righteousness to the plummet." The great King in that day will institute a thorough reform along these lines.—(Isa. 28:17; Zech. 14:9).

So then in a natural way sacrificing for righteousness' sake will promptly and abruptly come to an end. Indeed the Scriptures clearly show us that the Lord is calling the Church in advance of that institution of the reign of righteousness for the very purpose of affording them the opportunity to show their thorough loyalty to him by their willingness to endure earthly loss and disadvantage, pain and disappointment, for righteousness' sake.

The testing of character in this manner is very thorough, but it is only when we understand the divine plan, and see that those now being elected or selected are intended to be God's special agents and servants for the instruction and uplifting and blessing of the world, that we can understand why now they are tested in all points respecting their loyalty to righteousness and to Truth. The high reward which shall be granted to them—namely, a share in the glory, honor and immortality of the Kingdom class, the Royal Priesthood—is an offset to the greater trials and difficulties which beset their way in this age than will beset the world in general in the next age in the time of its trial for life everlasting. Only those who are guided of the Lord, anointed by his Spirit, instructed through his Word, can appreciate these great privileges which belong to this Gospel age, this acceptable time in which God is willing to accept the sacrifices and to count the sacrificers with Jesus in his glories.

Let us note a few Scriptures corroborating this thought that the acceptable time is the sacrificing time. We have already referred to Romans 12:1; notice now Ephesians 5:10. Here the Apostle exhorts us that instead of being partakers with the world in their sins we should walk as children of the light with our Lord and Master, proving, finding out more and more, day by day, as we seek to walk righteously and as we find its cost in self-sacrificing—"Proving what is acceptable to God"—coming more and more to an appreciation of just what God does desire in us and just what it means to walk in the footsteps of Jesus. Again we are exhorted to "serve God with reverence" (Heb. 12:28.) Here our service is stated to be acceptable to God, our service of righteousness, our self-sacrifice, laying down our lives for the brethren. Again he speaks of our humble efforts as being a sacrifice to God of sweet odor.—(Phil. 4:18.)

Again he exhorts us to make progress in the Christian way if self-sacrifice that we may prove and demonstrate, know, the good and acceptable and perfect will of God—our sanctification, our complete self-sacrifice in his service. (Rom. 12:2.) Again he assures us that God has made us acceptable in Christ—made our sacrifices, which would of themselves be unworthy of his notice, to be acceptable through the merit of our Redeemer's sacrifice. (Eph. 1:6.) The Apostle Peter in the same strain says, "We are acceptable to God by Jesus Christ". Our Lord was acceptable as a sacrifice for sins, and we who during the Gospel age walk in his steps, sacrificing earthly interests for the privilege, are accepted. (1 Pet. 2:5.) Explaining the matter further, in verse 20, he says, "If when ye do well and suffer for it ye take it patiently, this is acceptable to God (this is your sacrifice which God accepts). For even hereunto were ye called, for Christ also suffered for us leaving us an example that we should follow in his steps."

"NOW IS THE ACCEPTED TIME"

The Apostle Paul again calls attention to this acceptable time or epoch, the Gospel age, saying, "Behold now is the acceptable time, now is the day of salvation." (2 Cor. 6:2.) In this connection he quotes from Isaiah the prophet (49:8-10) "In an acceptable time I have I heard thee and in a day of salvation have I helped thee; and I will preserve thee and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; and to them that are in darkness, Show yourselves. . . . . : They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy upon them shall lead them, even by streams of water shall he guide them." It is remarkable that these inspired words should be so greatly misunderstood as they generally are. They are understood to mean that any who are uncalled of God during this Gospel age, who do not come into harmony with him in this acceptable time, will never have an opportunity to come to a knowledge of the Truth and to be saved.

These words are understood to signify that all hope of salvation ends with the present life, "today." But whoever will read carefully the above quotation, noting the prophecy the Apostle is quoting, will see most clearly stated what we have endeavored to show foregoing—namely, that now is the time in which God will accept the sacrifices of the Royal Priesthood, the Christ; that this day of acceptance of these sacrifices will end; that the great privilege will then be passed forever; that the glorious opportunity of reward held out to the sacrificers will be given to none others. Now is the acceptable time, now is the time when God is willing to accept the little offerings that we can bring to him, the little services that we can render for righteousness. Those who love righteousness and are willing to render it service at the cost of self-interest in the present life, these shall secure the great salvation, the special salvation—these shall have part in the first resurrection of the blessed and holy who shall reign on the earth.—Rev. 5:10.

The Apostle in the same connection says, "We then, as co-workers together with him, beseech you also that ye receive not the grace (favor) of God in vain . . . . . but in all things approve ourselves as the minister of God in much patience, in afflictions, in necessities, in distresses, etc. The grace of God which he exhorts they shall not receive in vain is this privilege of enduring these afflictions, and it is in support of this thought that the Apostle quotes from the prophecy, "In an acceptable time have I heard thee, and in a day of salvation have I succored thee," adding that now is the acceptable time, now is the time when God will accept such sacrifices, and not only so but that it is the beginning of the great salvation—it is a day of salvation as well as a day of sacrificing, for the sacrificers will be the first to obtain the fullness of the Lord's salvation, both in the present joys and triumphs and also in the first resurrection.

"AS A COVENANT FOR THE PEOPLE"

Let us turn again and examine the statement in Isaiah from which the Apostle quotes. It is very evident that the first address is merely to the Christ, Head and body, "In an acceptable time have I heard thee and in a day of salvation have I helped thee." This as we have shown is the Gospel age. Then follows the prophecy respecting the work of the Christ after the full development of all members—"I will preserve thee (notwithstanding the sacrificial death, the Lord's guarantee is the preservation of every faithful member of the body of Christ), and I will give thee for a covenant of the people." The word covenant here seems to have direct reference to the covenant made originally with Abraham and attested by the passing of the furnace of fire between the parts of the sacrifice, as recorded in Genesis 15:9-18.

It is in full accord with this that we find the Scriptures everywhere teaching that the Christ, Head and body, by divine arrangement constitute the seed of Abraham through which this covenant shall be fulfilled, and all the families of the earth shall be blessed. This seed of Abraham is first of all to be an acceptable sacrifice upon the Lord's altar, as a result of which the sins of the world shall be entirely rolled away, the curse shall be no more, and instead of the reign of sin and death which has prevailed for six thousand years there shall then be ushered in the reign of righteousness into life everlasting as the Apostle explains. As the prophecy shows it in the class accepted of God in this acceptable time, the class of living sacrifices, the Christ, who will become the Mediator of the New Covenant to the world, to establish the earth, to restore the lost heritages and to call the prisoners of sin out of the darkness and to release the prisoners of the tomb. The whole earth was man's heritage and was lost through the disobedience of Father Adam, and the great work of Christ during the Millennial age will be not only to restore those who went down to the prison house of death, to set them free from the power of sin and to lift them up to original perfection, but also to restore to them the heritage lost.

This is the same thought set forth by the Apostle Peter's preaching under the inspiration of the Pentecostal blessing, when he told his hearers of the coming times of restitution of all things, at the second advent of Jesus and when he likened the entire Christ, Head and body, to the Prophet Moses, and declared that when this great antitype of Moses would rule in the earth all mankind must hear, must obey him, and that it shall come to pass that all who would not obey him shall be destroyed from amongst the people, while, on the contrary, all who shall obey the great Mediator shall be uplifted and established in the life everlasting.

Let us then, dear brethren and sisters, rejoice that it is our privilege to live in this acceptable year of the Lord; let us enjoy the privilege that is ours of presenting to the Lord our little sacrifices, realizing that they are holy and acceptable in his sight through the merit of our Redeemer, and that by thus being associated with him in this acceptable time in the sacrifices which the Father is pleased to accept, we shall also be accounted worthy to share with him in the glories of his future reign and Kingdom. O, what a privilege to be living under present conditions! Looking forward into the future and seeing the glories that shall soon be revealed, and the blessing of all the families of the earth, we realize that these sons of God, now being selected in this acceptable time, when glorified, will be the joy of the whole earth, and that this is what the Apostle means when he says that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God. (Rom. 8:19.)

A clear appreciation of these glorious testimonies of God's Word will cause us to rejoice in whatever privileges of suffering for righteousness' sake may come to us in the Lord's providence—to rejoice that we are accounted worthy to suffer for the name of Christ, and in the interests of the cause of righteousness, and in laying down our lives for the brethren. Let us avail ourselves of the present opportunities, knowing that soon they will be at an end forever, and that then—although the sun of righteousness will shine forth to the blessing of all the families of the earth—there will be no further opportunity of entering into the glories to which God is now calling us to joint heirship with his Son and participation in the divine nature and its glory, honor and immortality.

APPRECIATIONS.

Zridsonia, Ark., May 6.

I see the time for Tribune to my address will soon be out. I also wish to thank the dear friend who had it sent to me last year. I have enjoyed its weekly visits very much. I hate to miss its weekly visits, but owing to financial circumstances I will have to ask you to discontinue it for the present. So bidding you God speed in your good work, I remain,

Most sincerely yours,
JOHN H. SLOAN.

Everett, Mass., May 5.

I regret that my subscription to the Tribune is overdue. I now send postal order for one dollar for the same. Truly the Tribune has taken a bold stand for the Truth. Surely all on the side of Truth and righteousness will live, when all that oppose shall go under. May the Good Lord bless you.

Yours for Truth,
P. OLSON.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TODAY!

Minersville, Pa., May 4.

As I do not want to become a delinquent I enclose money order for renewal which becomes due with your last issue in May. I am pleased because you continue to give the Truth-hungry a great feast every week in the reprint of those wonderful sermons of the faithful and wise steward in addition to much other truth matter. I would be glad to pay any reasonable price for Pastor Russell's Spheres in the Reformation in book form. And through the appreciations published every week I am brought in touch with people who know what they believe and what's more they can tell why they believe it. In my everyday walk in life I don't meet many so gifted only one here and one there. Yours waiting and praying for the new world government wherein will be justice and righteousness.

CHARLES K. WAGNER.

Clarinda, Iowa May 2.

Will you please change address of Mrs. Margaret Simpson's Tribune from Grand Valley, Colorado, to Clarinda, Iowa, as I do not want to miss any copy. I certainly do enjoy reading the good things in your paper. Some kind friend has sent me the paper for the past year and this year, for which I am very grateful.

Very truly yours,
MRS. MARGARET SIMPSON.

Chetopa, Kans., May 2.

The Tribune has been and now is highly appreciated by myself and my dear wife. (She was 80 on the 1st of Jan. and I will be 80 on the 10th of May, if spared that long.) The Truth feature of your valuable paper can not be praised too highly; also its many other features are highly commendable. Yet with all its good qualities, we must ask you to discontinue or cancel my name from your list of subscribers. Lack of money is the difficulty.

Very respectfully yours,
JOHN PARKER.

BROTHER RUSSELL'S PHOTO FREE TO CLASSES.

A beautiful studio photo—the last he had taken—Sept. 10th, 1916—size 8x10 inches, will be given to each class—if displayed so that friends may order through Librarian or Secretary—state number in class.

(Brother) W. R. MITCHELL,
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Gilbert Publishing Co.
5506 Vine St. Philadelphia, Pa.

Youngstown, O., May 4.

Did not receive the Tribune for last week, April 26. I like the paper very much and do not like to miss a copy. I like the bold stand you take in publishing Pastor Russell's sermons and other truth features. Thanking you for the good I have received from your paper and if possible would like to receive a copy of last week's paper. Thanking you in advance.

Yours truly,
MRS. E. B. LANDAHL.

WANTED—Agents. Best steering device for Ford cars. Simple, Durable, Practical. Good seller. Liberal commissions. The Steruatomat Co., Beloit, Wis.

WANTED—A Barber. Must be member of I. B. S. A. Wages $14 per week and half over $21. Hours 8 to 7:30. Must start at once. Call, phone or telegraph, E. J. Sickler, North Fifth st., Steubenville, Ohio

AGENTS WANTED—Excellent 25c article, costing friends only 12½c each. You make large profit. Spring is here. Apply at once. STANDARD SUPPLY COMPANY, READING, PA.

WATCH FOBS.

Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Gethsemane Head of Christ. Price 50 cents. $5.00 per doz. The Friends Supply Co., Box 338, Schenectady, N. Y.

Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 5 cts. Free to those not able to pay.

W. Giles Browne, Summit, N. C.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

CHEERFUL CHRISTIANS.

"Be of Good Cheer; It is I; Be Not Afraid."—Mark 6:50.

While it is enjoined upon the Lord's followers to be sober and earnest and moderate in all of life's affairs, it is a mistake to suppose that this means they must be morose, gloomy, or have a dejected appearance. Quite to the contrary. Everything in Scripture agrees with the racts as we know them, that those who are full of faith in the Lord and in his Word, and whose hearts are fully consecrated to his service, are cheerful, happy, even in the midst of unsatisfactory and even painful conditions. It is true also true that their faces show this cheerfulness of their hearts. They have less of the worried and anxious look, are less fearful and foreboding. The calm of joy and peace resulting from their relationship to the Lord and their reception of his holy Spirit shows itself not only in their tone of voice but in the glance of the eye; and gradually, if this be the result of an acute conversion, the wrinkles and other marks of care will begin to fade, although they may not fully pass away.

There is a difference, however. We are not merely describing nominal Christians, but the very special class of Christians who know their Lord and are known of him, who have pledged themselves to walk in his footsteps in the narrow way, and who are seeking daily to lay aside every weight and every besetting sin that they may run with patience the race set before them. (Heb. 12:1). On the contrary, one may attend divine service in large Church buildings and scan the faces of those whom he meets, and find on them all the various marks that belong to sin and sare and sorrow and pain and trouble. Indeed he is sure to find very few of the kind we have just described, whose possession of the peace of God which passeth all understanding ruling their hearts shows itself in their faces.

WHY SO MANY CAREWORN FACES

The explanation is, first, that many who attend the nominal churches are not even believers in the Scriptural sense of the word, and still fewer are consecrated believers who are daily striving to know and to do the will of God more perfectly. The great mass of nominal Church attendants could best be described in the Lord's words to the Samaritan woman, "Ye believe ye know not what; we know what we believe." (John 4:22.) One of the most prominent ministers in Allegheny recently said to his congregation, "There are nearly eight hundred members of this church and I would to God that two hundred of you knew what you believed." The gentleman was giving undoubtedly a very liberal allowance. In our opinion, he would have come nearer the truth if he had said not one in ten of the members of the Church knew what they believed or why they believed it. And where is the fault? Is it wholly with the people who attend divine ervices? Have they absolutely no gift of hearing as respects spiritual things? Or is the difficulty in part with the preachers, who, instead of informing the public respecting the doctrines of Christ, are too busy talking about politics of the day, discussing rich men, socialism, etc., etc.?

An old adage is: "Like priest, like people," and we believe it would be difficult to find many ministers who know what they believe and what authority from the Word of God they have for the belief. How can such people show in their faces what they do not have in their hearts? How can they trust their affairs, both present and future, in the hands of one of whom they have such little knowledge, and that knowledge chiefly error handed down from the dark ages?

Even those who are truly the children of the King, the fully consecrated, are so swamped by their close contact with the tares, so deprived of the fertilizing influences of the Truth, so choked with the tares, that they are, as the Scriptures explain, merely babes in Christ, lacking in knowledge, lacking in appreciation of the divine Word, lacking in the strength and courage and full assurance of faith and principle. It is to this class, the meek, the teachable, who are hungering after the Truth, that the Lord's message at this present time is specially sent, to cheer them, to comfort them, to uplift them, to develop them in the fruits and graces of the Spirit through the knowledge of the Word. It is this class that we here and everywhere specially address.

GOOD CHEER IN TROUBLE.

It is easy enough to be of good cheer under favorable conditions, mental, moral and physical, and with happy associations and surroundings. All who are truly the Lord's people, who have attained any measure of development in the knowledge of his plan, should be cheerful under such circumstances—especially when associating with fellow Christians, singing the divine praises and approaching the throne of grace as in the Church gatherings, so that the happy faces which we see at Church are not always a token of what we would see if we saw the same people in the everyday affairs of life. To illustrate our point: Not long since four of the brethren met with a nominal Church man a stranger to them, to attend to a little job which proved very tantalizing and patience-wearing to them all for nearly three hours. As they parted the nominal Church member said, "Gentlemen, when I go home I am going to tell my wife that I met four men who, under very trying circumstances, did not swear." The gentleman did not understand the reason lying behind the perplexity and the fretting circumstances which kept the brethren serene.

PEACE IN THE HEART.

We may be sure, however, from his own words, that their living epistles were not entirely lost in this case. The brethren, through a better knowledge of the Lord, the result of their better faith and fuller consecration, had what the Lord promised they should have, the peace of God, which passeth all understanding, ruling in their hearts. The world and the nominal Church tell us that doctrine is of no particular consequence, that the important matter is honesty and proper living. But, on the contrary, we tell them that doctrine is all important. The man who has not the proper doctrine before his mind lacks the very power which God intended should work in him to will and to do the divine good pleasure. The man who has not taken the Lord's prescription is still sick, is still in pain, is still in trouble, and the anxious care and trouble show upon his face. The Lord has invited all the weary and the heavy laden to come to him and find rest, and when this course has been followed and the rest has come to the heart it is always sure to manifest on the features and in the conduct.

"BE NOT AFRAID; IT IS I."

Our text is a part of a little narrative: Jesus had been with his disciples on the farther shore of Lake Galilee; he remained behind but sent them away in the ship. A storm arose, the wind was contrary, they were tossed by the waves and made no progress; they were still in the midst of the sea and troubled. They had learned from previous experiences that while the Master was with them all would be safe, but now he was absent. We may be sure that he remained behind for this very purpose, that they might have the very experiences which they encountered, that they might feel troubled by the tempest's tossings and the dangers undergone, and that he might teach them a lesson thereby, a lesson respecting his providential care. In the severity of their trouble they beheld Jesus walking toward them on the water. They were doubly affrighted, and supposed that they saw a hobgoblin, a phantom, in harmony with stories always told by the seafaring; they were in terror, not only by reason of the storm, but now by reason of their fears. Then Jesus spoke to them in the words of our text, "Be of good cheer; It is I; be not afraid." Cast away your fear, learn to look to me, to remember that having become by disciples I have supervision over all your affairs whether in storm or in calm; all things are subject to my supervision and shall be ordered for your best interests.

THE LESSON FOR US.

We may be sure, too, that this lesson was not taught the disciples merely on their own account, but, like all other of our Lord's teachings and parables and miracles, they foreshadowed things to come, and were really lessons, instructions, along spiritual lines. The lesson intended for the Lord's true followers is that in all the storms and trials and difficulties and perplexities of life they may remember that, having put their interests and affairs into the hands of the Lord Jesus, he is both able and willing to keep that which has been committed to his trust.

"When the storms of life are raging,
Tempests wild on sea and land,
I have found a place of refuge
In the shadow of God's hand.

"Enemies may strive to injure,
Satan all his arts employ;
God will turn what seems to harm me
Into everlasting joy."

It is not for the world, including the merely nominal Christian, to have this confidence in the Lord. It is better for them that they be undeceived. Not having committed their all to the Lord's care he has given them no assurance respecting his willingness to make all things work together for their welfare. Such promises belong only to the disciples of Christ, the followers of Jesus(the consecrated. It is better for the others that they should still stumble and realize their own weariness with their heavy load. All the more likely they will be inclined some day or other to see the difference between their own standing and that of the truly consecrated, and to come into a relationship with the Lord which will guarantee to them the easy yoke and light burden which the Lord promises to all who are his true followers.

PERFECT LOVE, NO FEAR.

The Scriptures declare that perfect love caseth out fear, and this is the Christian's secret of a happy day. Having learned of the grace of God in Christ in the redemption, having accepted this grace and realized his sins forgiven, he is at peace with God, and having consecrated his justified heart to the Lord and to the service of the Truth he has made progress. Eating the Lord's Word, growing strong in the Lord and the power of his might, he has come to know more and more of the Lord's true character, that God is love; and as he has learned to love in return, in the same proportion has the love cast out the fear. Not only does perfect love for God cast out fear of him, but it also casts out the fear of all troubles and danger, both real and fancied. When we know of God's goodness, when we know also of his promises for our protection and care, when we have his assurance that all things shall work together for good, and have indeed the true basis for fearlessness, for confidence, for hope, for joy and peace and blessing.

Such Christians, instructed by the Word of the Lord and full of love for him and confidence in his love in return, are able to look to the Lord in all the storms and trials and difficulties of life, and to hear his voice in all the trying circumstances, saying: "Be of good cheer; it is I; be not afraid." They have learned not to question why the storms and trials of life are permitted; they have learned that they are all for the development of faith and patience and the various graces of the Lord's Spirit in us, and hence when trials come they know it is all for the best and a blessing from the Lord, as we read, "No chastisement for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness." (Heb. 12:11.) And so, after having had experiences and disciplines in this line, those who are the Lord's true people, who have made progress in the knowledge of him and who have had experience in the school of Christ, learning these necessary lessons, instead of beginning to mourn when the trials and storms and clouds of trouble gather, by faith will be able to hear the Master's voice, by faith will be able to discern that it is the great Teacher who has given them another lesson, and their hearts being fully submissive and anxious to learn, they rejoice therein.

The Apostle points out to us that the Christian's course should always be one of rejoicing. His own experience is an example of what he meant. He did not mean that the Christian should expect to be exempt from trials and difficulties, which properly enough would be a ground for sorrow and sadness and trouble; he did mean, being rightly informed respecting the object of these lessons and experiences, the Lord's faithful ones would rejoice in them as evidences that they were still in the school of Christ, still in preparation for the Kingdom.

O, what comfort it gives to our hearts when trials arise! Sometimes from the actual difficulties of life with which we are surrounded, with the waves of trouble that nearly swamped the boat of the disciples—sometimes in our experiences as little congregations of the Lord's people, and sometimes in our personal or family experiences, how comforting to think that the Lord is near, that nothing could harm us except by his permission, that not even a hair of our heads could fall without our Father's notice. No wonder that with such assurances our faces and hearts may always be calm in the midst of storm; no wonder if the hobgoblins of fear, which often cause the world more distress than its actual difficulties, are as nothing to us. Why should we fear? Greater is he that is on our part than all that could be against us. Whatever may be the trials or difficulties of the pathway, the end is sure to justify every pain, every sorrow, every disappointment—we have the Lord's Word for it.

Why should we sorrow as those who have no hope? We have a hope that is, as the Apostle explains, "an anchor to our souls, sure and steadfast, within the vail." God's love, as manifested in the redemption, as testified by our Lord Jesus and by the holy spirit speaking through the apostles, gives us all the assurance that we could ask that his love is not ephemeral, not t ransitory, but abiding. The fact that he followed up the redemption by the adoption, and now we are by his grace heirs of God and joint hears with Jesus Christ our Lord if so be that we suffer with him, gives us assurance respecting the divine purpose, and hinders us from being overwhelmed by the waves of present trouble and distress and protects us from the fears common to the remainder of mankind.

"AND AGAIN I SAY, REJOICE."

Having seen the ground of our proper rejoicing, having found that it is the result of heart relationship to the Lord and instruction from his Word, let us have a few words of testimony from the apostles respecting this matter—showing what manner of persons we ought to be, not only in all holy conversation and godliness, but also in enjoying the divine blessings ourselves while telling the good tidings to others.

Our Lord, when telling the disciples of the disappointments they would have in respect to the cricifiction and the blasting of their hopes, declared that later on they would have the reverse of this, rejoicing. He said, "I will see you again (I will reveal myself to you) and your hearts will rejoice." (John 16:22.) So we, like the disciples, rejoice not merely that our Lord died as our Redeemer but that he rose again from the dead, and that not only is he to reveal himself in the end of the age at his second advent shortly, blessing all the families of the world, but that all through the Gospel age he has been spiritually present with his disciples to bless, refresh, comfort and strengthen us.

The Apostle tells us another cause for rejoicing which we have, assuring us that we not only have been justified by God's favor but have been granted also an entrance into still higher favor, in which we now stand, "Rejoicing in the hope of the glory of God." (Rom. 5:2). We have good cause for rejoicing in the hope of coming glory, not only because it means blessing to ourselves and intimacy with our Lord, but because also it means our participation with the great Messiah in extending divine blessings to the world of mankind. Again we read the Apostle's tetimony even in the midst of trials and difficulties, even in the midst of suffering for righteousness' sake, for the Truth's sake, even while enduring hardness as a good soldier. He says, "I therein do rejoice, yea, and will rejoice."—Phil. 1:18.

The Apostle gave us a good illustration of this spirit, one which should be helpful to all of us. We remember that when he and Silas were in prison at Philippi their backs bleeding from the wounds received from the scourging and wet with the salt, as was the custom in order to make the suffering more intense, so full were their hearts of faith in the Lord and the realization that they were suffering for Christ's sake, suffering for righteousness' sake, that the blessing of the Lord was with them and eventually would compensate them for their sorrow and trouble, that they were able through their abundant faith to so rejoice as to sing praises to God in prison. The Apostle continues: "Finally, my brethren, rejoice in the Lord" (Phil. 3:1), as though he would tell us that the grand climacteric of Christian experience is this ability to rejoice in all the affairs of life as they come to us, rejoice that we can see Jesus and hear his voice saying, "It is I; be not afraid," and appreciate the fact that all of life's experiences are under divine supervision and will work out for us a blessing. Lord Jesus that enabled him to say in his most trying moment, "The cup that the Father hath poured for me, shall I not drink it?"—John 18:11.

The Apostle James, writing along the line of rejoicing, says, "Let the brother of low degree rejoice that he is exalted, but the rich that he is made low." (Jas. 1:9, 10.) This is the same thought which the Apostle Paul enunciates: our experiences, whatever they may be, should be recognized as under divine supervision, protection and guidance, and therefore a matter of rejoicing to us, however disappointing our experiences may sometimes be as viewed from the earthly or fleshly standpoint. The Apostle Peter has a word in the same connection. He says, addressing the heirs of the incorruptible inheritence, "Ye greatly rejoice, though now for a little while if need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Peter 1: 6, 7.) Here is the thought: we rejoice greatly in our manifold temptations because we realize that these are evidences of our acceptance with the Lord, and that he is dealing with us as sons, and that he is polishing us as jewels for the Kingdom.

Those who can rejoice with joy unspeakable, even in the midst of temptations and trials and difficulties, surely belong to the class whom the Lord addresses in our text, "Be of good cheer; it is I; be not afraid." It is because they have heard this voice and have come into harmony with the speaker that they find cause for rejoicing under all circumstances and conditions.—PASTOR RUSSELL.

Appreciations

Pittsburgh, Pa., May 4.

I am truiy, heartily glad to be one on the subscription list of your good paper ever since 1905, and I would like to make the following statement: That I have found much help not only in Pastor Russell's sermons, but also the articles and testimonies of the different friends. I never yet found occasion to even offer a friendly criticism in regards to any of their sholarship, or spelling or their compiled (or mis-compiled) statements, but as Bro. Bohnet remarked as to speaking to take out what is helpful and leave the other alone, which can be applied to this as well, it was broad-minded people that took hold of John Bunyon's badly hisspelled and compiled articles, they saw and grasped the thoughts expressed and done their own correcting of the spelling and compiling to their personal benefit, and it was the Master who went down to the sea shore for the poor, unlearned fishermen. There he found the character if not the scholarship. Yet we can not look so much to the columns of the press for scholarship in contributed articles. Nevertheless the Truth may be set forth in such a crude ungramatical way that even at that it counts. We would be sorry to see John Bunyon or the unlearned apostles shut out to make room for the education of today, for as far as the lowly ones of this earth, God finds His materfal that no flesh can boast in His sight, scholarship or no scholarship, and it is when Christ himself once raises up to shut the door that no others can enter in or take part. I have no criticism to offer in regards to any of God's trusting little ones who seek out of the love of heart to enter the columns of your good, helpful paper. There are six views that can be taken in one room, the four walls, the ceiling and the floor. It takes them all to make a room perfect and square, and it takes us to live our lives in God's sight to form character, all around character. We may not find scholarship, but let us be sure we find character of God's approval either in the speaker or the writer for your columns, no matter how they spell or compile. There are the broad-minded Bunyon friends who can be their helpers and not hindrances, for it casts no reflection on God's character either in the past or the present to use the same to His glory for God is love.

Appreciatively yours,
ROBERT J. CRAIG.

Oatawba, W. Va., May 3.

I have known for some time my subscription was over due. Thank you so much for sending it on as I don't like to miss a copy. I want it for Pastor Russell's sermons and the other good features it stands for. I enclose $1.00 wish I was able to send more, for the help others fund. May the Lord's richest blessings be yours for standing up for the Truth and giving out meat in due season, for the household of faith.

Yours in the one faith,
MRS. ANNA DOLITTLE.

Kansas City, Mo., May 2.

I have long enjoyed the Labor Tribune because of the page and pages given to Pastor Russell's sermons. This paper has been passed to me through the courtesy of a friend and I in turn pass the same along to others, so one paper serves five of us regularly for some time. Grateful indeed are we for our Dear Pastor and his service. Truly we can pray "God bless his memory," and "his works which do follow him." Thanking you in advance for your time in forwarding me these two papers, I close.

Respectfully,
MARY SWOPE.

Youngstown, O., May 4.

Enclosed find one dollar for the renewal of my subscription to your valuable paper.

Yours very truly,
WM. JOHNSON.

Northampton, Pa., May 3.

Enclosed find one dollar for renewal of Labor Tribune for one year. My subscription expired April 22. I thank you for being so kind and sending me last week's paper. I do indeed appreciate your paper, and thank you very much for your kindeness in priting Pastor Russell's writings and also the appreciations and all that is connected with his life and death.

MRS. E. STEINMETZ.

In answering Ads. please mention the Tribune.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUD IES.

(Continued from last week)

STUDY IX.

Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit. When to Abraham God swore that in his seed all the families of the earth should be blessed, it implied a resurrection or restitution of all; for many were then dead, and others have since died, unblessed. Nevertheless, the promise is still sure; all shall be blessed when the times of restitution or refreshing shall come. (Acts 3:19.) Moreover, since blessing indicates favor, and since God's favor was withdrawn and his curse came instead because of sin, this promise of a future blessing implied the removal of the curse, and consequently a return of his favor. It also implied either that God would relent, change his decree and clear the guilty race, or else that he had some plan by which it could be redeemed, by having man's penalty paid by another.

God did not leave Abraham in doubt as to which was his plan, but showed, by various typical sacrifices which all who approached him had to bring, that he could not and did not relent, nor excuse the sin; and that the only way to blot it out and abolish its penalty would be by a sufficiency of sacrifice to meet that penalty. This was shown to Abraham in a very significant type; Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure. (Heb. 11:19.) In that figure Isaac typified the true seed, Christ Jesus, who died to redeem men, in order that the redeemed might all receive the promised blessing. Had Abraham thought that the Lord would excuse and clear the guilty, he would have felt that God was changeable, and therefore could not have had full confidence in the promise made to him. He might have reasoned, If God has changed his mind once, why may he not change it again? If he relents concerning the curse of death, may he not again relent concerning the promised favor and blessing? But God leaves us in no such uncertainty. He gives us ample assurance of both his justice and his unchangeableness. He could not clear the guilty, even though he loved them so much that "he spared not his own Son, but delivered him up (to death) for us all."

As the entire race was in Adam when he was condemned, and lost life through him, so when Jesus "gave himself a ransom for all" his death involved the possibility of an unborn race in his loins. A full satisfaction, or corresponding price, for all men was thus put into the hands of Justice—to be applied "in due time," and he who thus bought all has full authority to restore all who come unto God by him.

"As by the offence of one, judgment came upon all men to condemnation, even so by righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5:18, 19.) The proposition is a plain one: As many as have shared death on account of Adam's sin will have life-privileges offered to them by our Lord Jesus, who died for them and sacrificially became Adam's substitute before the broken law, and thus "gave himself a ransom for all." He died, "the just for the unjust, that he might bring us to God." (1 Peter 3:18.) It should never be overlooked, however, that all of God's provisions for our race recognize the human will as a factor in the securing of the divine favors so abundantly provided. Some have overlooked this feature in examining the text just juoted.—Rom. 5: 18, 19. The Apostle's statement, however, is that, as the sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father's plan, by the sacrifice of himself on our behalf, a free gift is extended to all—a gift of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting. And "as by one man's disobedience many were made sinners, so by the obedience of one many shall be (not were) made righteous." If the ransome alone, without our acceptance of it, made us righteous, then it would have read, by the obedience of one many were made righteous.

But though the ransome price has been given by the Redeemer only a few during the Gospel age have been made righteous—justified — "through faith in his blood." But since Christ is the propitiation (satisfaction) for the sins of the whole world, all men may on this account be absolved and released from the penalty of Adam's sin by him,—under the New Covenant.

There is no unrighteousness with God; hence, "If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." (1 John 1:9). As he would have been unjust to have allowed us to escape the pronounced penalty before satisfaction was rendered, so also he here gives us to understand that it would be unjust were he to forbid our restitution, since by his own arrangement our penalty has been paid for us. The same unswerving justice that once condemned man to death now stands pledged for the release of all who, confessing their sins, apply for life through Christ. "It is God that justifieth—who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:33, 34.

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. (Rev. 22:17.) The very character of God for justice and honor stands pledged to it; every promise which he has made implies it; and every typical sacrifice pointed to the great and sufficient sacrifice—"the Lamb of God which taketh away the sin of the world"—who is "the propitiation (satisfaction) for our sins (the church's), and not for ours only, but also for the sins of the whole world." (John 1:29; 1 John 2:2.) Since death is the penalty or wages of sin, when the sin is canceled the wages must in due time cease. Any other view would be both unreasonable and unjust. The fact that no recovery from the Adamic loss is yet accomplished, though nearly two thousand years have elapsed before his death a proof that God had not planned the redemption before the foundation of the world. Both the two thousand years since and the four thousand years before the death of Christ were appointed times for other parts of the work, preparatory to "the times of restitution of all things."

Let no one hastily suppose that there is in this view anything in conflict with the teaching of the Scriptures that faith toward God, repentance for sin and reformation of character are indispensable to salvation. This feature will be treated more at length hereafter, but we now suggest that only the few have ever had a sufficiency of light to produce full faith, repentance and reformation. Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, each for himself, may have a full chance to prove, by obedience or disobedience, their worthiness or unworthiness of life everlasting. Then those who prove themselves unworthy of life will die again—the second death—from which there will be no redemption, and consequently no resurrection. The death which comes on account of Adam's sin, and all the imperfections which follow in its wake, will be removed because of the redemption which is in Christ Jesus; but the death which comes as a result of individual, wilful apostasy is final. This sin hath never forgiveness, and its penalty, the second death, will be everlasting—not everlasting dying, but everlasting death—a death unbroken by a resurrection.

The philosophy of the plan of redemption will be treated in a succeeding volume. Here we merely establish the fact that the redemption through Christ Jesus is to be as far-reaching in its blessed results and opportunities as was the sin of Adam in its blight and ruin—that all who were condemned and who suffered on account of the one may as surely, "in due time," be set free from all those ills on account of the other. However, none can appreciate this Scriptural argument who do not admit the Scriptural statement that death—extinction of being—is the wages of sin. Those who think of death as life in torment not only disregard the meaning of the words death and life, which are opposites, but involve themselves in two absurdities. It is absurd to suppose that God would perpetuate Adam's existence forever in torment for any kind of a sin which he could commit, but especially for the comparatively small offence of eating forbidden fruit. Then, again, if our Lord Jesus redeems mankind, died in our stead, became our ransom, went into death that we might be set free from it, is it not evident that the death which he suffered for the unjust was of exactly the same kind as that to which all mankind were condemned? Is he, then, suffering eternal torture for our sins? If not, then so surely as he died for our sins, the punishment for our sins was death, and not life in any sense or condition.

But, strange to say, finding that the theory of eternal torture is inconsistent with the statements that "the Lord hath laid upon him the iniquity of us all," and that Christ "died for our sins," and seeing that one or the other must be dropped as inconsistent some are so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold to it regardless of the Scriptures, and deliberately deny that Jesus paid the world's ransom, though this truth is taught on every leaf of the Bible.

IS RESTITUTION PRACTICABLE?

Some have supposed that if the billions of the dead were resurrected there would not be room for them on the earth; and that if there should be room for them, the earth would not be capable of sustaining so large a population. It is even claimed by some that the earth is one vast graveyard, and that if all the dead were awakened they would trample one upon another for want of room.

This is an important point. How strange it would be if we should find that while the Bible declares a resurrection for all men, yet, by actual measurement, they could not find a footing on the earth! Now let us see: figure it out and you will find this an unfounded fear. You will find that there is an abundance of room for the "restitution of all," as "God hath spoken by the mouth of all his holy prophets."

Let us assume that it is six thousand years since the creation of man, and that there are fourteen hundred millions of people now living on the earth. Our race began with one pair, but let us make a very liberal estimate and suppose that there were as many at the beginning as there are now; and, further, that there never were fewer than that number at any time, though actually the flood reduced the population to eight persons. Again, let us be liberal, and estimate three generations to a century, or thirty-three years to a generation, though, according to Gen. 5, there were but eleven generations from Adam to the flood, a period of one thousand six hundred and fifty-six years, or about one hundred and fifty years to each generation. Now let us see: six thousand years are sixty centuries; three generations to each century would give us one hundred and eighty generations since Adam; and fourteen hundred millions to a generation would give two hundred and fifty-two billions (252,000,000,000) as the total number of our race from creation to the present time, according to this liberal estimate, which is probably more than twice the actual number.

Where shall we find room enough for this great multitude? Let us measure the land, and see. The State of Texas, United States, contains two hundred and thirty-seven thousand square miles. There are twenty-seven million eight hundred and seventy-eight square feet in a mile, and therefore, six trillion six hundred and seven billion one hundred and eighty million eight hundred thousand (6,607,180,800,000) square feet in Texas. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would at this rate hold six hundred and sixty billion seven hundred and eighteen million and eighty thousand (660,718,080,000) bodies, or nearly three times as many as our exaggerated estime of the numbers of our race who have lived on the earth.

A person standing occupies about one and two-thirds square feet of space. At this rate the present population of the earth (one billion four hundred million persons) could stand on an area of eighty-six square miles—an area much less than that of the city of London, or of Philadelphia. And the island of Ireland (area, thirty-two thousand square miles) would furnish standing room for more than twice the number of people who have ever lived on the earth, even at our exaggerated estimate.

There is not much difficulty, then, in settling this objection. And when we call to mind the prophecy of Isaiah (35:1-6), that the earth shall yield her increase; that the desert shall rejoice and blossom as the rose; that in the wilderness shall waters break out, and streams in the desert, we see that God indicates that he has forseen all the necessities of his plan, and will make ample provision for the needs of his creatures in what will seem a very natural way.

(To be continued.)

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BIG TRADE UNION LIBEL ACTION

Britain's Two Greatest Railway Unions Ventilate Grievance in the Law Courts--Evidence in the Case so Far.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, May 7, 1917.—There is trouble (and pity it is that there is) between our two great railway unions. On the one side there is the National Union of Railwaymen and on the other the Associated Society of Locomotive Engineers and Firemen, the first society being by far the larger as the second confines itself only to the class of labor mentioned in its title. The case is one for libel and is now occupying the attention of the Courts. J. H. Thomas, J. E. Williams, Thomas Lowth, W. Hudson, Albert Bellamy and others who are officials and members of the N. U. R. are claiming damages from certain members of the Locomotive Firemen's union (including J. Bromley, George Moore, J. Drummond, etc.) for alleged conspiracy to libel and slander. For a long time there has been strained feeling between these two great branches of British railway labor and all kinds of charges have from time to time been flung around more or less carelessly. Now, apparently, unless the case comes to a special amicable finish, all these look like being ventilated in the Law Courts. Briefly, it may be said that the charge against J. H. Thomas and his leading colleagues of the N. U. R. is that they have "sold out" to the railway capitalists and this constitutes the libel and slander.

Mr. Rawlinson, in opening the case for the plaintiffs, that is Thomas and the other officials of the N. U. R., said that the plaintiffs were all members of an executive committee who approached the railway companies about the provision of a war bonus for railway workers. Representatives of the society to which the defendants belonged were present when the matter was discussed. The meetings of the committee were private, and it was understood that what passed was not to be used for propaganda purposes. The defendants had broken that understanding, and had declared the counsel invented a series of falsehoods about what had occurred at the meetings and about the action of the plaintiffs in their negotiations with the railway companies. If the plaintiffs had been guilty of the charges made against them of incompetence and dishonesty they were unfit to represent the great union which they had represented for many years. It was of the greatest importance that unfair and garbled statements should not be published of negotiations which were held in private between representatives of labor and employers.

After the railway strike in 1911 conciliation boards were set up. To put an end to this arrangement it was necessary for either side to give 12 months' notice. It was felt by the men that the boards were unfavorable to their interests, and in December, 1913, the National Union gave notice to terminate the boards in December, 1914. It then became necessary to come to new arrangements. Negotiations took place, but no agreement was arrived at. The outbreak of war made it evident that it would be impossible to carry through any new scheme at that time. The National Union called a meeting, and with the consent of the Associated Society an agreement with the companies was entered into which was known as the "War Truce." By this scheme matters were to remain as they were until the end of the war, and the termination of the conciliation boards was deferred until that time. That step was never questioned.

In December, 1914, Thomas thought that the granting of war bonuses was the best way of meeting the needs of railway workers which had arisen owing to the increased cost of living. He discussed the matter with Sir Guy Granet and Sir Sam Fay, two of our biggest railway bosses. Later he saw Runciman, who was then president of the Board of Trade, and other members of the Government, and he found that the Government was prepared to meet the railway companies with regard to the money for the scheme if the demands of the men were reasonable. Negotiations took place about the amount of the bonus and its distribution. The National Union had mainly the charge of these negotiations. That the representatives of the men did not eventually get as good terms from the companies as they desired was not due to the dishonesty or incompetence of anyone; it was due to the attitude of the companies, who declined to go further than the offer that they originally made.

On one occasion Thomas met a number of the men's representatives, including one of the defendants, a Mr. Bromley of the Associated Locomotive Engineers, in a tea shop. Thomas had been asked to address a recruiting meeting at Peterborough and had been given a first-class railway pass to that town by the recruiting committe. He produced his pass and said jokingly: "I am a first-class man now." Subsequently at a public meeting Bromley stated that Thomas

(Continued on Page Four.)

QUIT SAVING THAT CASH GO SPEND THAT GOLD

Pay Roll in Pittsburgh District $9,000,000 This Week--Keep the Money Circulating--Go Blow Yourself--Push the Money Along

Go shopping. The false economy now being practiced on the alleged cry of high prices absurd. The workingmen in the Pittsburgh district are getting in wages $1,500,000 daily. The pay roll this week will be at least $9,000,000. During the month of May the employers of labor will pay into the hands of employees $45,000,000. Cut out the cry of economy. Go buy that new suit, that new hat, that new suite of furniture, that new auto, that new piano for the girl. Equip the home. Spend the money. Buy that home. Do it now. Keep the money in circulation and thus tripple the present prosperity. Economy is the parent of stagnation. Stagnation mothers panics and panics bring distress and misfortune to everybody. The Pittsburgh Leader in an able Editorial takes up the battle cry and every newspaper, with every merchant in the country should fall in behind. The National Labor Tribune has been yelling spend! Blow yourself! Go shopping! Pass the good thing along and all will be happy. No one is going to starve and the folly of the cry is very apparent to every one who will stop to think a moment. We have $7,000,000,000 to spend which the Government issues and in addition $1,500,000 every day in Pittsburgh district alone. The banks are loaded with money and disaster awaits unless the merchants and the public in general are awakened to the true condition. Let the slogan be "Go Blow Yourself" there is nothing better at this time than the editorial in the Leader and we herewith reproduce the same. Take up the cry. Push it along. The editorial is as follows:

"A MORE TRAGIC MENACE THAN U-BOATS

A NEW MENACE confronts the United States.

IT IS RUTHLESS ECONOMY.

This economical scare is the SUBMARINE OF INDUSTRY, the TORPEDO OF PROSPERTY, the POISONOUS GAS OF PROGRESS.

This nation IS PROSPEROUS and will CONTINUE TO BE PROSPEROUS if its people do not allow themselves to be FRIGHTENED INTO PUTTING ON THE BRAKES.

The way to KEEP UP PROSPERITY is to KEEP UP BUYING.

The way to BRING DISASTER is by SENSELESS HOARDING.

The LIP-PATRIOTS and the NOTORIETY-SEEKERS have tried to create a panic aong the people that is MORE PERILOUS to the entire nation THAN A FLEET OF GERMAN UNDERSEA BOATS.

It is right and proper that everybody should aid in FOOD CONSERVATION, and use all means to STOP WASTE IN FOOD PRODUCTS, but that is the only DIRECTION in which conditions demand economy.

There is NO RELATION BETWEEN FOOD CONSERVATION AND MONEY-HOARDING, but that the alarmist agitators have made the people BELIEVE THERE IS appears in a statement of bank deposits, issued showing that deposits in the Pittsburgh district totaled $90,912,797 more than on May 1, 1917, than on the same date a year ago.

This means that OVER NINETY MILLION DOLLARS have been taken OUT OF CIRCULATION.

It means that BUSINESS in the Pittsburgh district has been REDUCED BY NINETY MILLION DOLLARS.

It means that SOME PERSONS are DEPRIVING THEMSELVES of things that make LIFE WORTH LIVING and DEPRIVING OTHERS of the things that MAKE LIFE POSSIBLE.

Hoarding of money doesn't mean HAPPINESS to the individual or PROSPERTY for the community.

YOU CAN'T EAT MONEY AND ONLY A DEPRAVED MISER CAN GET PLEASURE BY COUNTING HIS HOARD.

If people don't BUY there will be NO WORK FOR THE PEOPLE WHO SELL, and NO EMPLOYMENT FOR THE PEOPLE WHO MAKE THE THINGS OFFERED FOR SALE.

The inexorable logic of such a condition means that ALL INDUSTRY AND ALL TRADE WILL BE STRANGLED AND THUS REACT UPON THOSE WHO STARTED THE HOARDING, BY GIVING THEM NO MORE MONEY TO HOARD.

If this ECONOMICAL HYSTERIA is not cured, every-

(Continued on Fifth Page)

PUDDLERS' WAGES AGAIN ADVANCED

YOUNGSTOWN, O., May 14.—Wage advances for Amalgamated Association of Iron, Steel and Tinplate Workers for the current two-month period commencing May 1 were granted at the bi-monthly settlement in St. Louis Saturday. Puddlers will receive $11.80 a ton as compared with $11.30 previously, while finishers will get a 5 per cent wage increase, sheet workers a 15 per cent increase and tinplate workers a 10 per cent advance.

NEW STRIP MILLS OPERATING

WARREN, O., May 14.—The first electrically driven strip mills in the country were put into operation in the Trumbull Steel plant here this week. Operation of the new mill called for 125 additional men. This plant cost close to $250,000. The hot strip mill housed in a building 1,000 feet long will begin operations next October. Work on the open hearth furnaces is progressing rapidly.

PRINTERS RAISE WAGES.

DETROIT, May 14.—Through arbitration Typographical Union No. 18 has raised wages $2 a week for its members employed in book and job offices. The new schedule takes effect March 15 and the increase will date from that time.

La. Junta, Cal., May 11.—Typographical Union No. 722 has secured a three-year contract with employers, who will pay $2 a week by gradual increases during the life of the contract which calls for $20 a week during its last six months. When the union was organized in 1913, $10 a week was considered high wages for a first-class printer.

JEWELRY WORKERS UNITE.

ATTLEBORO, Mass., May 14.—Jewelry workers have organized to reduce their work day from 10 to 8 hours. These workers were hopeful that the State Legislature would pass an eight-hour law for women, but when the women were forced to sign petitions against the plan the jewelry workers concluded to unite themselves.

LABOR TEMPLE WRECKED

KANSAS CITY, Mo., May 14—An explosion caused, according to Fire Warden Marvin, by dynamite, partially wrecked the Labor Temple here yesterday morning. George Buchanan, sleeping in the building, was dangerously injured. Two men in the basement at the time of the explosion escaped and are being sought by the police.

UNFILLED TONNAGE RECORDS BROKEN BY U. S. STEEL

NEW YORK, May 14.—The unfilled tonnage of the United States Steel Corporation on April 30 last was 12,183,083 tons, as announced by the corporation today, an increase of 471,439 tons over the previous month and again breaking all previous records.

FISHING STRIKE ENDS

GLOUCESTER, Mass., May 14.—The fisherman's strike is ended by both sides making concessions.

The fishermen maintained fairly good conditions up to a few years ago when a corporation bought up the independent companies and then began lowering working conditions that forced the fishermen to organize.

CONVICT LABOR SYSTEM ENDS

NASHVILLE, Tenn., May 14.—Governor Rye has signed a bill abolishing the convict labor lease system in this state, to take effect October 1, 1918.

The trade union movement was the force around which every opponent of this system rallied.

OPPOSE "SWEATING" METHODS

NEW YORK, May 14.—A system of piece work in labor saving machines has resulted in intolerable conditions in the bookbinding department of the American Book company, declares Bookbinders' Union No. 3, whose members suspended work. Other complaints include the employment of apprentices at low rates who are afterwards discharged or worked as specialists at whatever wage the company offers. The union calls attention to its efforts in securing the defeat of legislation to have school books made in the prisons of the state "under similar sweat shop conditions as are now in evidence in the American Book company."

ALBANY, N. Y., May 14—The senate has approved a new pension system for New York City public school teachers. An unsuccessful attempt was made to limit pensions to $2,000.

CERTIFIED BARGAINS TO ASSURE REAL VALUES

The Rosenbaum's Big Department Store Starts New Plan so that Shoppers May be Satisfied With Big Bargains Offered.

By Maybelle Ruth Bowden.

Never in the history of the country were the wages that are being earned so large, and there is a tendency on the part of merchants to take undue advantage of the shoppers by placing fictitious values upon articles of merchandise, but while people are slow in

awaking to these deceptions there is surely coming a time when the shopper will be aroused to the cheatery practiced. However, there is nothing that deserves commendation such as the department introduced by The Rosenbaum Company and every household should be thoroughly informed as to the recent inauguration of what is known as the **Certified Basement Bargain Store.** This store is in the basement of the great Rosenbaum Company and it gives assurance that each article offered as a bargain is actually a bargain. It is not an article upon which some fictitious value has been placed and heralded as cut in two which then only brings it to what might be called a reasonable price, but the bargains offered are CERTIFIED. This means that a comparison of values in any store will demonstrate the fact that the article at the price offered is really a bargain and that the article is everything that is claimed for it; and that he or she who buys it will be getting just what was expected, A BARGAIN. A CERTIFIED BARGAIN. This is something new and to the owners of this great store is due the praise of establishing in Pittsburgh what will eventually be a feature in every legitimate store. I shall not begin to enumerate the fake institutions offering articles at half price which prices are still twice the actual values; but they exist and the National Labor Tribune has refused to permit the use of their columns to such foul practices and vicious fakes. But the innovation of the certified bargain is the beginning of the end of fraud. In the establishment of CERTIFIED BARGAINS as introduced by the Rosenbaum Company the shoppers are assured honest values. Naturally enough the introduction of such departments gives a thrill of delight and the great department store deserves the praise of the people. The Certified Bargain is an assurance of honest treatment and while the business methods of the Rosenbaum Company have never been questioned yet the vicious practices of others are reflecting upon the methods of honest merchants and our largest business institutions.

People should buy from merchants with long and established reputations, and when large institutions like the Rosenbaum Company take the advanced step by Certifying to bargains then the assurance with such guarantees are doubled.

The Rosenbaum Company's "Certified Bargain Basement Store" is a very remarkable one, and to my idea, is of exceptional value to shoppers who are not expert in determing values. It was created for a different purpose from that of most basement stores. It is not a place for dumping undesirable cast-off-out-of-season merchandise, but one that is full of pleasant surprises for the shopper.

The Certified Basement Store was opened with new goods direct from the manufacturer. Here can be found the latest styles with prices pared to a lower mark than some qualities are obtainable. The articles that are on sale are not soiled or mussed, but they are clean and attractive looking. There is no question about the desirability of the goods; the smiling faces, and the exclamations of delight that are uttered by the shoppers who crowd about the counters intent upon buying as many things as possible. all bespeak the bargains that are offered them. It is wonderful to watch the march of people as they parade up and down the aisles, or congregate about the counters which are filled with wearing apparel marked down at prices that nowhere else can be found. As I glance about, yonder I see a mother happily beaming down upon two or three small children as the sales lady tries coat after coat upon them. The look on this mother's face tells how delighted she is with the garments placed before her. At the hat counter we find sister standing before the mirror adjusting and then admiring herself in the beautiful hats which surround her and from which she is making a selection to meet her fancy.

Women are not the only frequenters of this bargain basement. The men and boys have found that there, too, has been a section of this basement set aside for them and they are not going to miss any of the good things offered them. Father is not overlooking any special offers, I spy him with eyebrows knitted and in deep thought

(Continued on Page Seven.)

THE DAY OF VENGEANCE

ALLEGHENY, PA., July 2, 1905.—Pastor Russell addressed a large audience in Bible Chapel, Allegheny, at 3 p. m. Sunday. He continued his discourses on the message of the ordained preacher set forth in Isaiah 61:1-3, and announced that on next Sunday he would be in attendance at a Bible student's Convention at Niagara Falls, N. Y., and would there continue the topic from the words, "To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Today's discourse follows:

In considering what the anointed members of the body of Christ are to proclaim in his name we reach today "the day of vengeance" feature. The anointed were to preach good tidings unto the meek and the binding up of the broken hearts, and were to proclaim liberty to the captives, the opening of the prison-doors to them that are bound, and to make known the acceptable time of the Lord, in which he would be willing to receive sacrifices of the little flock, and withal they were to proclaim also "The Day of Vengeance of our God." This part of the proclamation must not be overlooked, even though the preachers be thought in consequence to be pessimistic. There is a sweet element in the message and there is also a bitter element. Those faithful to their anointing, to their ordination, must not shun to declare the whole counsel of God. However, it is necessary that we scrutinize carefully on this subject. A considerable amount of prejudice and misconception of the divine character and plan has come down to us from the Dark Ages, and we are liable to attach to the words of the Lord sentiments which they do not really express.

THE DAY OF VENGEANCE MISUNDERSTOOD

The average Christian, mistaught by the creeds and traditions handed down from the Dark Ages, thinks of the great majority of the human family as being in Purgatory or in everlasting torture. Such are very apt to think of this message of the "day of vengeance" as referring to those tortures which they believe are already being endured by the vast majority of the human family who have died. When we point out to these that the day of vengeance is everywhere in the Scriptures indicated as a future period or epoch they will feel still greater fear and dread, saying to themselves, if the eternal torment which we are taught is already being experienced and is awful to the degree of being indescribable, what further atrocities can the Almighty Creator propose that he should speak of a future day of vengeance, as though all the tortures of the past had been merely incidentals unworthy of being regarded as punishment at all.

A failure to study the Bible, and to allow God through it to be his own interpreter and the declarer of his own plans, is responsible for all this misconception. Everything is plain, clear, simple, when we take the Scriptural standpoint of viewing matters, and remember that God's principal dealings thus far have been with the church —that so far as the world is concerned it has been having its own hopes and doubtings, successes and adversities, up to the point of death, and that death is a mere cessation of animation, a suspension of life, called in the Scriptures, sleep. We call to mind the statement of the Lord's Word that the dead know not anything, and consequently none are suffering the eternal torment in the Protestant hell, nor a temporary torment in the Catholic Purgatory. They are all alike, waiting for the awakening, the calling forth in the morning of asleep, waiting for the awakening, the resurrection morning. (Eccl. 9:5; I. Thess. 4:14.) Let us not forget the words of the wise man, part of which are so frequently quoted, "Do with your might what your hands find to do, for there is neither wisdom nor knowledge nor device in sheol (hell, the grave) whither thou goest." (Eccl. 9:10.)

Before considering what kind of vengeance awaits mankind, we need to have very clearly before our minds the fact that the day of vengeance is future. As the Apostle Peter declares, "God knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9.) They are not being punished while they are dead, while they are unconscious, while they know not anything. Any punishments that they do not receive in the present lifetime they will not receive until their awakening from the tomb, which will occur some time during the reign of Christ, some time during that thousand-year day of the Lord's judgment.

The Apostle Paul had this in mind when he wrote, "Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12:19, 20.) And again, writing in condemnation of those who forsake the way of the Lord, he said, "For we know him that said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people." (Heb. 10:30.)

Again, referring to the same class and their affliction, the Apostle said, "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, rendering vengeance to them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall suffer punishment, even eternal destruction from the presence of the Lord and the glory of his power." (2 Thess. 1:7-10.) With one voice these various Scriptures assure us that the day of vengeance is future, and thus they contradict the general thought of the majority of Christians, who suppose that the vengeance of the Lord is being continually meted out upon humanity from the moment of death onward. The last Scripture quoted shows plainly that the day of vengeance follows the second coming of the Lord Jesus, and will constitute the revelation of his righteous judgments in the earth.

We might refer to many passages of Scripture which speak of this day of vengeance, and which indicate that it will follow the Lord's second advent. The first feature of his work at the second advent, as we have already shown, will be the gathering together of his very elect, their change in the first resurrection to his own likeness, and to share in his glory and joint-heirship in his Kingdom. Then will follow the manifestation of his Kingdom in its power and glory, and the vengeance will begin. A symbolical picture of the Lord and of the day of trouble, the day of vengeance, is given in Isaiah 63:1-6, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?" Answer: "I that speak in righteousness, mighty to save."

"Wherefore art thou red in thine apparel, and thy garments like he that treadeth the winefat?" Answer: "I have trodden the winepress alone, and of the people there was none with me; yea, I trod them in my anger and trampled them in my fury, and their life blood is sprinkled upon my garments and I have stained all my raiment. For the day of vengeance is in mine heart and the year of my redeemer is come." We can see the harmony between the figurative description of the coming time of trouble and the other symbolical pictures of the same trouble furnished us in Revelation, where the vengeance of the Lord is represented as coming upon the nations, that they should be broken as potters' vessels with the iron rod of his power; and again the tribulation of his coming is represented by the seven vials of wrath which are to be poured out.

OTHER DAYS OF VENGEANCE

Before recounting the particulars of the great "day of vengeance," let us note that there have been other days of vengeance in the past, which in the Scriptures are to some extent referred to as bearing some likeness or resemblance to the coming day of vengeance. For instance, at the close of the first dispensation, in Noah's day, there came a reckoning time, a day of judgment, a day of vengeance, a day of divine visitation or punishment upon the world that then was, which perished in the flood. A more particular picture of the coming day of vengeance is furnished us in the time of trouble which came upon the Jewish nation. After their rejection of Messiah. After they had been favored with the Gospel at the mouth of the Apostles and other proclaimers of that time, there came upon that nation a destructive trouble which utterly overthrew their polity in A. D. 69. Describing this very trouble, the Scriptures declare, "These be the days of vengeance, that all things written may be fulfilled," (Luke 21:22.) The Apostle, referring to the same wrath of vengeance upon the nation of Israel, says, "Wrath is come upon them to the uttermost." (1 Thess. 2:16.)

When we remember that natural Israel was a type or foreshadowing of Spiritual Israel, that the length of the Jewish age is the exact measure or pattern of the Gospel age, and that the Tabernacle sacrifices were the shadows of the better things following, which we enjoy, we learn to expect also that the time of trouble which ended their period of favor was a type or foreshadowing of the time of trouble coming in the end of this age upon nominal Christendom, in the end of the period of Gospel favor, and this latter, while is would be of the same kind that came upon natural Israel, will be more extended and will involve not only all the so-called Christian nations, but incidentally the whole world of mankind. No wonder it is graphically described by the prophet as a "time of trouble, such as was not since there was a nation," no wonder our Lord added the testimony to the words, "No, nor never shall be again." (Dan. 12:1; Matt. 24:21.)

Time will not permit us on this occasion to call to your attention the many, many Scriptures which refer to this approaching trouble, and these references were more necessary a short time ago as many of you have them in print. But now, as we approach nearer and nearer to the culmination of this trouble, indications of the approach, that it is just impending, multiply daily and may be readily recognized by all those whose eyes of understanding have been opened through the study of the Word along these lines.

We can see readily the approaching conflict between capital and labor, between the people and the social structure, between the creeds and science falsely so-called and the Word of Truth. Everything indicates that it is beyond human power to avert this great calamity, which has been noted in the Scriptures for thousands of years. In symbolical language it is sometimes referred to as a "fire" that shall consume the whole earth, but the context shows us that it is not literal fire, because it gives us the assurance that a result of this fire of God's jealousy will be the turning to the people of a pure language, that they may all call upon the name of the Lord to serve him with one consent. And, again, it is spoken of as a "whirlwind," which with suddenness will involve the entire social structure and overwhelm it. Again, it is spoken of as a great tidal wave, as a "flood" that shall carry the mountains, the kingdoms, into the midst of the sea, into the sea of anarchy. Our Lord's own description of the time is that unless that time were shortened none would be saved. (Zeph. 3:8, 9; Jer. 25:32; Psa. 46:2; Matt. 24:22.)

THE DAY OF VENGEANCE LIMITED

Well may our hearts rejoice to note the Scriptural declaration that the day of vengeance is limited, that it will be cut short. We are assured that "a short work will the Lord make in the earth," and that to this end, instead of allowing the time of trouble to run its course and to practically exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble he will establish his kingdom on the ruins of present civilization, and that under the ministration of that Kingdom order and peace and blessing will soon be established in the earth on a sure foundation—on a foundation of righteousness and truth. The Apostle describes the world of mankind in general at the present time as a groaning creation, waiting for the manifestation of the sons of God in their Kingdom power in the end of this age, in the dawning of the new dispensation. And if it is true that the world is now groaning and travailing in pain, how much more true it will be in that day of vengeance, in that day of wrath, in that great time of trouble which will affect every human being throughout the world. We may expect just what the Scriptures declare, that as a result of that trouble many nations will come and say, Come, let us go up to the mountain of the Lord's house; he will teach us his ways and we will walk in his paths. For then the law shall go forth from Jerusalem, and the Word of the Lord from Mount Zion (the heavenly Kingdom—the glorified Christ).

WHY THE VENGEANCE?

It is a proper question, Why should God take vengeance upon the world, when he teaches us to the contrary, saying, "Avenge not yourselves?" We reply that the entire Word of God, the entire plan of God, the entire kingdom or dominion of God, is based upon justice, as we read, "Justice and judgment are the foundation of thy throne." But justice has not been administered in the world by the Almighty. He has confined his efforts to setting before his people the laws of righteousness. He has indeed held a loose rein over the Kingdoms of the world, that they might not overreach the divine purposes and arrangements; but as for endeavors, God's only dealings have been with Abraham and his seed—the natural seed, the few during the Jewish dispensation, and the spiritual seed, the Church, during this Gospel dispensation. The judgments of the Lord have been with these not only collectively, but also individually, ordering their affairs, blessing them in certain respects in proportion to their faithfulness to him, punishing them in some particulars in proportion to their unfaithfulness; but the mass of the world has been judging itself.

Throughout this Gospel age the Lord has sent his light and truth hither and thither throughout what is called Christendom. Here and there the message of the Lord has attracted the Israelites indeed in whom there is no guile, and everywhere it went the divine Word has caused a measure of enlightenment even among its enemies and its pseudo friends. With the end of the Jewish age came the time for the gathering of all the Israelites indeed then ready for the next step in God's plan, namely, into the Gospel garner, into the ministration of the Spirit. And similarly with the end of this Gospel age comes the great gathering of the little flock, the saints of Spiritual Israel, who shall be changed in the first resurrection to the spirit nature, glory, honor, immortality, and likeness with their Lord.

As in the end of the Jewish age, those who had enjoyed blessings, privileges and opportunities, and had done despite to those favors of God were dealt with and chastened, so in the end of this Gospel age the civilized world, so-called Christendom in general, after the gathering of the elect to glory, will be dealt with sharply, according to their unfaithfulness to the light and privileges which were accorded them they shall have many or few stripes in that great time of trouble. And who will say that these stripes or punishments will not be observed?

Look back at the closing of the Jewish age, and note how much there was of formal Judaism, of professions, of holiness, called Pharisaism. Note how the bitterest enemies of God's son and of the plan of salvation centered in him were found amongst those who made the greatest professions. See how it was the scribes and Pharisees and doctors of divinity of that time who misled the populace into crying for the crucifixion of Jesus. Was it any wonder that vengeance came upon those men—that having so much light and opportunity and advantage every way they should be held responsible for their course of evil? It was not surprising that vengeance came upon them in their day of vengeance, and their trouble is reckoned as having been the greatest in the world up to the present time, the greatest that ever shall be except the greatest of all, which is to come in the end of this age upon Babylon the Great, so-called Christendom or Churchianity.

It is very difficult for some to see conditions which prevail close to us; illustrated in the present turmoil in Russia; and yet the Scriptures declare that our day is the exact parallel of the period of our Lord's first advent, and that the spirit of Churchianity in our day is the parallel to that of Judaism in our Lord's day. Is it strange, then, that those of our time with much advantage every way should be held to be worthy of some stripes or punishments? And if these punishments are to be dispensed throughout all Christendom, is it strange that it should result in a time of trouble such as was not seen since there was a nation? Nay, verily, it is only what we might expect aside from the sure testimony of the Lord's Word, which seems to mark the climax of the present trouble as between October, 1914, and October, 1915.

"JOY COMETH IN THE MORNING"

The Scriptures speak of the six thousand years of the reign of sin and death as a night time, and assure the Lord's people that the Day Star of hope which they have seen through faith in Christ, is the harbinger, the forerunner, of the rising of the Sun of Righteousness with healing in his beams. They assure us that the Sun of Righteousness is the Lord Jesus and the Church, which is his body, or, under another figure, his Bride. They assure us that the influence of that Rising Sun of Righteousness will be the healing of the peoples, the healing of the earth's woes and troubles, the establishment of the reign of righteousness, the putting down of sin and all forms of iniquity and injustice, and the lifting up of the poor and distressed, and the bringing about of a general revolution of society, in which character, worth, will be the only tests and standards of divine favor and approval and blessing and progress and uplift.

We may look forward, then, to the day of vengeance with the happy thought in our hearts, that as the Lord in the present time has favored us, his people, by permitting the plowshare of trouble to break up the fallow ground of our hearts and make them ready for his glorious message, so he speaks of this coming time of trouble as the ploughing of the world, the time for the breaking of the stony hearts, the time for the general preparation of the world of mankind to be brought to a knowledge of the truth—to a knowledge of God's righteousness and justice as well as to a knowledge of his mercy righteousness and justice as well as to a knowledge of his mercy and love, to the intent that all the world then may be on judgment, on trial, to test their loyalty to the principles of righteousness. The result, we are assured, will be that all who shall then come to an appreciation of God's character and plan the laws of his empire, and into harmony with the same, shall be lifted up and blessed, while all those who refuse thus to do will be cut off from amongst the people as the enemies of God and of righteousness.

"VENGEANCE" A POOR TRANSLATION

We come now to notice the fact that the translators have not given us a good rendition of the original in the word vengeance. Since the Apostle has quoted the prophet's testimony in the New Testament, we have the advantage of both the Greek and the Hebrew words and there from we see clearly that instead of rendering this passage the "day of vengeance," the translators would better have rendered it the "day of recompense" or the "day of vindication." To this all scholars will agree.

With this thought before our minds we perceive that the trouble that is coming is to be on the one hand a vindication of the principles of righteousness as in opposition to the principles of error. On many subjects the world is ready to claim that error is more potent than truth, wiser than truth, but in this day of vindication all such sophistries will be overthrown. It will be clearly demonstrated that the way of righteousness is the way of wisdom, and that any other way is the way of folly. It will mean the levelling of things that are high, proud, domineering, and a day of lifting up of the poor and the humble—a day of rewarding the well doer in proportion to his zeal and self-sacrificing spirit, and the evil doer according to his knowledge of better things and the selfishness to which he yielded. It will be such a time as our Lord described when he said, "Woe unto you that are rich! for you have received your consolation. Woe unto you that are full now! for ye shall hunger. Woe unto you that laugh now! for you shall weep. Woe unto you when men shall speak well of you! for so did your fathers of the false prophets;" but "Blessed are ye poor! for yours is the Kingdom of God. Blessed are ye that weep now! for ye shall laugh. Blessed are ye when men shall hate you, and separate you from their company, and reproach you and cast out your name as evil for the Son of man's sake. Rejoice in that day and leap for joy, for your reward is great in heaven." (Luke 6:20-26.) In that time of recompense many who are least esteemed in the world now will be found to be great, and many who are now great will be found to be least.

HOW LONG THIS DAY OF RECOMPENSE?

As we have already intimated, the judgments or recompense of

(Continued on Second Page.)

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APPRECIATIONS.

Wilmington, N. C., May 12.

You will find enclosed P. O. money order for $1.00 renewal of my subscription.

The Tribune is of peculiar interest to me, because of its stand in publishing the writings of our beloved, though departed friend and brother, C. J. Russell, who's memory will live, and be a burning guide in the lives of those who are endeavoring to follow in the foot-prints of our Lord.

We know, that the memory of that noble, honest, sincere follower of the Lamb, will ever be an incentive to the sincere, honest seeker of the Truth, and the consecrated follower of the Truth. Others are known by "their" fruits.

Those of us who love the Truth are very alert and watchful in considering those things we are asked to co-operate in, as being the will of the Lord, and in His name. (The above has no reference to the established principles of righteousness Pastor Russell worked under). But those things coming up on the outside, and which we expect, but hope the Brethern who have the mind of Christ in them, will determine to their own satisfaction, whether or not the things advocated is the will of the Lord.

And further, the six volumes of studies in the Scripture, with their many scriptures references, and interpretations, as given us by that servant of God, together with the help of the Society and its corps of consecrated workers, is sufficient for the child of God, without so much prophesying and teaching through the columns of some of the papers.

May the Lord bless His children, just as long as they are obedient to His will, and faithful to the principles for righteousness, even unto death.

In closing, I desire to express my praise and appreciation to the Tribune for its part in the spreading of this glorious Truth and light, so sweet to the feet members of the body of Christ.

Sincerely yours,
J. A. PRICE.

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The Day of Vengeance.

(Continued from Page 3.)

that day of vindication will be proportionate to the light and privilege enjoyed. To whom little has been given, of him will little be required, but to whom much has been entrusted, of them will be proportionate requirements. Many who are great and rich in talents and privileges and influence, and who are using all these things selfishly and inconsiderately, forgetting the claims upon them of the household of faith and of their brethren of mankind, such undoubtedly will be esteemed worthy of severer stripes than will be administered to others who knew not the Master's will, who were born under less favorable conditions in heathen lands. Justice will be evenhandedly meted out yet not without mercy, for the very object in administering such chastisements in this day of recompense will be that the world may learn to appreciate righteousness and to hate iniquity.

In that day, for the first time, the judgments of the Lord will be abroad in the earth. They have never been abroad hitherto. Even in the Jewish age the Lord's judgments or retributions were confined to that one nation, and during this Gospel age they are confined to the household of faith, and are so arranged as to favor them not according to the flesh but spiritually. The prophetic declaration is that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) Praise God for such a hope! that the world will learn this important lesson, and thus be uplifted and prepared for the everlasting conditions which the earnest and faithful of them shall surely attain through the merit and assistance of the Redeemer and his Bride.

This day of vengeance, more properly the day of recompense or vindication, will be a thousand years long, but it will be in its beginning that the flame of God's righteous indignation will be most conspicuous. As the Apostle declares, our Lord Jesus shall be revealed in flaming fire, taking vengeance, vindicating the divine character, recompensing mankind in proportion as they shall be obedient or disobedient. Because of the prevalence of iniquity, injustice, selfishness, opposition, etc., the flaming fire will burn fiercely at first, but all the more quickly will the world be reduced to submission and yield obedience to the principles of righteousness, the law of the Kingdom of God's dear Son, which will then be in process of establishment.

This same vindication, or the burning of Justice against all unrighteousness, against all sin, shall continue throughout the Millennial age, giving a just recompense of reward to every son of man that doeth evil, and likewise to every one who shall seek to walk in the highway of holiness in obedience to the law of the Lord, then made so plain that a wayfaring man need not err thereon. Those who refuse to yield to the stripes and chastisements of the time, who refuse to do what they can to attain to the righteous standard then lifted up before the people, will be counted worthy of only a limited measure of forbearance, stated in the Scriptures to be a period of an hundred years, and to all who will not yield, to all who in spite of the Lord's favors reject his mercy and the laws of his Kingdom, there can be but the one end, namely, "he shall be destroyed from amongst the people," the flaming fire of righteousness, of Justice, shall consume him, as it is written, "A sinner an hundred years old shall be cut off," and again, "It shall come to pass that the soul that will not obey that prophet—the Messiah of glory, Head and body—shall be cut off, utterly destroyed from amongst the people."—Isa. 65:20; Acts 3:23.

"REVEALED IN FLAMING FIRE"

Thus eventually the flaming fire in which our Lord Jesus will be revealed, and which will constitute the terrible time of trouble at the time of the establishment of the Kingdom, will continue to burn, but only against wilful evil doers until it shall have consumed them all as adversaries of God, for to all his adversaries our God is a consuming fire. He will utterly destroy them—he will not preserve them in torment.—Heb. 10:27; 12:29.

From this standpoint notice again the words of the Apostle, that the Lord Jesus shall be revealed from heaven "in flaming fire, taking vengeance on them that know not God and to them that obey not the Gospel of our Lord Jesus." Two classes will be chastened: (1) Those who recognize not God. None are so degraded that they should not be able to recognize the fact that there is a great supreme Creator to whom we are indebted for our lives and all that we possess—"Day unto day uttereth speech, and night unto night showeth knowledge, and there is no place where their voice is not heard." Consequently there is no excuse for any—neither for the heathen man nor for his civilized, atheistic fellow, occupying a high position in Christendom and having various honorable titles attached to his name. The flaming fire will both enlighten and scorch these in a figurative sense, and happy will it be for those who promptly yield and come into accord, for otherwise they shall be utterly destroyed from amongst the people.

(2) The second class that will be affected by this flaming-fire revelation of Christ in judgments of this day of retribution will be those who have a knowledge of God, who are not atheistic, but who refuse to fall into line with and to co-operate with the Gospel of the Lord Jesus Christ—those who refuse to accept God's favor in the forgiveness of their sins and in the abandonment of sin and in endeavor to be obedient to the terms of the Kingdom. These shall have retribution, the light and the scorching of that flaming fire, and happy will it be for those who will promptly yield in submissive obedience, for otherwise they also shall have part in the destruction which that flaming fire will bring to every member of the race who will not come into fullest accord with the Lord and his law of righteousness and his law of love.

ESCAPING THE CONDEMNATION

We see what is coming in the world, and the Lord assures us that through faith in him and joyful obedience to his instruction we may escape, because all the members of the Church will be glorified before the day of vengeance upon the world. Before the revelation of the Lord in flaming fire comes his parousia, his manifestation to his saints through the eyes of their understanding under the guidance of the holy Spirit and the teaching of the Word. Blessed are our eyes for they see and our ears for they hear! Blessed are we whom the Son of man at his second presence comes forth to serve with the precious things of his Word, things new and old, according to promise.—(Matt. 13:52.)

We are not interested in the day of retribution in the sense of expecting to be under retributive judgments ourselves, but are hoping by the Lord's grace to be amongst the overcomers, whose judgment will be complete in this present age and who will be accounted worthy of a share in the Kingdom, and who, the Apostle says, shall judge the world and be associated with Christ as his mighty angels, messengers of power, in the exercising of the judgments written—"This honor hath all his saints." (Psa. 149:9.) Nevertheless it is profitable to us that the Lord hath anointed us to declare the day of retribution as well as to declare the good tidings. If the whole world could be made aware of the real retribution that is coming it undoubtedly would influence many. The thought that the future will be the same for all, whether they sin much or little, has tended to make many careless of the amount of their wrong doing. On the contrary we see that every word and act of life has its bearing, even so far as the world is concerned, in proportion to their knowledge, and that those possessing much light will have the severer retribution if they neglect it or walk contrary to what they discern to be the Lord's standard of righteousness.

Appreciations

Negley, O., May 12.

I am sending you P. O. money order for $1.00 to pay for the paper for another year. Truly we appreciate not only what is printed in its columns by reprinting Pastor Russell's sermons that are just as comforting and refreshing as they were when he first preached them. But we especially appreciate your labor of love and sacrifices that are going into the Labor Tribune to make it what it is an organ of truth, especially for the Lord's people at this time when everything all around us is shaking preparatory to passing away, except the kingdom of God, to which we trust we belong. We should have renewed long since for the paper in order to be just to you, but we did not like to ask you to discontinue the paper on account of financial inability and old age, as well as bodily affliction. Both sister and myself are in our seventy-third year and sister has not been able to do her house work for 14 years, and myself quite a cripple indeed, but we rejoice that we can send you a dollar for the paper, and we pray a rich blessing for you to both Heart and Head in sharing the good things our Heavenly Father has in store to send to his people through the Labor Tribune.

Yours in much love and service of the truth,

GEO. W. & H. L. FAULK.

Orange, Cal., May 10.

We inclose P. O. order to renew our subscription to your valuable paper. Glad you maintain your stand for Truth and fairness, and still publish Pastor Russell's sermons, they are always new and timely.

Wishing you God blessing I remain,

Yours truly,

HENRY KOETTER.

Coulterville, Ill., May 10.

I noticed in the Tribune paper several times, your ad for the Help Others Fund. So I inclose herewith a one dollar bill to help carry the good tidings to others who have never seen the light. I look forward to your paper every week and am thankful for the sermons of Pastor Russell for they are new and interesting to me and it is my desire to help give out and send out the light and truth to others who are hungry and thirsting after the truth and righteousness and I long for the time to come when all shall know him from the least unto the greatest. May God bless you in sending the blessed message to others.

Yours very respectfully,

MISS LILY WARNOCK.

Sherman, Texas, May 10.

Please find one dollar enclosed for subscription to your valuable paper. It is past due, but the dear Lord has just opened a way for me to pay and am so glad I can pay even though late. I feel that I would be bereft of a dear good friend without its weekly visit. Hoping you may continue the good work until the night cometh when no man can work. I am as ever your faithful friend in the love of our Redeemer.

MRS. J. W. CHILDS.

Chickosha, Okla., May 10.

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Yours truly,

MRS. ROY C. KIDD.

Mabou, Canada, May 10.

Enclose find postal note for renewal of your much appreciated paper and those back sermons and also other features. May His much abiding love rest with you for the part you are taking in sending out the true light.

Yours in His favor,

ALFRED HAWLEY.

Houston, Pa., May 12.

Enclosed please find check for one dollar for the renewal of my subscription for the Labor Tribune.

We appreciate your paper very much, especially for Pastor Russell's sermons and the articles bearing on his writings.

May God bless you for giving these THREE—TRIBUNE wonderful truths through the columns of your paper.

Very truly yours,

MR. & MRS. ISAAC COX, JR.

Belleville, Canada, May 10.

Enclosed you will find P. O. order for two dollars for which you may renew my subscription for one year and the other dollar to be used in helping others to hear the "Glad Tidings."

We do appreciate the Tribune so much now that the other papers have ceased to publish our dear pastor's sermons and although they were preached years ago, they are grand and precious for they contain the same sweet story told us by Jesus and the Apostles and it never grows old.

Wishing you increased usefulness in the Lord's service for your noble stand in proclaiming the Truth.

Yours sincerely,

MRS. WILLIAM ROSE.

CITY COAL MINE PROPOSED BY BOOTH.

Because of the high prices asked of the city for coal and the failure of the contractor during the past year, on account of car shortage and traffic delays, to furnish an adequate supply of coal at times, Director Booth, of the department of supplies, advocated yesterday an examination to determine what coal may be obtained from land owned by the city, notably the Leach farm, on which the tuberculosis hospital is situated and the big poor farm at Mayview. He has taken up the subject with other officials.

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

WANTED—A Barber. Must be member of I. B. S. A. Wages $14 per week and half over $21. Hours 8 to 7:30. Must start at once. Call, phone or telegraph, E. J. Sickler, North Fifth st., Steubenville, Ohio.

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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OUR WEEKLY NEWSY LONDON LETTER

Trade Unionist Slander and Libel Action Settled---Charges of "Selling Out" Disproved and Money Damages Paid Over

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, May 14.—The action for libel and slander brought by officials of the National Union of Railwaymen—the big 300,000 member railway organization in this country—against the officials of the Associated Society of Engineers and Firemen, was concluded after a five days' hearing. The officials of the N. U. R., headed by J. H. Thomas, Labor member of Parliament and general secretary of the N. U. R., were able to definitely meet and disprove all the gossip that had been knocking around about them. The charge that they had "sold out" to the railway capitalists was proved to be without foundation and these and other scandalous statements were withdrawn, the jury finding that the various statements complained of in the slanders and libels were not true and fair comment and that they were made with malice. The various officials of the Associated Society of Engineers and Firemen have to pay damages of from $750 down to $250, making a total of $2,375 altogether. This money goes to the officials of the N. U. R., Thomas getting $750, Bellamy getting another $750, and the rest $250 and $125 each, up to the total amount. So ends a regrettable quarrel and one can only hope with a good deal of the British labor movement, that this letting out of bad blood may make for real useful good and closer cohesion in the future.

The unions in the glass trade here including the principal society, the United Plate Glass Cutters' Society, have refused to allow the admission of women into the glass trade to make up for the deficiency of male labor. It was expressly declared to the trade unionists that the rates of pay would be in no way interfered with by the introduction of females; that all men who had left to join the colors or to work in munitions would be reinstated when they came back; that the remuneration of females both during the period for learning and after they have become proficient should be fixed by the Board of Trade after a hearing of both the trade unionists and the employers; and that the question whether the women were to become trade unionists was to be left to themselves. As I have said, however, the trade unionists refused to have anything to do in the matter and women will not be seen in the glass trade, although they are employed in most other trades.

From the beginning of May Sunday labor is, as far as possible, to be abolished in a large majority of the establishments controlled by the Ministry of Munitions. A communication to this effect is being addressed by the Ministry to the firms concerned and steps will be taken forthwith to bring the change into operation as smoothly as possible. Establishments in which the process worked is of the necessity of a continuous nature will not come within the operation of the new order; exception will also be made in the case of firms whose contracts are of great urgency. Such firms, after consultation with the Ministry, may have recourse to Sunday labor, but on the understanding that it will be dispensed with as soon as the required output has been obtained. Further, shifts beginning on Sunday night or ending on Sunday morning will be continued, and in all cases provision will be made for work connected with the necessary repair of plant and machinery. The abolition of continuous Sunday labor in the National factories and in the controlled establishments in the Tyne and Tees areas has, in most cases, been highly beneficial, and it is believed that an extension of the experiment made during the past four months will have equally good effects on the health of the workers and the output of munitions.

Although a great deal is heard in the trade union circles about the necessity of the workers securing some degrees of control on the management of their employers' business, no definite proposals have so far been put forward by anybody in authority. From several points of view that is a serious drawback, as until somebody on the side of labor clearly indicates the kind of control which is desired, no real progress with any negotiations is possible. In the West of England, however, there is a promising improvement in the direction indicated. Millar, the organizing delegate of the Amalgamated Society of Engineers in that part of the country, reports his headquarters that he has been "engaged with the Yoevil members arranging the constitution of a shop committee in each department at Petters (Limited) to control the conditions in the workshop." The idea had its origin, he says, with the directors of the

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MORMONISM IS NOW A COMMERCIAL MENACE

Temporal King of the Moslem Empire in America Controls $400,000,000 of "Quick Money" With Which to Influence Commerce, Trade and Politics as He Will

That the Mormon Kingdom can "buy its way" is asserted by the National Reform Association in an official bulletin just issued which reads as follows:

Besides its fixed and realty property, the Mormon Church today has $400,000,000, of quick or mobile business capital—cash, stocks and bonds that can be immediately utilized for any desired purpose.

The nucleus of this was obtained when the Mormons first settled in the Great Salt Lake Valley. They appropriated lands, mines, forests, waterways, etc. They had to do so to subsist. As early as 1862 the Government, by act of Congress, escheated all save $50,000 worth of their business property to a fund designed ultimately for the public school system of the country. Not, however, until 1882 and 1887 was this escheat statute actually enforced. At the surrender of the Mormon heirarchs to our Government in 1890-1896, every dollar's worth of this property was restored—restored to the Mormon prophet in trust for his people, to be used for distinctly charitable, benevolent and educational purposes.

Not one dollar of that Government trust fund has ever been used for the purpose for which it was returned. On the contrary, it has been invested in the great combines of the country—some lawful, but more unlawful—until with its accretions, it has reached the above-named sum. And all this vast sum is at the absolute disposal of the Mormon prophet, whose official title is "Trustee—in—Trust for the Almighty," appointed to this agency in a business revelation, couched in such terms as to indicate that the Mormon god in the heavens has a very canny idea of commercial values on earth.

As "Trustee—in—Trust for God," this Mormon prophet holds title to millions of stocks, bonds, flocks, herds, lands, mines, merchandise He is either president of or influential director in a score or more of corporations—railway, insurance, banking, mining, mercantile, sugar, salt and other companies. More than any other man Joseph F. Smith determines the price of sugar, salt and copper in our country. We are perpetually paying tribute to him. Every time we use a spoonful of sugar or salt we add to his polygamous grandeur. By virtue of the vast fund at his disposal he is the most powerful financier in the world. Practically all the big business interests of the country and all the great financiers of the world are quite conversant with his commercial strength.

In additional to the $4,000,000 of titles or thereabouts he receives each year from the Mormon people, his annual dividends from above-named invested funds reach $8,000,000—thus making his annual income more than twice that of any crowned head in Europe. Nor does he consider himself under obligation to give account to any human being for the use he makes of his illegal income.

Until within the past two years he never pretended to account for the use made of the titles even. And then it was the merest pretense. The most startling fact in our current history is that for more than twenty years he has not only held this Government trust fund unaccounted for, but has never by the Government been asked to account for it. And we'll tell you why:

The Mormon prophet has never made an account of this fund because he has committed ten thousand felonious acts in the misuse of it, and he ought to be in prison. That is a very mild way of stating it compared with the way it has been stated in press and on platform in the very heart of Mormondom; and were it not true, the man who made the statement there would himself be in jail inside of twenty minutes.

The Government has never asked the Mormon prophet for an accounting of this trust fund for the reason that the politicians who surround the officers of State do not permit him to be asked, because vast sums of that money are constantly flowing into the pockets of politicians and politically channels generally. That's why!

Money is power, and money in the hands of unscrupulous men, such as the present-day leaders of Mormonism, is tyrannical power. And such is the power with which American patriots are covertly confronted at this very hour. Anything and everything that money can do the Mormon leaders have no scruple in using it to do in the interests of their diabolical system.

By virtue of his title as prophet, and in the profaned name of God, Joseph F. Smith has despoiled our public school funds of millions; asserts a divine right to plunder the people of the United States by his monopolies; levies tribute upon even those not of his

(Continued on Page 7.)

OVER A MILLION DAY WAGE HERE.

Payrolls in the Pittsburgh district are running at the rate of at least $1,500,000 a day.

This statement is based on the amount of cold, hard dollars that pass over bank counters to be disbursed through pay envelopes. Checks figure in the payrolls, but the big item is cash.

A few years ago, when this district was enjoying a period of unprecedented prosperity, the country was startled by learning that the wage earners of the Pittsburgh district were drawing $1,000,000 a day. Current payrolls show an increase of 50 per cent over those of that period.

The enormous buying power of the district can be estimated from the huge sums that are being disbursed.

A number of bankers agree with the statement that the district's daily payrolls have reached $1,500,000. The Mellon National bank reported payrolls of $8,738,000 in Marc, and $10,430,000 in May. It is safe to say that this bank's payrolls since the turn of the year have averaged $9,500,000. The Bank of Pittsburgh, N. A., reports payrolls of about $7,500,000 a month.

With these figures at their command bankers can very closely estimate the district's daily payroll.

When it is understood that the daily payroll of the district is equivalent to about $1.50 for every man, woman and child in Allegheny county, the reason for the current prosperity in this section becomes very apparent. While sharing this great amount of money the wage earners of the district are extending the prosperity that is so much in evidence in all producing plants to mercantile lines.

The earning power of workers has largely expanded since Europe's war began. In some instances wages have been advanced as much as 50 per cent and labor is fully employed. Regardless of the higher prices commanded by all products there has been a proportionate expansion in buying power.

A year ago at this time Pittsburgh bank clearings had reached the unprecedented total of about $12,000,000,000 for 1916 to that date. Huge as these figures are they have been exceeded this year, for clearings to date are in the neighborhood of $1,600,000,000. These figures are indicative of the volume of business the district is handling, and their growth is as striking as the total revenues of wage earners.

The earning capacity of Pittsburgh workers has never been greater. It has reached an unprecedented average and total. With these facts matters of record there are also records which show that the buying capacity of the district has touched a new top.

Payrolls have been steadily growing and in all probability will shortly exceed the present totals, as mills, factories and all producing plants have sufficient orders on their books to operate in full for many months.

"The success of a community," said a banker, "does not rest upon the incomes of a few individuals, but upon the amount the wage earner carries home in his pay envelope. It is the average income that makes for prosperity, and the average in this section has never been larger than at present."

WOMEN DELEGATES FROM EUROPE TO BE AT CONVENTION.

The importance of a working women's convention at this time cannot be overestimated. In spite of the heavy burdens of nearly three years' war the trade unionists of England, France and Australia are planning to send representatives to the Sixth Biennial Convention of the National Women's Trade Union League.

The English trade unionists look upon the convention as of such importance that they are sending as their delegate Miss Mary MacArthur, Secretary of the British Women's Trade Union League. Miss MacArthur is one of the women serving in the war councils of England. As a result of the interview granted by the Queen of England in the early days of the war, Miss MacArthur was made chairman of the Central Committee on Women's Employment for England and Wales. On this committee of thirteen members there are six trade union women.

The French trade unionists have chosen as their representative Mme. G. Duchesse of Paris, who is expected to attend the convention as a delegate; while Australia is planning to send one of their trade union women to join with America's working women in facing the industrial problems now before the world.

EIGHT-HOUR DEY EFFECTIVE.

Fully 3,000 workmen are building the government owned railroad in Alaska between Seward and Anchorage and Fairbanks, a distance of 470 miles, and are doing good work under the eight-hour system, according to William C. Edes, one of the three Alaskan railroad commissioners who is now in San Francisco.

CONSPIRACY TO DESTROY BUSINESS OF FOUNDRIES

Attorney for Union Says Employer is Liable for Damages for Invasion of Union's Rights.

By HON. EDW. K. NICHOLSON,

Counsel, Bridgeport Manufacturers' Association.

In January there was given a statement of the actions brought by certain foundries in Bridgeport, Conn., against Local Union No. 110 International Moulders' Union of North America and certain individuals, on the ground of conspiracy to destroy the business of the foundries. These cases have not been tried though the attachments are still in existence; practically all of the striking employees have returned to work; and there is at present little or no labor trouble in the foundries in Bridgeport.

There have been certain actions taken by the Union, probably as a result of these suits, which it is believed are of even greater interest than those in question at that time and which show the lengths to which the labor unions will go in order to forcibly maintain control over their members.

On September 21st, 1916, three men brought suit against a Bridgeport Company, its President, Superintendent and one of its chauffeurs alleging that they had falsely complained to the prosecuting attorney of the city of Bridgeport that these men had been guilty of a breach of the peace, as a result the men had been arrested, and after hearing, had been discharged. The men each asked fifty thousand dollars damages. Actions were commenced under pleadings drawn in the office of the attorneys for Local Union No. 110 and were simply for the purpose of harassing the Company and John Sakuc, on January 12th, 1917. The plaintiffs claim that a contract was entered into between the Union and Sombody, Krug and Sakuc on the 21st day of September, 1916, of which the following is a copy:

"This Contract of employment made the 21st day of September, 1916, by and between Local Union No. 110, International Moulders' Union of North America, party of the first part, and Mike Krug, party of the second part.

Witnesseth: That party of the first part employs and the party of the second part enters into the employment of the party of the first part as solicitor, with duties to procure members for said party of the first part, and agrees that he will devote his best energies and exclusive time in soliciting for and in increasing the membership of said party of the first part; that he will devote to said efforts not less than five hours a day; that during the period of this contract he will not engage himself in any other employment whatever.

The duration of this Contract is for one year from the date hereof; that the compensation is seven (7) dollars a week, and same shall be in lieu and in full of all other claims, compensation, strike benefits and other benefits whatever otherwise provided for by reason of the membership of said party of the second part in said party of the first part.

This Agreement shall not be deemed altered or amended, suspended or annulled at any time, except by an instrument in writing. However reserving the party of the first part the right to cancel the said agreement at any time whenever such party shall be displaced with said parties of the second part services of which said party of the first part shall be the sole and only judge.

Witness the parties hereto.

Local Union No. 110, International Moulders Union of North America

Per

James J. Muldoon, President.

J. R. Rowbotham, Secretary.

Mike Krug, Party of the Second Part.

On October 31st, 1916, the attorney for the Union sent copies of the following leter to The Monumental Bronze Company:

October 31, 1916.

Gentlemen:

As attorney for and on behalf of Local Union No. 110 International Moulders' Union of North America, I desire to notify you that Mike Krug, who is now in your employ, did on September 21, 1916, enter into the employment of said Union and on said date signed a contract with said Union to work for it for a period of one

(Continued on Page Seven.)

GARLANDS INSTEAD OF ASHES

NIAGARA FALLS, N. Y., July 9, 1905.—The Bible Students' Convention is in session here at the Natural Food Auditorium. About a thousand are in attendance from various parts of the United States and Canada. It opened yesterday and will close on Tuesday. Amongst the addresses of today we report that of Pastor Russell, of Allegheny, Pa., from the text:—

"The Lord hath appointed me to preach good tidings unto the meek; . . . to comfort all that mourn;; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa 61:1-3.

The Gospel of Christ addresses itself especially to those who labor and are heavy laden and seeking rest; it passes by those who are full and satisfied and merry; it appeals to those who mourn. They can appreciate God's message as others cannot. But why should this be so? Why should we not expect rather the reverse of this? Surely we cannot believe that heaven is a place of mourning, that the heavenly Father is sad, that the holy angels are weary and heavy laden and seeking rest. Why, then, is it that the Gospel of the Lord Jesus appeals to the mourners? If in the heavenly courts all are rich in health and joy and prosperity and if they all are rejoicing in the divine character and divine plan, why is it that the earthly class, rich and favored and rejoicing, should not be attracted by the Gospel of Christ?

NO SORROW IN HEAVEN—NO SIN.

We answer that the conditions are totally different. In heaven there is no sin, no sickness, no pain, no sorrow, no death, no weeping—nothing to cause mourning. On earth all these conditions prevail—if not in each individual, certanly in each family. While, therefore, it is proper that those who are sinless and free from the penalties of sin should rejoice in the Lord and be joyful, it is equally proper that those who are in sin and under its penalties should mourn, should realize their true condition, should feel weary with sin and the burdens mental, moral and physical, which it has brought upon us as a race, should feel heavy laden with life's trials and difficulties and should mourn and long for deliverance from these unfavorable conditions. And it is so with all who are in the right attitude of mind. Only where selfishness has crowded it out is there no feeling of sympathy, sorrow and mourning amongst the favored few in the world on behalf of the less favored multitude.

But it would not be fair to suppose that all the rich and well-to-do who seem to be liked with joy and pleasure are really so. Truth is to tell nearly every human being has his heart-aches and not a few —while enjoying the fat of the land and much advantage over the majority in every way—have a longing desire to help their fellows; but feeling the impossibility of accomplishing anything in the uplift of all, realizing that they must draw the line somewhere, they have their special objects of sympathy and assistance. Much surely is done for the benefit of the less favored of the human family in the provision of public instruction, public libraries, public hospitals, etc.—not to mention the many private benevolences. In any event it is not for us to attempt to judge the hearts of one another, to determine which are they that mourn. We are safe to assume that many mourn—the majority. Our text assures us that all the anointed body of the Christ are ordained to proclaim the Lord's message of comfort to all that mourn, to all who realize that the present condition of things is an unsatisfactory one, quite beyond the power of any human being to fully rectify—a condition which God's Kingdom alone can correct.

WIPING AWAY ALL TEARS.

"There's a wideness in God's mercy like the wideness of the sea," as the poet has expressed it, and this is in marked contrast with the narrowness of human creeds and theories. According to the latter, God's provision for the majority of the human family is that they shall mourn and be weary and heavy laden, be a groaning creation throughout this present life, and at its close be ushered into conditions awful to contemplate—an eternity of woe; mourning and sorrow, pain and anguish, will be their lot to all eternity. This was the false Gospel which was concocted during the Dark Ages by those who verily thought they did God service in burning one another at the stake. How different is the true message of God referred to in our text, the message which he anointed the Christ, Head and body, to proclaim, the message of "good tidings of great joy, which shall be unto all people," (Luke 2:10), a message of comfort to all who mourn.

True, many of those who now mourn are unable to appreciate God's message; blinded and deafened by the Adversary, they know not neither do they understand the mercy and gracious provision of the divine plan of salvation which centers in the cross of Christ. Confused by the various religious creeds of the world, they cannot discern the voice of the True Shepherd, and hence the vast majority are without the comfort, are hopeless, in despair. While, therefore, it is the privilege of the Spirit-anointed members of Christ to tell the good tidings which shall ultimately be unto all people, they are to understand that only such as have the ear to hear will be able to comprehend and appreciate their message until the new dispensation shall be ushered in, when the clouds of error and darkness, confusion and falsehood, shall melt away before the glorious rising Sun of Righteousness, whose healing beams are to bless the whole world during the Millennium.

The comfort of the Scriptures respecting the blessings which are coming upon the world, must therefore, be understood for the household of faith only in this Gospel age, as the Master said, "Blessed are your eyes for they see and your ears for they hear." (Matt. 13:16.) Those of sympathetic nature, in proportion as they receive the Spirit of the Lord, the Spirit of the anointing, and grow in likeness to the Lord, would mourn more than ever for their dear ones in sin, still in darkness, were it not for this comfort of the Scriptures which the Lord provided for their sakes. As they come to understand the divine message, it means an ultimate blessing to each member of the human family—it means that as all of Adam's race were involved in his penalty without their consent, likewise all of them are provided for in the great redemption accomplished by the second Adam, likewise without their knowledge, before the majority of them were born. Thus the Lord prophetically declares that weeping endures for the night but joy cometh in the morning. —(Psa. 30:5.)

THIS IS NOT UNIVERSALISM.

The whole creation is involved in the weeping and mourning and suffering and sorrowing incidental to the curse, the penalty of death; and the whole creation, redeemed by the precious blood, shall in the morning come forth to joyful opportunities for attaining life everlasting through obedience to the glorious kingdom of God's dear Son, who bought them with his precious blood. To this the Scriptures agree. Pointing down to the Millennial age they declare that God shall wipe away all tears from their eyes—not merely from the faces of the saints of this Gospel age. (Rev. 7:17.) Almost the same message was given thousands of years ago through the prophet Isaiah (25:8) saying, "The Lord God will wipe away tears from off all faces." These divine testimonies are in full accord with the others which declare that ultimately every knee must bow and every tongue confess to the glory of God. (Phil. 2:10, 11.) These are all testimonies of general application to the whole world of mankind, all based upon the fact that God has undertaken to provide a full atonement for sins of the whole world, which means restoration to every member of the race.

This, however, is not universalism. There is a wide difference between wiping away the curse, the penalty of Adam's fall, and the giving of every human being during the Millennial age an opportunity of rejoicing in the Lord's favor, in the knowledge of the forgiveness of sins that were past, an opportunity for demonstrating their love for righteousness and their opposition to iniquity, and thereby proving their fitness under the divine terms for the possession of life everlasting, which God has provided for all such and such alone. All who after having been brought to a full and complete opportunity, with a clear knowledge of what they are doing, shall wilfully reject or oppose or neglect the opportunities then afforded them, will be properly deemed opponents of God and his righteousness and fit subjects for the second death, as it is written, "It shall come to pass that the soul that will not obey that Prophet, shall be destroyed from amongst the people."—(Acts 3:23.)

MOURNERS IN ZION.

It should be carefully noticed that the Lord distinguishes between mourners in general, the "groaning creation," and "mourners in Zion"—the mourners amongst those who are truly his through faith and consecration. This distinction is everywhere made throughout the Scriptures. Take, for instance, Romans 8:19-23, already referred to—"the whole creation groaneth and travaileth," says the Apostle, "waiting for the revealing of the sons of God—waiting for the Kingdom to be established." Then he tells us that we ourselves groan within ourselves, "mourn," but are waiting for a different thing. We, the Church, while groaning within ourselves more privately, less perceptible in an outward manner, are waiting for our adoption, our deliverance as the body of the Anointed One, our share in the first resurrection. We constitute the sons of God whose manifestation the groaning creation awaits, although they know not of the fact.

Those who mourn in Zion have the hearing ears and the eyes of their understanding opened, and hence the message of the Gospel means to them what it cannot mean to mourners in general. The Lord through the prophet explains the joys and blessings which the mourners in Zion should have for their comfort, for their consolation, that they might not sorrow as others who have no hope, because believing that Jesus died and rose again they believe that all the human family, whose death sentence has been turned into a sleep through the redemption work of Jesus, will God bring from the dead by him, in due time. (1 Thess. 4:14). Seeing the coming blessings to be brought to the world, in which all their dear ones shall participate, they need not sorrow as others who have no hope. Nevertheless, as the Apostle says, these groan within themselves because the blessings are still future and the trials and difficulties, weaknesses and frailities and pains are still present.

Although the hope which they enjoy maketh not ashamed, but cheers and comforts their hearts and lightens their burdens, nevertheless they have burdens and sorrows. Our Lord speaks from the same standpoint, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—"My yoke is easy and my burden is light." (Matt. 11:28.) The Lord's yoke is easy and his burden light as compared with the yoke of sin and the burden of death. But while it is the teaching of scripture that the burdens of God's people are thus lightened as their hearts are cheered through faith in the divine character and promises, they, nevertheless, are admitted to have some burdens though lighter ones, as the Apostle again declares—"We who are in this tabernacle do groan, being burdened." (2 Cor. 5:2.) But oh how different is the burden of those who are in Christ and the burden that is upon the world! and how this burden decreases as we become acquainted with our heavenly Father and with our Lord the Redeemer, and with the gracious plan of which he is the center.

"A GARLAND FOR ASHES."

A garland, a wreath, symbolically pictures hope and joy, as ashes symbolically picture the reverse. As children of wrath even as others, as shares in the penalty of sin and death with its concomitants of trouble and pain and sorrow, we once, as the Apostle declares, were "without God and having no hope in the world," we knew not of the gracious redemption, knew not its lengths and breadths and how surely it covered us and all the race of Adam—knew not in any clear, definite manner at least, of the great divine plan for the resurrection of the dead, both the justified and the unjustified.

Earthly hopes indeed we had, earthly ambitions, earthly desires earthly prospects, but as time passed on we found that these withered, failed, turned to ashes. We said to our souls, "Here is no rest, is no rest." Every fresh earthly hope seemed to last but a time and was gone, leaving in our hearts an aching void; but now, as the poet has expressed it, those who find the Lord find rest and peace and a hope that maketh not ashamed, so that they can sing, "Jesus has satisfied, Jesus is mine." In their acceptance of Jesus with their whole hearts they obtain a satisfying portion, they lose old fears as well as old ambitions; they find new hopes, new joys, represented symbolically as a "garland." (R. V.) Not one joy, but many joys not one blessing but many blessings, come to those who are the Lord's—to them old things have passed away and all things become new. Even death itself loses its sting when they realize to a certainty that Christ has bought every prisoner in the tomb, and that ultimately death shall be swallowed up in victory and there shall be no more death, no more crying, no more sighing, no more dying, because the former things will have passed away.

"THE OIL OF JOY FOR MOURNING."

How poetic the promise of the oil of joy instead of mourning. In ancient times the mourning and rejoicing were expressed more in an outward form than is customary today. The mourning and sorrowful would frequently go about clothed in sack-cloth and with ashes upon the head, as indicative of their woe; and on the contrary, when the occasion for the mourning passed, it was the custom to display the spirit of rejoicing by washing and then specially anointing with a perfume. Such a perfume oil of special preparation was used in the anointing of the kings of Israel and of their priests by the Lord's direction, and is very properly understood to signify the anointing of the holy spirit. So in this symbolical statement of our text, the oil of joy, the oil of gladness, represents the anointing of the Lord's members with the holy Spirit, the spirit of joy and gladness and refreshment and comfort, as instead of the spirit of sadness.

The poet has well expressed this matter, saying, "Why should the children of the King, go mourning all their days?" Throughout this Gospel age those who accept Jesus as their Redeemer and who seek to walk in his steps and who make full consecration to him and to his service are accepted of the heavenly Father as his children and anointed with his holy Spirit, the spirit of gladness, the spirit of joy, to all who receive it, and in proportion as they receive spirit of joy, to all who receive it, and in proportion as they receive spirit it drives away much of the spirit of mourning and brings instead much of the spirit of joy. As the Apostle declares, speaking of this class, "Rejoice, and again I say Rejoice." (Phil. 4:4.) He tells us, too, that we are not only to rejoice in the comforts, privileges and blessings that are ours, but we are to rejoice in tribulations also, knowing that all the experiences of the present life are working together for the development, the preparation of this class to be the king and priests of the Lord, his associates and joint-hearts in his Kingdom that is soon to be established.

"THE GARMENT OF PRAISE."

Continuing to speak to us poetically, the Lord declares of this same class that his appointment for them is the garment of praise instead of the spirit of heaviness. If any of the Lord's people after becoming participants of the holy Spirit are dejected, surely from this text that they are morose, unhappy, let them know as not enjoying that which the Lord appointed for them. His own declaration is that he has appointed the garment of praise to supplant the spirit of heaviness. True, in our present imperfect condition many things occur to make us heavy-hearted from time to time, and some temperaments are more subject to this ailment than others; but each should seek to cast off the care, each should seek to take his burdens to the foot of the cross and leave them there, each should remember that the Lord careth for him, and has promised that all things shall work together for good to the called ones according to his purpose. Many never get rid of the spirit of heaviness because they fail to put on the garment of praise—they fail to be sufficiently thankful, sufficiently appreciative of the good things received of the Lord. This is not only true of Christian people in general but it is sometimes true of those who have been specially favored of the Lord in the knowledge of Present Truth and the refreshment which it brings.

A Brother who rather dejectedly said to us one day, "There are some points that I still do not see clearly." We asked, "Are they many?" He replied, "Oh, yes; eight or ten." We replied, "Dear brother, give thanks; remember that your points of difficulty and doubt and fear and misunderstanding used to be eight or ten hundred." We fear that this is the case with others. We remind all that it is important that we should not only confess our sins to all that it is important that we should notice and acknowledge and have them forgiven, but that we should notice and acknowledge and give thanks for the blessings if we would have them continued and multiplied to us. He who recounts over and over the mercies and blessings of the Lord will find their numbers to increase and their value to enhance day by day until before long, if he continue, his tears will give place to praise and thanksgiving, and so far from asking the Lord continually for fresh blessings his petitions will be in the nature of thank-offerings, and he will be saying to the Lord, "I ask no more give what is best."

APPRECIATIONS.

Richfield Park, N. J., May 17.

Enclosed find One Dollar in renewal of my yearly subscription just about ended. Am glad to see your estimable paper continue to publish, with other features of the Truth, the sermons of the late ever beloved Pastor Russell. These, though of an early date, are as timely and beneficial now as they were then.

Sincerely and with best wishes
LOUIS F. RUEL, SR.

Hawkinsville, Ga., May 14.

I very much appreciate your kindness of extending my subscription after it was past due. I ordered it renewed through the "Watch Tower" but was informed that they did not take any more subscriptions, so I am sending direct to you $1.00 for renewal. I am very much interested in the general labor news, but am especially so in the religious features of your very valuable paper, and don't care to miss a single copy of it. With best wishes to you, I am

Yours truly,
J. W. BUCHAN.

Halstead, Kan., May 18.

Find enclosed $1.00 for Labor Tribune. Excuse the delay, please. Could not see beyond the present turmoil and slaughter upon the earth. The outlook would surely look gloomy but we have the glorious promise of restitution of all the world to follow. Acts 3:19-21. The great time of trouble, Dan. 12:1, now upon the world.

Yours truly,
D. C. RUTH.

Kerrville, Texas, May 16.

I regret very much having to ask you to discontinue my subscription to the Tribune, but owing to these strenuous times it will be impossible for me to renew. I have enjoyed the religious features of your paper very much and am sorry I will have to do without it.

Yours, waiting for the Kingdom.
MRS. M. E. HAMILTON.

In answering Ads. please mention the Tribune.

Brookings, Oregon, May 10.

Please find $2 enclosed, one to renew my subscription and one for the "Help Others Fund." Have taken the Tribune several years specially for the Truth it contains and also because I think it shows better than any other paper how the world is moving along, according to prophecy and also to give you a little help and encouragement in your good work of spreading the Truth.

Very truly yours,
G. W. McLAUGHLIN.

Akron, Ohio, May 17.

I notice my subscription to the National Labor Tribune expired May 21. I will enclose P. O. money order for one dollar for another year. I cannot do without the good old paper as it is giving out the meet in due season to the household of Faith, and I pray the Lord's blessing be you for the grand work you are doing.

With Christian love,
MRS. IDA SMITH.

Irvington, N. J. May 17.

Please find enclosed money order amount one dollar for another year's subscription for the Tribune and oblige. Am pleased whenever the paper comes for the good reading especially the religious features praying for the Lord's blessing for the part you do for the cause.

Yours in kindness,
HANNAH PHAUB.

In answering Ads. please mention the Tribune.

Pittsburgh, Pa., May 17.

Will you please do me a kindly favor in your good paper to correct any misunderstanding as to my former letter in your paper of May 10 in having no friendly criticism to offer. My remarks were more confined to the spelling and compiling of any article or testimony of appreciation that was set forth, as to the friend's broad mindness in this as we would be in the case of John Bunyon's original manuscript and had no reference to doctrinal matters advocated by others in something new and apart from that which comes from Brooklyn. My letter was then only as in regards to those friends who were in full harmony with Brooklyn, yet wishing to manifest this. Yet could only be so perhaps in a crude sense, yet with a character and spirit of the Master shown and by the fruits of the Spirit. Not teachers but appreciaters of a teaching which had the effect to open your columns to them. Without taking undue advantage of the same, as new things could go to Brooklyn for their approval first.

Your true appreciator,
ROBERT J. CRAIG.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TODAY!

THE FOOD SHORTAGE.

loses it's terrors for those who read "The Problem Solved." The world's greatest authority shows how to easily live as well as you do now at much less expense. Money back if we don't prove it. Short, snappy, right to the point. Price 10c.

Gilbert Publishing Co.
5506 Vine St. Philadelphia, Pa.

In answering Ads. please mention the Tribune.

BUSY TIMES ON THE GREAT LAKES.

Navigation on the Great Lakes is now open, and the familiar sound of steamboat whistles is indeed a welcome one to many, for not only do the steamers afford relief from the freight congestion but also furnish a most comfortable mode of travel for passengers.

Officials of the C. & B. Lines which operate the Great Ship "SEEANDBEE" and steamers "City of Buffalo" and "City of Erie" daily between Cleveland and Buffalo, predict that this season will surpass all others in volume of passenger and freight traffic. Never has business started with such a rush which surely reflects the general prosperous condition of the country.

Vacation trips which afford change from the every day scenes are regarded as essential by the American people, and thousands are now turning to the Great Lakes for the alluring trips by water.

ODE TO THE AMERICAN FLAG.

All hail thou glorious flag,
Thou are no "filthy rag,"
Of Liberty.
We love thy silver stars,
We love thy brilliant bars,
In peace or awful wars.
Flag of the free.

All hail chine azure sky,
For it we'll live and die,
Of it we'll sing.
Flag of the noble free,
We pledge fidelity,
For ever-more to thee,
We have no king.

Flag of the noble free,
Immortal thou shalt be,
'Till wars shall cease.
Shine on ye brilliant stars,
Float high ye brilliant bars,
Unscathed by battle scars,
Grand flag of peace.

Flag of the kingdom day,
When death shall pass away,
And earth be free.
Soon earth's new day is born,
Hail bright Millennial morn,
We hail thy glorious dawn,
Grand jubilee.

By J. A. OPPY, Siloam Springs, Arkansas.

Bunker Hill, Ill., May 17.

Thanks for calling my attention to the label on my paper. I had not noticed that my subscription had expired. May the Lord's blessing rest upon you as you continue to spread the Glad Tidings through your paper. The Truth grows more precious and more glorious daily. God said, "My people perish for lack of knowledge;" but the people are examining now here, and every where, since the conditions in the world are so appalling. How glad and thankful we are that we have the knowledge that they need and that satisfies the real seekers after Truth.

Most sincerely,
C. W. STIVER.

In answering Ads. please mention the Tribune.

WATCH FOBS.

Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Gethsemane Head of Christ, Price 50 cents each, $5.00 per doz. The Friends Supply Co., Box 338, Schenectady, N. Y.

Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 5 cts. Free to those not able to pay.
W. Giles Browne, Summit, N. C.

In answering Ads. please mention the Tribune.

Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

WANTED—Agents. Best steering device for Ford cars. Simple, Durable, Practical. Good seller. Liberal commissions. The Sterautomat Co., Beloit, Wis.

BROTHER.

Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from Last Week)
STUDY IX.

RESTITUTION VERSUS EVOLUTION.

It may be objected by some that the testimony of the Scriptures concerning human restitution to a former estate is out of harmony with the teachings of science and philosophy, which, with apparent reason, point us to the superior intelligence of this twentieth century, and claim this as conclusive evidence that primeval man must have been in comparison, very lacking in intelligence, which they claim is the result of development. From this standpoint, a restitution to a former estate would be far from desirable, and certainly the reverse of a blessing.

At first sight such reasoning appears plausible, and many seem inclined to accept it as truth without careful examination, saying, with a celebrated Brooklyn preacher, If Adam fell at all his fall was upward, and the more and faster we fall from his original state the better for us and for all concerned.

Thus philosophy, even in the pulpit, would make the Word of God of no effect, and if possible convince us that the apostles were fools when they declared that death and every trouble came by the first man's disobedience, and that these could be removed and man restored to divine favor and life only by means of a ransom. (Rom. 5:10, 12, 17-19, 21; 8:19-22; Acts 3:19-21; Rev. 21:3-5). But let us not hastly conclude that this philosophy is impregnable; for should we be obliged to discard the doctrines of the apostles relative to the origin of sin and death, and of restitution to an original perfection, we should, in honesty, be obliged to reject their testimony entirely and on every subject, as uninspired and consequently without special weight or authority. Let us, then, in the light of facts, briefly examine this growingly popular view and see how deep is its philosophy.

Says an advocate and representative of this theory:—"Man was first in a stage of existence in which his animal nature predominated, and the almost purely physical ruled him; then he slowly grew from one state to another until now, when the average man has attained to a condition in which, it might be said, he is coming under the rule of the brain. Hence this age may be regarded and designated as the Brain Age. Brain pusnes the great enterprises of the day. Brain takes the reins of government; and the elements of the earth, air and water are being brought under subjection. Man is putting his hand on all physical forces, and slowly but surely attaining such power over the domain of nature as gives evidence that ultimately he may exclaim, in the language of Alexander Selkirk, 'I am monarch of all I survey.'

The fact that at first glance a theory appears reasonable should not lead us hastily to accept it, and to attempt to twist the Bible into harmony with it. In a thousand ways we have proved the Bible, and know beyond peradventure that it contains a superhuman wisdom which makes its statements unerring. We should remember, too, that while scientific research is to be commended, and its suggestions considered, yet its conclusions are by no means infallible. And what wonder that it has proven its own theories false a thousand times, when we remember that the true scientist is merely a student attempting, under many unfavorable circumstances, and struggling against almost insurmountable difficulties, to learn from the great Book of Nature the history and destiny of man and his home.

We would not, then, either oppose or hinder scientific investigation; but in hearing suggestions from students of the Book of Nature, let us carefully compare their deductions, which have so often proved in part or wholly erroneous, with the Book of Divine Revelation, and prove or disprove the teachings of scientists by "the law and the testimony. If they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) An accurate knowledge of both books will prove them to be harmonious; but until we have such knowledge, God's Revelation must take precedence, and must be the standard among the children of God, by which the supposed findings of fallible fellowmen shall be judged.

But while holding to this principle, let us see whether there is not some other reasonable solution of the increased knowledge and skill and power of man than the theory of Evolution—that though originally developed from a very low order of being, man has now reached the superior or "Brain Age." Perhaps after all we shall find that the inventions and conveniences, the general education and wider diffusion and increase of knowledge, are not attributable to a greater brain capacity, but to more favorable circumstances for the use of brains. That the brain capacity to-day is greater than in by-gone ages, we deny; while we freely admit that, owing to advantageous circumstances, the use of what brain capacity men have to-day is more general than at any former period, and hence makes a much larger showing. In the study of painting and sculpture, do not the students of this "Brain Age" go back to the great masters of the past? Do they not by so doing acknowledge a brain power and originally of design as well as a skill of workmanship worthy of imitation? Does not the present "Brain Age" draw largely upon the original designs of the past ages for its architecture? Do not the orators and logicians of this "Brain Age" study and copy the methods and syllogysms of Plato, Aristotle, Demosthenes and others of the past? Might not many of the public speakers of to-day well covet the tongue of a Demosthenes or an Apollos, and much more the clear reasoning power of the Apostle Paul?

To go still further back: while we might well refer to the rhetorical powers of several of the prophets, and to the sublime poetic paintings interspersed throughout the Psalms, we refer these "Brain Age" philosophers to the wisdom and logic, no less than to the fine moral sensibilities, of Job and his comforters. And what shall we say of Moses, "learned in all the wisdom of the Egyptians?" The laws given through him have been the foundation for the laws of all civilized nations, and are still recognized as the embodiment of marvelous wisdom.

The exhuming of ancient buried cities reveals a knowledge of the arts and sciences in ages past which is surprising some of the philosophers of this so-called "Brain Age." The ancient methods of embalming the dead, of tempering copper, of making elastic glass and Damascus steel, are among the achievements of the remote past which the brain of the present age, with all its advantages, is unable either to comprehend or to duplicate.

Going back four thousand years to about Abraham's time, we find the TWO—TRIBUNE
Great Pyramid of Egypt—an object of wonder and amazement to the most learned scientists of to-day. Its construction is in exact accord with the most advanced attainments of this "Brain Age" in the science of Mathematics and Astronomy. It teaches, positively, truths which can to-day be only approximated by the use of modern instruments. So striking and clear are its teachings that some of the foremost astronomers of the world have unhesitatingly pronounced it to be of divine origin. And even if our "Brain Age" evolutionists should admit that it is of divine arrangement, and that its wisdom is superhuman, they must still admit that it is of human construction. And the fact that in that remote day any set of men had the mental capacity to work out such a divine arrangement as very few men to-day would be capable of doing with a model before them, and with all modern scientific appliances at hand, proves that our "Brain Age" develops more self-conceit than circumstances and facts warrant.

If, then, we have proven that the mental capacity of to-day is not greater than that of past ages, but probably less, how shall be account for the increase of general knowledge, modern inventions, etc? We trust we shall be able to show this reasonably and in harmony with Scripture. The inventions and discoveries which are now proving so valuable, and which are considered proof that this is the "Brain Age," are really very modern—nearly all having come within the past century, and among the most important are those of the last threescore years; for instance, the application of steam and electricity—in telegraphy, railroading and steamboating, and to the machinery of the various mechanical industries. If, then, these be evidences of increased brain power, the "Brain Age" must be only beginning, and the logical deduction is that another century will witness every form of miracle as an every-day occurrence; and at the same ratio of increase, where would it eventuate?

(To be continued.)

THE TRANSFORMATION.

To the Potter's house I went down one day,
And watched him while moulding the vessels of clay,
And many a wonderful lesson I drew,
As I noted the process the clay went through.

Trampled and broken, down-trodden and rolled,
To render more plastic and fit for the mould.
How like the clay that is human, I thought,
When in Heavenly hands to perfection brought.

For Self must be cast as the dust at his feet,
Before it is ready for service made meet,
And Pride must be broken, and self-will lost—
All laid on the altar, whatever the cost.

But lo, by and by, a delicate vase
Of wonderful beauty and exquisite grace.
Was it once the vile clay? Ah! yes; yet how strange,
The Potter has wrought such a marvelous change!

Not a trace of the earth, nor mark of the clay—
The fires of the furnace have burned them away.
Wondrous skill of the Potter—the praise is his due,
In whose hands to perfection and beauty it grew.

Thus with souls lying still, content in God's hand,
That do not his power of working withstand.
They are moulded and fitted, a treasure to hold,
Vile clay now transformed into purest of gold.

M. F. CLARKSON.

Mosier, Oregon, May 17.

Inclosed find check for $1.00 for the renewal of my subscription. I wish to thank you for sending the paper after the time had expired. I have been away from home several weeks, hence the delay. I am so glad that you are publishing the back sermons of Pastor Russell, and the many other good features of the Tribune. I enjoy your paper very much, especially everything in the line of present Truth. Hope you will keep on to the end.

Yours in the Truth,
WM. W. WINEGAR.

QUESTIONS AND ANSWERS.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune, of Pittsburgh, Pa.

Is Jesus the Father's agent while doing the redemption work, in the same sense that He was while doing the creation work?

Sincerely yours,
WILLIAM LOWRY,
Wakesha, Wis.

Jesus is the Father's agent in all things in the sense that He carries out the plans made by the Father. In 1 Cor. 8: 4, 6 we read, "To us there is one God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things." This would mean that there is only one Almighty God, the Author and Source of all things, and only one Lord, Jesus Christ, through whom the Heavenly Father operates in carrying out all the various features of His plan.

Jehovah was the Author of creation, through the Son, of whom it is said, "All things were made by Him, and without Him was not anything made that was made." 1 John 1:3. So He claims for Himself the Authorship of the Plan of Redemption, which is now in process of development, which began at Calvary and will be complete at the end of the Millennial reign, when Jesus, as the Mediator of the Atonement, shall deliver up the Kingdom to the Father.

There are many scriptures which prove this, for instance, "I am Jehovah, thy God, the Holy One of Israel, thy Savior," Isa. 43:3. "I am Jehovah, and beside me there is no Savior." Isa. 43:11. "We trust in the living God, who is the Savior of all men." 1 Tim. 4.10, and many others.

Thus we see that while Jehovah is the author of redemption, Jesus is His Agent. Of Him it is said, "By the grace of God He tasted death for every man." "Him hath God exalted with His right hand to be a Prince and a Savior." "We have seen and do testify that the Father sent the Son to be the Savior of the world." and so on, in many other scriptures, we see that Jehovah is our real Savior, while Jesus is His honored representative, the "Messenger of the Covenant," the "Mediator of the Atonement."

Since the death of Pastor Russell, have his teachings gone to the grave with him? It seems to me it has, or his followers are either sleeping or are so badly demoralized that they do not know what to do.

JOHN EDGAR,
Coraopolis, Pa.

ANSWER

ANSWER—We think Mr. Edgar must be sleeping himself, and dreaming too. If he would wake up and look around a little, he would soon find that Pastor Russell's teachings have not gone to the grave with him by any means. If the things he taught had been something of his own invention, they probably would have done so, but since it was the Word of God he taught, the same word which has endured from the beginning, it will endure unto the end, no matter who lives or dies.

They tried to send it to the graves of Jesus and the Apostles when they killed them, and all the way down the age there has been an effort on the part of its enemies to crush it out, but still it lives. And we have the assurance from God himself that "The word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it."

When Mrs. Eddy so far forgot herself and her life-long teachings as to commit such a "mortal error" as to die, her followers were profuse with their apologies and explanations. But neither Pastor Russell nor his followers expected him to live forever on the earth, for the Scriptures which he believed, and which he taught others to believe, tell us that "We shall all die like men, and fall like one of the princes."

When on the morning of November 1st before we were well awake, the messages began coming in telling us that Bro. Russell was dead we were shocked and grieved beyond expression, but not surprised, as we knew his time was short. The only demoralizing thing in connection with it was when on hurrying out to get a morning paper to learn something of the particulars, and with a vague hope that there might be some word of comfort, we found not much in the way of particulars, and not one kind word, but much of slander. It aroused all of our righteous indignation, and some that was not so righteous; and caused us to exclaim frantically, "was ever another man slandered after he was dead? Why can they not leave him alone after he is dead?" For a time we felt so demoralized that we wanted to go out and cut the ears off somebody, like Peter did in the Garden of Gethsemanie. But we remembered that the Lord rebuked Peter and told him to put up his sword, and felt sure that Pastor Russell would do the same. And when we remembered our Lord's words, "Marvel not if the world hate you, for it hated me before it hated you," "As they have done to me, so will they do to you," and "The Servant is not above his Master." It becomes an additional proof that he was the Lord's honored servant.

If Mr. Edgar could have been with us at some one of the little gatherings that same evening, which were held all over the world—it being the regular prayer meeting night—and could have seen the display of brotherly love, intensified by the "touch of sorrow which makes the whole world kin," and could have heard the testimonies given by the friends, we do not believe he would have thought they were either asleep, or very badly demoralized.

As for not knowing what to do, there was not the least bit of trouble about that. They knew just exactly what to do, and all expressed themselves that the thing they wanted most to do was to live more worthy of the calling to which they had been called, and more nearly up to the standard which the dear Pastor had set for them, both by precept and example.

So instead of his death being a discouragement to his followers, it has been an inspiration to greater zeal and activity in the Lord's service, as they realize that the time is short, and they feel that "heaven is nearer, and Christ is dearer" since he went home.

Appreciations.

Washington, D. C., May 17.

I take pleasure in renewing again my subscription to your valuable paper. With best wishes,

Very truly,
GEN. W. P. HALL.

Hart, Mich., May 17

I see my subscription has expired for your valuable paper and I thank you for sending me the paper after my time had expired. Herewith I am sending you $1.00 to renew my subscription. I love the Tribune and the stand that it takes in the Truth of the Blessed Book, the Bible. I enjoy every feature of it and the sermons of our Dear Brother are so good. The one in the last issue "The Anniversary of Penticost," is grand. How we do appreciate all things that comes from our Dear Pastor Russell's writings and the letters from the dear friends and so much more as we see the dark clouds gathering. Let us all stand firm upon the solid rock "Christ Jesus."

Amid the stormy waves of life,
Above the tumult and the strife,
The chimes of hope still sweetly ring
Be not afraid—the Lord is King.

E'en when the tempest rages high
And darkest clouds are drawing nigh,
With hands of faith to this oh cling,
Why should we fear—the Lord is King.

May the dear Lord bless you in all your efforts for all the good you are doing, and may His blessings be with all the dear ones is my prayer.

MRS. SARAH WHITE.

Hallowell, Maine, May 17.

I think my time must have expired for your excellent paper as I have received no paper since April 19. Would be glad if you could begin my renewal with next week. I am glad for the stand you have taken in the Truth. You surely are blessing many who are hungering for something that will satisfy, which we all find in the reprint of our dear Pastor Russell's sermons. It seems as if he is still with us in the printed page. Moy God bless you in all your efforts with continued success.

MRS. W. H. THOMPSON.

Graham, Va., May 19.

The good old Tribune is yet a reliable paper for a people who love to know things as they are. I love the Tribune very much—such a loyal paper of our very free land. There is much being said in its columns about our dear Pastor C. T. Russell, and the world will yet know that he is worthy of so much esteem, and much more, because it is on record on high, that he was, and is, one of the foremost "epistles" of Christ, and a Prince of peace.

I am glad, with so many loyal ones to have had the privilege of his (Bro. Russell's) personal acquaintance. He knew that I reverenced the unfolding of the scriptures he has given to the church, and also that I esteemed him worthy to override the storm and test that was coming. Besides the beautiful "Plan of the Ages" he interpreted to "us". He told me wonderful things by gesture; the glance of that perceiving eye, and his unquestioned knowledge of men, during three months stay in Alegheny in 1905. I am so glad he is victorious and that we have such a noble example, who is with the Lord, and that he knew me.

This man, Pastor C. T. Russell, was great learned and his mind was so retentive that rarely did he forget the smallest happening.

In the past some learned that "order is Heaven's first law," and many now know, and countless numbers shall yet know, that Bro. Russell esteemed order as such.

The "Defence of Pastor Russell" in the "Jeffersonian", by that worthy son of the South, the Hon. T. E. Watson of Ga., seems to be timely and sincere, great, learned and his mind was so rejournalistic and political line, and also a great fighter for right; and shows He evidently is a great man along the that he appreciates the Bible as something worthwhile; therefore, Bible Students will be glad if Mr. Watson can get matters straight regarding Acts 17:26-28.

Faithful in Christ,
T. R. LEEDY.

Youngstown, Ohio, May 17.

I see by the tag that it is time for me to renew my subscription. So I enclose one dollar for renewal for another year. We appreciate the loyalty of the Tribune in continuing to publish Pastor Russell's sermons and other features of the Truth.

Respectfully,
JOHN L. MORGAN.

Lynn, Mass., May 19.

I wish to thank you for sending the Tribune while over due. Please excuse my neglect I appreciate your good clean paper very much and shall continue my subscription so long as you stand firm in publishing these precious things of present Truth that strengthen all who love Truth and righteousness. Please find postoffice order for $1.00 for Tribune for the ensuing year.

Sincerely yours,
MRS. G. S. SANBORN.

Youngstown, O., May 18.

I have renewed my subscription for another year through the Watch Tower. Thanking you for your noble work in regard to reprinting dear Pastor Russell's sermons and so many other blessed truths. May the Lord's blessing be with you while it is yet day.

Yours in the Love of Truth,
MR AND MRS. WOLF.

Binghampton, N. Y., May 19.

I see by the tag on my paper that my time has expired, so I send postoffice money order for a renewal for another year. I am surely glad you are still heralding the glad tidings of great joy which is finally to be to all people. Although I appreciate the labor news, but most of all the religious department, as we look about us and see the unrest and men's hearts failing them for fear and looking for things coming upon the earth with war and trouble spreading from nation to nation; yet amidst it all we can rejoice, knowing that on the ruins of the present kingdoms of ths world shall be established the everlasting kingdom of our Lord; then will be brought to pass the scripture, the kingdoms of this world are become the kingdoms of our Lord and of His Christ. Then will be universal peace. Then they will beat their swords and implements of war into plow shears and articles of usefulness, and joy and gladness will take the place of sorrow and sadness. May the Lord bless you in spreading the glad tidings.

With Christian love.
GEO. M. FISK.

Wilkinsburg, Pa., May 20.

Enclosed find one dollar for Subscription to your valuable paper for Nineteen Seventeen. May your heavenly Father richly bless you for your work. Am sorry my subscription is so much over due. Many thanks for continuing the paper.

Respectfully,
MRS. J. S. CAMPBELL.

Clarksburg, W. Va., May 20.

I see my subscription to your paper expired the 20th of this month so am hastening to renew.

Had thought of discontinuing it when our beloved Pastor Russell died but since you have decided to publish his back Sermons will be a subscriber as long as you continue to publish them. Although it is the same old story, yet each time we read it it grows more wonderfully sweet. Your publishing the first volume Sripture Studies is very timely, indeed. Although written in 1886 the author foresaw what would take place at this time and is indeed strengthening to our faith. We realize we are nearing the Battle of Armegeddon, Rev. 16:16.

Yours truly,
MRS. CHAS. W. AYER.

Portland, Ore., May 20.

Inclosed please find one dollar for renewal of your paper. We are thankful for your patience with us as we are behind on our renewal. We appreciate your valuable paper in publishing Pastor Russell's Sermons and questions answered. We are asking Blessings from the Lord on your continuation of the paper.

Yours respectfully,
GEO. H. McKEE.

Hazelton, Pa., May 20.

Please find enclosed personal check to renew my subscription which has expired recently. Thanking you for continuing to forward the Tribune we appreciate your valuable paper and the stand you have taken to proclaim the glad tidings. And that you are able to publish our Dear Beloved Pastor Russell's sermons. We are rejoicing that we are able to have the opportunity of reading his sermons that he preached so many years back. May the Lord bless you and give you grace to continue in this work of proclaiming the truth to the world. We appreciate also the other stand that you have taken to expose the fakes, etc., which you boldly expose to the people.

We are always looking for the Tribune to arrive and read it and we do enjoy Pastor Russell's writings more than words express. In closing I desire to express our appreciation of the Tribune and its Truth pages.

Yours in the One Hope.
JONAH DAVIES.

Lebanon, Mo., May 20.

We are glad to note you defend the Truth by continuing to print these sermons, and other items of Truth in your paper. We much enjoy reading your paper.

Yours in the one hope,
MRS. GEO. WEISSGERBER.

Balboa, Panama, May 5.

Enclosed find Money Order to pay for the paper for one year. I had been a subscriber previous to my coming to the Isthmus, so when handed a "Tribune" by a friend recently, it seemed like greeting an old friend from (Pittsburgh) home.

We were glad to note that you are to continue Pastor Russell's sermons. I well remember hearing "Our Pastor" deliver the one you published in April 5 Tribune, as it was just at that time I heard the call to "Come out of her my people" and have been able to some extent "To comprehend with all saints the breadth and length, depth and height and to know the love of Christ." and by His Grace am able to say have never had the least desire to "draw back" but rather "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution, etc." if we hold fast the confidence, and the rejoicing of the hope firm" unto the end.

Let us appreciate this great foundation of faith which the Lord has laid down for us, etc. (Last paragraph of sermon.)

Sincerely,
MRS. JOHN DONALD.

East Hartford, Conn., May 19.

Enclosed please find $1.00 which was given me today to help in the Lord's work and I thought of no better way to use it than the publishing of the glad tiding of God's Kingdom, praying the Lord's blessing upon your good work.

Sincerely yours,
MRS. LAURA BELL NORTON.

NO "TRUST" IN HEAVEN.

(Written for National Labor Tribune.)

A batch of them all went up, one day,
To the gate where St. Peter, they say, holds sway.
And the grim old saint took them all to task:
"What boon do you crave of me, I ask?"

Then answered the chorus: "Why, don't you know,
We'd a trust in everything down below;
In mothers, and sisters, and children, and wives,
In all of the needs of human lives;

In brawn and muscle; blood and brain;
All things that came to our net was gain;
And now we would like to trade it all
For a 'Trust' in heaven, however small."

"I've weighed it," said Peter; "and even the whole
Is too small to ransom an infant's soul;
I really think you've a better show,
With the other gentleman 'down below;'

Your knowledge would be of no use up here.
The other place is your proper sphere.
Your money smells," said the dear old saint,
As if it had taken a horrible taint;

It smells to me—if say it I must—
Like dividends from a 'brimstone trust';
And I'd hate," said the saint, as he softly withdrew,
"To deprive the devil of his just due."

—F. G. INGERSOLL.

Kipton, Ohio, May 20.

LET US GO FORTH.

Heb. 13:13.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

What though with weariness oppressed?
'Tis but a little and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again;
Night is far spent and morn is near—
Morn of the cloudless and the clear.

No idling now, no slothful sleep,
From Christian toil our pow'rs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present gain or ease,
No seeking man or self to please.

No sorrow for the loss of fame,
No dread of scandal on our name;
No terror for the world's sharp scorn,
No wish that taunting to return;
No hatred can to hatred move
The soul that's filled with pitying love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains,
No listening still to Babel's strains;
No tears for Egypt's song and smile,
No thirsting for its flowing Nile.

'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not, then, the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun;
Ere morn our joy may be begun!

—HORATIUS BONAR.

The monument the American workingmen built 30 years ago to the memory of Thomas A. Armstrong, founder of The National Labor Tribune—it is located in one of Pittsburgh's most prominent public parks on the North Side.
Fla.

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EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

Previously reported	$111.00
Amount received	2.00
Total	$113.00
Paid out	$118.00

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The 45th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 26. PITTSBURGH, PA., THURSDAY, MAY 31, 1917. All Subscriptions Payable in Advance.

SCOTTISH UNIONS IN CONVENTION

Many Important Industrial Questions Dealt With--Resolve to Secure Restoration of Union Conditions After the War

LONDON, May 21.—The Scottish trade union convention has been in session during the last few days at Falkirk, Scotland. A hundred and sixty delegates from Scotland trade unions and divisions of national trade unions representing altogether a Scottish membership of 500,000 assembled under the presidency of Robert Allen. The convention opened with congratulations to the people of Russia on the successful termination of their long struggle with an irresponsible autocracy. In his opening speech he declared that the food scandel seemed to grow worse and they must agitate to secure the rescue of the people from the clutches of the food profiteers where such anti-national action could be proved. They must see that disabled and partially disabled soldiers were properly looked after and that unscrupulous employers were not allowed to exploit what pensions they might receive by underlying them for work performed. At the close of the war they would have a stern fight to secure the restoration of trade union rules, regulations and customs, as well as to remove the restrictions on civil and industrial liberty whoch had been imposed during the war.

Touching on problems of demobilization, he urged that the labor movement should concentrate all its force on a campaign for the establishment of the principle of the "right to work." He did not suggest that it was possible by any Act of Parliament to socialise the entire means of wealth production, but he did submit that it was possible for the Government in dealing with agricultural and industrial reconstruction by the public control of industries, so to organize and regulate industry that every person would be afforded the opportunity for useful labor. If the Government could not afford them that opportunity then they must be maintained in decency and comfort until absorbed in industry.

On the second day of the convention Neville Chamberlain, Director-General of National Service, the boss Government official who is trying to get 500,000 more men (ineligible for military service) to volunteer for work on the land or in Government establishments, addressed the conference. He pointed out to the delegates that besides his own demands Sir William Robertson wants another half million men by the end of July for the army and he appealed to the delegates to discuss these two matters. He told them that it was proposed to take certain well-organized trades, organised on the side of the employers as well as on the side of the employed, and to set up a strong central joint committee which would fix the percentage of the number of men to be released by a particular trade. This central committee would appoint local committees similarly constituted. These local committees would have a list of firms in their districts and they would arrange how many men were to be released. That was what would be done in the well-organized trades. The building, the printing and the pottery trades were three examples, but there were a great many others not so well organized, and there were some which were not organized at all—occupations like those of shopkeepers, shopkeepers' assistants, domestic servants, insurance agents, clerks, and so forth. Those were occupations which he did not think they could deal with by means of the central committee, and accord-

(Continued on Page Four.)

PITTSBURGH'S LABOR TEMPLE.

This is Where "Sam" Gompers Made His Speech Last Sunday.

FEDERAL JUDGE ON PEACEFUL PICKETING

Intimidation, Coercion or Abuse, Physical or Verbal, or Invasion of Rights Unlawful.

By JUDGE HENRY NEIL.

Humanity tends to revert to savagery. Constant effort must be made to defeat this tendency. The effort to progress is also instinctive. That the force toward degeneracy often overcomes the most pretentious persons and institutions is proved in the most amazing story that has ever been told in modern events.

Starting out with the avowed intention to improve the condition of the poor, supported by the Christian churches and the philosophy of Jesus, praised by newspapers, preachers, teachers and the public in general, certain institutions in this country have degenerated to the plane of "demanding its pound of flesh" and cutting out of the very heart of manhood and womanhood.

Soon after the organized charity societies obtained control of the agencies for the relief of the poor, outrages by "loan sharks" were discovered. The destruction of family life, suicide and crime and enslavement that followed the business of these money lenders was condemned by organized charity. As the time went on the torture of the poor became common and in the years that followed charity became more organized, more trustified, more heartless, more statistical and less Christian.

Experts were created, and these experts, making their living out of the poor, so far were lost to their original purpose that they, too, have become loan sharks.

New Kind of Loan Sharks.

It began by the charity experts prosecuting the old outlaw loan sharks. Many of these usurers were run out of business and some were imprisoned because their business was illegal. But the great earnings of these sharks attracted the attention of the charity experts, as the possibility of riches without work attracts the best of us. The end was that the charity societies are now full-fledged loan sharks and are exploiting the poor and a large part of the working class in the most ruthless manner.

Loan sharks once were outlaws, doing business in the face of possible arrest and imprisonment. It would never do for charity experts to do business that way. They had agents at legislative headquarters, and after years of effort the loan shark business has been legalized in twenty States, and usury, condemned since the beginning of history as the most inhuman and destructive process, is now practiced legally in the United States, and, most amazing of all, those who grow rich on this business are not condemned. It has been arranged so that they gain distinction, praise for being kind-hearted, and they are credited with being great philanthropists for collecting usurious interest.

They are not only usurers, but they are in a conspiracy to keep wages down and the wage earners in slavery. This is proved by their own document, printed and circulated, and by the words of the leaders in this new Shylock game which has fooled legislators, judges, newspaper men, preachers and progressive people in all the cities.

Slowly the old laws were changed. Usury was so destructive that every State in the Union had a "legal interest rate." Such laws were gained by the people after long struggle and appeared to be fixed in the principles of free government. An open attempt to raise the legal rate of interest and to make legal the collection of 10, 15, 25 and even 100 per cent would have caused an opposition which would have defeated the plan. But such was not the method of the charity experts seeking profits in the name of kindness.

Legislation Aids Holdup Plans.

Clothed in their garments of charity, love and kindness; wrapped in the atmosphere of piety and benevolence, and disguised under such names as "Society for the Improvement of the Condition of the Poor," these experts went to the Legislatures of the various States. They presented bills which accomplished the purpose of raising the legal rate of interest. They were "uplift bills," but they really are banking legislation of the most important character. They legalized the loan sharks, they made respectable the job of shylocking and they now habitually collect as much as 100 per cent interest, pay themselves large dividends and exploit the very people they are supposed to be "improving."

After the laws were adopted, these experts formed a school where managers for these loan shark institutions were trained. Men and women are taught to make loans, how to gouge out interest and the arts and methods of the Shylock. They began a systematic organization

(Continued on Page 7.)

PRESIDENT GOMPERS IN PITTSBURGH

He Tries to Free the Labor Temple From Debt.

"I was at one time one of the world's most decided pacificists, but thank God, I am now converted to the righteousness of this war against militarism and despotism. I would rather be right than consistent.

"Some people have flattered me by characterizing me as an organizer and administrator. Well, if I am, I and the men I represent are at the command of Uncle Sam.

"The employer will have to offer a little more than lip patriotism to this country in this crisis. The cry to labor to 'speed up, men, speed up!' is the hysteria for profits instead of for patriotism."

These are excerpts from the address of Samuel Gompers, president of the American Federation of Labor, before one of the most representative gatherings of organized labor ever assembled in Pittsburgh, in Labor Temple, Webster avenue, yesterday afternoon. Mr. Gompers came to Pittsburgh to deliver a message, as the leader of organized labor in America, and as a member of the council of national defense, to the laboring man to "remain firm on the firing line, where he has always been found." He took occasion also to make an appeal for the liquidation of the $60,000 debt now on the Labor Temple property here.

Judges of the county courts, councilmen, educators, congressman and others prominent in the business and civic life of Pittsburgh joined the labor men in welcoming their leader. Attorney William J. Brennen, as chairman, introduced Mayor Armstrong.

After several of the speakers had appealed to the laboring men to help pay off the debt on the Labor Temple property, representatives of various unions announced that each man in their respective organizations had been assessed 12 toward liquidating this debt. It is estimated that approximately $38,000 had thus been pledged during the afternoon.

Vociferous cheers greeted President Gompers when he entered the hall. He began his address by criticising "the greed of the employer in this crisis.

"I take second place to no man," he said, "and so long as there is an ounce of energy in me I shall labor not only to crush out Kaiserism, but make America a place where the working man's right shall be honored.

"There is too much greed, too much selfishness being manifested by the employer—greed and selfishness in the guise of patriotism.

"In response to an appeal for wages commensurate with the cost of living, and better working conditions and better hours, working men have been told by their employers, 'We are working on a Government contract and you stick. If you don't you will be thrown into prison or interned until after the war.' Several corporations have circulated slips for their employes to sign reading, 'The undersigned has agreed to remain loyal to the United States and to this corporation.'

"I want to say to all whom it may concern, that we are going to make every sacrifice possible to co-operate with this Government to win the war; we are going to give up our sons and remain on the industrial firing line, but please don't in the meantime heckle us or interfere with our rights, our freedom, our independence. If you do, something is going to break.

"I have been quoted as saying that strikes would not occur during the war. I would not be guilty of this declaration if I were eligible to a lunatic asylum.

"Until two years ago I was unalterably opposed to the United States entering the world war. If I had not revised this judgment after the sinking of the Lusitania and after the great effort the British navy has made to keep the Kaiser's forces from our very door, I would be a pronounced type of fool. My prayers are that I shall live to see this terrible war ended, for then I know I shall see democracy enthroned."

In an appeal on behalf of the Liberty loan, Mr. Gompers said:

"I recommend to labor and to every other American the Liberty bonds that are now to be had. For myself, I am buying Liberty bonds with every penny over my living expenses, and in addition to that I have submitted to executive council of the American Federation of Labor a suggestion that it invest $10,000 of its funds in Liberty bonds."

At the conclusion of the program in the hall, the crowd moved to the street, where Miss Tillie Udman, business agent of the United Garment Workers in the Pittsburgh district, unfurled a great flag from the top of the temple. The flag was made and donated by Miss N. A. McConnell of the "National Labor Tribune."

Wichita, Kan., Bricklayers' Union has raised wages from 75 to 87½ cents an hour.

MINERS TO MAKE UNREASONABLE DEMANDS

Five Days a Week and Seven Hours a Day is the Slogan that May Lead to Disaster and Ruin

A note of warning has been sounded that the miners of Ohio, West Virginia and Pennsylvania, augmented in all probability by the miners in other competitive states, are preparing to demand a seven hour day and five days a week with other demands which if granted practically means confiscation of the properties of the coal companies.

The boast is made that the Ohio operators will be crushed into submission through the Pittsburgh Coal Company, the giant trust controlled by the United States Steel Corporation. Among the early conventions will be that held in January, 1918, in district No. 6. and in addition to an abnormal demand for an increase in wages, a section will be introduced making the work day seven hours and the days of employment five.

The miners are already agitating this and the word is being passed along that President W. K. Field, of the Pittsburgh Coal Company, will be compelled to quickly submit, being forced to the conclusion through the United States Steel Corporation, which will demand a speedy adjustment owing to the demand made upon the corporation for steel products and the price being considered as no real obstacle. But all coal operators are not financially interested in the United States Steel Corporation.

The Ohio operators will be effected through the speedy adjustment of the Ohio interests of the Pittsburgh Coal Company and Ohio being regarded as the worst subjugated state through organized labor is expected to yield quickly. There are coal operators in Ohio who are known as men, who when drawn into battle will fight to the finish even when confronted by what may seem in the distance almost insurmountable obstacles. There are those who are preparing to do battle and the indications are that if the program now being sent broadcast is to be carried into execution the government will be compelled to enter the conflict.

The conservative men look upon the declaration of the miners as that expressed by those who are intoxicated with power. The much vented "war chest" is folded up in the locks of the giant and the brute is looked upon as stalking about challenging the world.

The operators look upon the miners' agreement as merely a gigantic farce. It is a compact made to be broken only by one side—the miners. If there is any sunshine the giant must bask in it and woe betide the pigmy operator who shall dare question the demands put forth by men who now work only when there is inclination.

The arbitrary manner in which the miners are treating some of their employers will undoubtedly react. There must be a day of reckoning and no one should hesitate to sound the alarm when opportunities to work are being ruthlessly cast aside on the most trivial excuse. Only seven cars at the mouth of the pit, there should have been eight, but yonder there is a whole train approaching. Miners have refused to wait for the train and they have returned to their homes even though they had been idle the greater part of the week for want of railroad cars. Every miner knows as well as every shipper that the car supply cannot be depended upon. Some of the mines are running only 30 per cent of their capacity for want of railroad cars; others have been running 43 per cent while some have reached as high as 53 per cent but the 100 per cent capacity is a rare exception. Few if any enjoy such miracles. Notwithstanding this the miners are abusing the provisions of their scale and when the operator fails in the most trivial incident the miners have returned to their homes. Only living within a stone's throw from the mines they refuse to return and a day is lost.

The fate that awaits the miners is that which overwhelmed the Amalgamated Association of Iron, Steel and Tin Workers, the American Window Glass Workers' Association, L. A. 300, the latter could and did advance $50,000 at various times to the manufacturer, but these organizations are no more. They have faded away to practically nothing. Powerful institutions in their days but they reached the zenith of their fame. They became arbitrary and dictatorial. They went the limit and the sleeping giant prodded and forced through unreasonable demands awakened only to enter into the arena. The result is obvious. The story is written in every mill, factory and shop of this country and the employes now look upon the sad remains of what was regarded as a monster in its days. There is danger the miners may overdo the thing and before they are aware there will be trouble and probably disaster.

THE SPIRIT WILLING THE FLESH WEAK

ALLEGHENY, PA., July 16, 1905.—Pastor Russell preached at Bible House Chapel, Allegheny, Sunday at 3 P. M. from the text: "Watch and pray, lest ye enter into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41.) The discourse follows:

Our text is in the nature of a prescription of two parts or ingredients, both essential. The desired results cannot be obtained through either one of these ingredients alone; watching and praying are both necessary to escape temptation. But first it is proper that we inquire who are addressed. Who are to watch? Who are to pray? Who are to escape temptation? We reply that this prescription is that of given by the Great Physician to the world in general. True, at dear Redeemer called sinners everywhere and at all times to repentance, but he has no dealings with them until they respond to that call, he has no instruction for them except they first repent of their sins, make restitution so far as possible, will to walk in the ways of righteousness, and then, accepting by faith his merit, they come under the conditions where he is willing to be their teacher, their instructor in righteousness.

It were well if the entire world could realize our Lord's attitude toward them—that while not unsympathic toward them in respect to their weaknesses and blemishes of the fall, he, nevertheless, has closed up all methods of reconciliation, all avenues of approach to himself and his favor except one, namely, the door of repentence and faith. He refuses to hear others, he refuses any responsibility or care over their interests and affairs. It is only to those who have become thoroughly his through repentance, justification by faith and consecration of heart, that he makes the gracious promise that all things shall work together for their good—they are the called ones according to his purpose. The masses of mankind not only in heathen lands but also in civilized lands, who reject the Lord's call to them as sinners to repent, to reform, to accept his mercy, are outside of his favors so far as the present age is concerned; they have neither part nor lot in the blessings he is now willing to dispense, which are only for his servants and his handmaidens. To the contrary, hear his words, "Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth. Seeing thou hatest instruction and castest my words behind thee."—Psalm 50:16, 17.

REGENERATE AND UNREGENERATE PRAYERS

Manifestly there is not only justice but wisdom in this divine arrangement. For the Lord to undertake to hear the prayers and to give for the unconsecrated would be to discount and to make void his own arrangement, which assures us that there is no other name given under heaven and amongst men whereby we must be saved—whereby members of Adam's race, all sinners, may be reconciled to God and enjoy in any measure, here or hereafter, divine favors, mercies, etc. It is equally true, however, that there are certain blessings which the Lord dispenses upon the just and unjust, the evil and good, without regard to their prayers; the rain and the sunshine are common blessings, all that can be made out of the present life and present unfavorable conditions the world is welcome to. The curse rests everywhere and upon everything, so that nothing in this present time is or could be perfectly satisfactory. Everything is blemished, marred, imperfect; as the wise man expressed it, "Vanity of vanities, all is vanity"—nothing is satisfactory.—(Eccl. 1:2.)

And not only has the Lord made gracious provisions for the unjust as well as the unjustified during this Gospel age, for the evil as well as for the good, but he has made general provision for all this great plan, in that he has provided "a ransom for all," the great atonement for the sins of the world and has assured us that, in due time every member of the race shall enjoy a full privilege and opportunity of benefitting by that redemption, and, if they will, become fully back to all that was lost in Eden, fully back to what is meant in the words, "In the image and likeness of God created he him."

We see, then, that God's refusal in the present time to hear the prayers of the world in general is not through any evil sentiment or grudge that he bears against them, not through any narrowness or animosity, but because in his great and glorious plan of salvation there are two parts: The first of these, belonging to the present time, the Gospel age, is for the special class who can and will and do exercise faith in him and seek to walk not after the flesh but after the spirit; and second, a place for the world in general in the next age, in the Millennial age, in which all, however degraded, however lacking in faith, however prone to sin, shall have the fullest of assistances for their uplift and restoration to all that was lost, and much greater knowledge, and, to those obedient under test, eternal perfection. On the other hand how appropriate it is that the Lord should mark us, the particular class whom he is now calling, the peculiar class which now responds to his call, the particular class which now has the ear to hear and the heart to obey—the desire to obey—the desire to obey the divine directions. How appropriate that the Lord should grant us success to the throne of heavenly grace, which he denies to others. Indeed how necessary is such communion, such privileges of prayer, to those who are striving against great odds and opposition in this present time to walk not after the flesh but after the spirit.

LORD, TEACH US TO PRAY."

True, there is in the unregenerate at times a desire to pray to God—usually in times of distress or fear. This is a natural trait, the result of certain mental qualities in combination: 1st, veneration, 2nd fear. But it is not the divine purpose to encourage such a combination, but rather a combination of veneration, faith and conscience. Original traits of character which belongs to our race, as represented in Eden when it was in the image and likeness of God, have not been entirely obliterated, even during the six thousand years of our fallen condition. But it is the regenerated being who approaches the throne of grace with faith and love and a conscientious desire to know and to do the divine will, and to be guided and assisted therein according to the heavenly wisdom. For the natural man to approach the Lord in prayer, with the selfish motives and aspects of the old will, would mean that his prayers would be of a wrong kind, from the selfish standpoint.

The Apostle intimates that even children of God, who have been accepted in Christ and are reckoned as new creatures with new aims and hopes, may become so overcharged with the cares of this life and so imbued with the spirit of the world that they might approach the throne of grace, which indeed is open to them, but approach it in such a manner and with such requests as would not be pleasing to the Lord and that would be refused. The Apostle says, "Ye ask and receive not, because ye ask amiss," for things to be used or consumed to your own desires. (Jas. 4:3). All the natural man's petitions would be along this line and would be rejected, and the Lord's people require continually to be on watch, on the lookout to guard against the spirit of the world, which would entrap them in selfishness and worldly ambition and prayers for these things.

Our Lord clearly marks out the kind of petition which his people will offer, the kind of petition which he will be pleased to entertain and answer at some time. Describing this proper prayer he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7) Ah, yes! If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord and the will of the Lord expressed in those words; and if we abide in him it will mean that we abide loyal to his will, and are desirious of having his will, done in us and not our own wills.

This will signify in turn that not only will the Lord's disciples abiding in him be searching to know his will through his word, but that they will be striving to apply that will and Word according to his guidance and direction—according to his will and not according to their own wills, according to the spirit of the Truth and not according to the spirit of the world, according to the spirit of love and not according to the spirit of selfishness.

Thus those who are truly the Lord's will petition him in their prayers. "Not my will but thine be done" in everything, in matters temporal, in matters spiritual. Faith in their hearts and the spirit of humility will convince them that they are not wise enough to judge of the various experiences, trials, testings that should come to them in this present life as fitting, polishing preparations for the life to come and a share in the Kingdom. Gradually, as they grow in grace, as the Lord's Word dwells in them more and more richly and as they abide in him more and more continually and fully, their prayers will become the more simple, and, as our Lord suggests, will not be vain repetitions as with others. They will know that the Father knoweth in advance what things they have need of, what things will be best for them, and their petitions in substance will be that the Lord God for Christ's sake would do for them according to divine wisdom respecting their highest interests and welfare.

PRAYERS PUBLIC AND PRIVATE.

Some, then, may perhaps ask, Did not the publican pray and was he not heard? We answer, Yes; but he prayed as a sinner and merely asked for divine mercy, and his request implied his desire to escape from sin, his resolution do so, and his desire for the Lord's assistance in this matter. Moreover, the publican belonged to the nation that God had accepted through faith, belonged to his adopted nation. Israel after the flesh, and to this publican, therefore, pertained the promises and blessings which up to that time had been extended by the Almighty to that one nation alone—"You only have I known (recognized) of all the families of the earth." (Amos 3:2). For the publican to return to God was represented in the return of the prodigal son in the parable; the relationship was already there and he had merely disregarded it for a time. In the case of the remainder of the world, the Gentile nations of which Christendom is a part, the matter is entirely different: we were strangers, aliens, foreigners, without God and having no hope in the world, but now we have heard that the middle wall of a partition has been broken down and that it is our privilege to come to the Lord through Christ. God is willing to receive us, if we renounce our sins and accept the divine provision in Jesus, will surely be glad to do so, and they, as the Apostle intimates, may come boldly, courageously to the throne of heavenly grace that we may obtain mercy and find grace to help in every time of need."—Heb. 4:16.

All children of God then, are exhorted of their need to come frequently to the throne of grace to express in their petitions their faith and confidence in the divine promises, thus assuring their own hearts and receiving the blessings of the Lord; but they are assured also that neglect so to do will mean the starving and withering of their new nature. As a company of the Lord's brethern, as his Ecclesia or body, they need to pray for one another, for the interests of the Lord's work, for wisdom and grace and the guidance of the Holy Spirit, that their association in the work of the Lord may be profitable to each other and let a bright light shine before the world.

Those of the Lord's people who are heads of families to remember that in their family circles they are the Lord's representatives or priests, and that daily they are privileged to offer incense at the family altar, and to realize its acceptance and to have the sweet odor of the same not only ascend before the Lord in the merit of Jesus, but thus to bear witness also before the members of their families that they are the natural heads of their families, the Lord in turn is their Head, whose wisdom and supervision is sought in all the affairs of life, temporal as well as spiritual. Not merely does the blessing come upon the parent in thus using his privileges and opportunities, but a reflex blessing extends to the members of the household if the divine rulership is acknowledged and bowed to. In such homes there is apt to be less and less the spirit of anarchy than in other families where divine headship and rule are not thus recognized.

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But aside from the privileges of prayer in the Church and in the family circle, and superior to either of these, is the great privilege of individual, private prayer granted by the Lord to every one who has renounced sin, has accepted justification and has made consecration of himself to him, and is seeking to walk in his steps. The poet has well expressed the meaning of prayer by the words, "Prayer is the soul's sincere desire, uttered or unexpressed." If opportunity favors it is preferable to utter the prayer semi-audibly at least, preferable, too, to take the attitude of prayer upon one's knees, but nothing in the divine Word limits God's people to any form or expression. Where it is not appropriate to bow the knee or lift the eyes or clasp the hands, to utter the words, the heart can be lifted to the Lord in silent prayer which none but he can hear. And thus we can enter into our closets in an instant and have communication with the heavenly Lord by wireless telepathy, and have the blessing of wisdom and guidance in life's affairs and of succor in the moment of sending, when most needed. How precious a privilege! How few there are who really appreciate it! and yet we believe that all who are the Lord's consecrated people must have considerable appreciation of this, and could not long continue in the narrow way unless they avail themselves of the privilege.

WHAT AND WHY WE WATCH.

Let us now look at the other ingredient in this prescription which the Lord gave for our benefit and which so many of us have proven to be beyond price. If we pray why should we watch? For what should we watch? On another occasion our Lord intimated that the reason, the necessity for watching as well as praying, lies in the fact that we have an adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration to the Lord and his way of righteousness. Our Lord says that this adversary is the devil, and we understand that the devil is not only a personal being but that he has many minions or associates, the fallen angels who kept not their first estate when or trial before the flood. (Jude 1:6.) Not only so, but Satan has millions of representatives and agents in the world—millions who are his agents without really being aware of the fact. According to our Lord's testimony on one occasion, we may understand that the whole world of mankind is divided into two hostile camps, the one a little flock under the guidance and control of Jesus their invisible Lord and Head, whole will they, seek to do, the other the remainder of the world, who unwittingly are in the service of Satan because they are in the service of sin, and because, as the Apostle expressed it, "His servants you are to whom you render service."—Romans 6:16.

From this standpoint, with this view before our minds, how many agents our great adversary has who unconsciously are working for him, working for sin, working against the Lord, and hence are the opponents of the few who have tasted of the grace of God, who have accepted the divine conditions and who have consecrated themselves to walk in the footsteps of Jesus. No wonder we are urged to watch as well as pray, to watch against these various seductive influences of the adversary through the world and its spirit operating through social, financial and Churchianity channels to draw us away from that full consecration to the Lord and to the Truth, to which we have already pledged our lives. Well has the poet expressed this sentiment, saying: every standpoint of opposition there will be more or less seductive allurements on the part of the flesh seeking gratification. One safety is in watching and praying, not that we can hope that by watching and praying we can escape temptations but that holding fast to the Lord and being covered with the mantle of his love and mercy these temptations will all be overruled for our good, developing us in heart and character in the likeness of our

"O! watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

True, the Lord could answer our prayers by defending us from every adverse influence, by shielding us from every temptation, by making us immune to all manner of temptations. But for him to do this would be to change his own plans, and hence he will not do it. And when we come to understand what the divine plans are, and how the watching and resistance of sin are necessary to our proper development as the Lord's people, we will no longer be expected to be "carried to the skies on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas."

Our Lord's object in the special call of the church during this Gospel age is the development of a class of people into the character-likeness of his dear Son, our Redeemer. That means a condition of heart that will be in opposition to sin, that will have its special delight in opposing sin, that would die rather than yield to sin. We must remember, however, that we have this treasure of a new mind in an earthen vessels, our moral bodies (II Cor. 4:7); we must remember that to will is present with us but that the performance is another matter. To will right is of absolute necessity from the very beginning of our Christian course. He who wills adverse to righteousness and truth and goodness and the Lord is not begotten of the Holy Spirit. Every one that is begotten again wills to do right, wills to follow the Lamb whithersoever he goeth. But with all our willing we have difficulty in performing, because of the adverse conditions of our own flesh and because also of the adverse conditions of the world about us. So, then, the present life with its praying and watching, is the Lord's time; in it he tests us respecting our faith and our obedience to him and his principles.

If we realize the temptations about us and have faith we will surely appeal to the Lord for his promised assistance. We will surely not neglect the throne of grace. If we do neglect it it is a sign that we are lacking in faith, that we are in that respect not fit for the Kingdom, because all who are inheritors of the Kingdom must have faith—"Without faith it is impossible to please God." "This is the victory that overcometh the world, even your faith."—Heb. 11:6; I John 5:4.

THE NEW NATURE'S PICKETS.

Our obedience while it can not be perfect because we are still through which to act, nevertheless our efforts toward obedience through which to act, nevertheless our efforts toward obedience must fully demonstrate the positiveness of our will for righteousness, must fully demonstrate that if we had perfect bodies there would be no question whatever respecting the perfection of our every word, thought and deed. We, then, realizing our weaknesses the Lord's faithful people not only to appeal to him but also to watch against the snares of the adversary. They watch themselves not only by taking heed to the admonitions of the Lord's Word for the resistance of these temptations, but also they watch their own weaknesses, failures, shortcomings, that they may protect themselves along the lines of their weaknesses—that, as the Apostle says, they may make straight paths for their feet, lest that which is weak, lame, be turned out of the way. They may be overtaken in a fault because attacked from some new quarter; they may discover a weakness in their own natural make-up of which they had not previously been aware; but with these to discover their weakness would mean not only an appeal to the Lord for assistance at that point, but also energetic endeavors for defence against the inroads, the seductions, the snares of the adversary.

The point known to be a weak one should be doubly picketed by the new mind, lest it should be overtaken unawares and should again meet defeat. To this class of true disciples, watching and praying, a temporary defeat at some point does not spell disaster, but rather renewed energy and a stronger character because of the setting up of defences at the point found to be weak. Thus, through-

(Continued on Second Page.)

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The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from Last Week)
STUDY IX.

But let us look again: Are all men inventors? How very few there are whose inventions are really useful and practical compared with the number who appreciate and use an invention when put into their hand! Nor do we speak disparagingly of that very useful and highly esteemed class of public servants when we say that the smaller number of them are men of great brain power. Some of the most brainy men in the world, and the deepest reasoners, are not mechanical inventors. And some inventors are intellectually so sluggish that all wonder how they ever stumbled into the discoveries they made. The great principles (electricity, steam power, etc.), which many men in many years work out, apply and improve upon, time and again, were generally discovered apparently by the merest accident, without the exercise of great brain power, and comparatively unsought.

From a human standpoint we can account for modern inventions thus: The invention of printing, in A. D. 1440, may be considered the starting point. With the printing of books came records of the thoughts and discoveries of thinkers and observers, which, without this invention, would never have been known to their successors. With books came a more general education and, finally, common schools. Schools and colleges do not increase human capacity, but they do make mental exercise more general, and hence help to develop the capacity already possessed. As knowledge becomes more general and books more common, the generations possessing these have a decided advantage over previous generations; not only in that there are now a thousand thinkers to one formerly, to sharpen and stimulate each other with suggestions, but also in that each of the later generations has, through books, the combined experience of the past in addition to its own. Education and the laudable ambition which accompanies it, enterprise, and a desire to achieve distinction and a competency, aided by the record and descriptions of inventions in the daily press, have stimulated and brightened man's perceptive powers, and put each upon the alert to discover or to invent, if possible, something for the good and convenience of society. Hence we suggest that modern invention, looked at from a purely human standpoint, teaches, not an increase of brain capacity, but a sharpened perception from natural causes.

And now we come to the Scriptures to see what they teach on the subject; for while we believe, as suggested above, that invention and the increase of knowledge, etc., among men are the results of natural causes, yet we believe that these natural causes were all planned and ordered by Jehovah God long ago, and that in due time they have come to pass—by his overruling providence, whereby he "worketh all things after the counsel of his own will." (Eph. 1:11.) According to the plan revealed in his Word, God purposed to permit sin and misery to misrule and oppress the world for six thousand years, and then in the seventh millennium to restore all things and to extirpate evil—destroying it and its consequences by Jesus Christ, whom he hath afore ordained to do this work. Hence, as the six thousand years of the reign of evil began to draw to a close God permitted circumstances to favor discoveries, in the study of both his Book of Revelation and his Book of Nature, as well as in the preparation of mechanical and chemical appliances useful in the blessing and uplifting of mankind during the Millennial age, now about to be introduced. That this was God's plan is clearly indicated by the prophetic statement: "O Daniel, shut up the words, and seal the book, even to the time of the end; (then) many shall run to and fro, and knowledge (not capacity) shall be increased," "and none of the wicked shall understand (God's plan and way), but the wise shall understand;" "and there shall be a time of trouble such as never was since there was a nation, even to that same time."—Dan. 12:1, 4, 10.

To some it may appear strange that God did not so arrange that the present inventions and blessings should sooner have come to man to alleviate the curse. It should be remembered, however, that God's plan has been to give mankind a full appreciation of the curse, in order that when the blessing comes upon all they may forever have decided upon the unprofitableness of sin. Furthermore, God foresaw and has foretold what the world does not yet realize, namely, that his choicest blessings would lead to and be productive of greater evils if bestowed upon those whose hearts are not in accord with the righteous laws of the universe. Ultimately it will be seen that God's present permission of increased blessings is a practical lesson on this subject, which may serve as an example of this principle to all eternity—to angels as well as to restored men. How this can be, we merely suggest:—

First. So long as mankind is in the present fallen or depraved condition, without stringent laws and penalties and a government strong enough to enforce them, the selfish propensities will hold more or less sway over all. And with the unequal individual capacities of men considered, it cannot possibly happen otherwise than that the result of the invention of labor saving machinery must, after the flurry and stimulus occasioned by the manufacture of machinery, end to make the rich richer, and the poor poorer. **The manifest tendency is toward monopoly and self-aggrandizement, which places the advantage directly in the hands of those whose capacity and natural advantages are already the most favorable.**

Secondly: If it were possible to legislate so as to divide the present wealth and its daily increase evenly among all classes, which is not possible, still, without human perfection or a supernatural government to regulate human affairs, the results would be even more injurious than the present condition. If the advantages of labor-saving machinery and all modern appliances were evenly divided, the result would, ere long, be a great decrease of hours of labor and a great increase of leisure. **Idleness is a most injurious thing to fallen beings.** Had it not been for the necessity of labor and sweat of face, the deterioration of our race would have been much more rapid than it has been. Idleness is the mother of vice; and mental, moral and physical degredation are sure to follow. Hence the wisdom and goodness of God in withholding these blessings until it was due time for their introduction as a preparation for the Millennial reign of blessing. Under the control of the supernatural government of the Kingdom of God, not only will all blessings be equitably divided among men, but the leisure will be so ordered and directed by the same supernatural government that its results will produce virtue and tend upward toward perfection, mental, moral and physical. The present multiplication of inventions and other blessings of increasing knowledge is permitted in this "day of preparation" to come about in so natural a way that men flatter themselves that it is because this is the "Brain Age"; but it will be permitted in great measure to work out in a manner very much to the disappointment, no doubt, of these wise philosophers. It is the very increase of these blessings that is already beginning to bring upon the world the time of trouble, which will be such as never has been since there was a nation.

The prophet Daniel, as quoted above links together the increase of knowledge and the time of trouble. The knowledge causes the trouble, because of the depraviy of the race. The increase of knowledge has not only given the world wonderful labor saving machinery and conveniences, but it has also led to an increase of medical skill whereby thousands of lives are prolonged, and it has so enlightened mankind that human butchery, war, is becoming less popular, and thus, too, other thousands are spared to multiply still further the race, which is increasing more rapidly today, perhaps, than at any other period of history. Thus, while mankind is multiplying rapidly, the necessity for his labor is decreasing correspondingly; and the "Brain Age" philosophers have a problem before them to provide for the employment and sustenance of this large and rapidly increasing class whose services, for the most part supplanted by machinery, can be dispensed with, but whose necessities and wants know no bounds. The solution of this problem, these philosophers must ultimately admit, is beyond their brain capacity.

Selfishness will continue to control the wealthy, who hold the power and advantage, and will blind them to common sense as well as to justice; while a similar selfishness, combined with the instinct of self-preservation and an increased knowledge of their rights, will nerve some and inflame others of the poorer classes, and the result of these blessings will, for a time, prove terrible—a time of trouble, truly, such as was not since there was a nation—and this, because man in a depraved condition cannot properly use these blessings unguided and uncontrolled. Not until the Millennial reign shall have re-written the law of God in the restored human heart will men be capable of using full liberty without injury or danger

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together;" and in the reign of Christ thus begun "shall all the families of the earth be blessed."

The men will see that what they attributed to evolution or natural development and the smartness of the "Brain Age" was, instead, the flashings of Jehovah's lightnings (Psa. 77:18) in "the day of his preparation" for the blessings of mankind. But as yet only the saints can see, and only the wise in heavenly wisdom can understand this; for "The secret of the Lord is with them that fear him; and he will show them his covenant." (Psa. 25:14.) Thanks be to God, that while general knowledge has been increased, he has also arranged that his children need "not be unfruitful in the knowledge of the Lord" and in the appreciation of his plans. And by this appreciation of his Word and plans we are enabled to discern and to withstand the vain philisophies and foolish traditions of men which contradict the Word of God.

The Bible account of man's creation is that God created him perfect and upright, an earthly image of himself; that man sought out various inventions and defiled himself (Gen. 1:27; Rom. 5:12; Eccl. 7:29); that, all being sinners, the race was unable to help itself, and none could by any means redeem his brother or give to God a ransom for him (Psa. 49:7, 15); that God in compassion and love had made provision for this; that, accordingly, the Son of God became a man, and gave man's ransom price; that as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even to the divine nature; and that in due time he will bring to pass a restitution of the race to the original perfection and to every blessing then possessed. These things are clearly taught in he Scriptures, from beginning to end, and are in direct opposition to the evolution theory; rather such "babblings of science, falsely so called," are in violation and irreconcilable conflict with the Word of God.

The Spirit Willing the Flesh Weak

(Continued from Page 3.)

out life, those who watch and pray are gradually making stronger their characters along every line of defence, and in thus building up character they are demonstrating to the Lord the transformation of their hearts, their minds, the sincerity of their vows, and their loyalty to the principles of righteousness set before them in his Word and in the glorious example of their Redeemer and leader.

THE LORD'S JEWELS.

These eventually will constitute the Lord's jewels. At the beginning of their course their hearts were honest and loyal for righteousness, but character had not been developed. The trials, the difficulties, the contacts with the world, the flesh and the adversary, developed character by leading them to exercise faith, which manifests itself in prayer, and the loyalty to righteousness, which manifests itself in watching against the various temptations and besetments to which they are exposed.

The latter part of our text is in full accord with the foregoing: "The spirit indeed is willing, but the flesh is weak." This is not true of the world, but only of those who have accepted the Lord and turned their backs on sin. Their spirits, minds, are anxious to serve the Lord to do his will, to walk in his ways. But as for the world—theird spirit is to please themselves, to walk in their own ways, to serve their own ambitions, to walk after the flesh. Only when we start to walk contrary to the desires of the flesh, oniy when the new mind seeks to use the mortal body, tainted with sin, born to sin as the sparks to fly upward, only then do we realize how weak the flesh is, how mpossible it would be for us in any measure or degree to carry out the good resolutions which we make when we accept Christ, enlist under his banner and undertake to be his followers through evil report and good report to the end of life, laying down our lives in his service. It is because of this weakness of the flesh and because of the loyalty of the spirit or mind that the Lord declares that we need to both watch and pray lest we get into temptation. Temptations we surely will have, because we have chosen the course which is contrary to the spirit of the world and contrary to the natural traits of our fallen flesh.

We must surely expect that from glorious Master, and thus will fit and prepare us for participation in the first resurrection, "his resurrection." (Rom. 6:5; Phil. 3:10.) By that glorious change all these who constitute the very elect will be made absolutely perfect, for they will there receive their perfect or spirit bodies, which will be in full harmony with the changed characters already attained by the Lord's grace through obedience to the Word and the watching and praying which he directs. For that glorious attainment we are to strive, and the method is to be through the watching and praying—the watching of the Word, the watching of our hearts, the watching against temptations, the prayer of faith and the exercise of faith in him who loved us and bought us with his precious blood.

"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise—though first by God chastised—
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; thy Father's aid
Shall heal the wound his chastening hand hath made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring;
Break forth, ye mountains, and ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvest yield,
And a new Eden deck the thorny field.
E'een now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign."

(To be continued.)

East Cambridge, Mass., May 26.

Enclosed please find P. O. order for one dollar for renewal of subscription which I believe is due this month, and I can hardly express how thankful I am that I can still receive a paper each week publishing our dear Pastor Russell's sermons and other religious reading of great interest. I am now on the isolated list, having suffered a shock and paralysis a year ago, but I thank the dear Lord I can read. As I open the paper and note the absence of the kind loving face of him who we all had learned to love (because of the wonderful things he had shown us from God's word) the fact is brought home anew to me that we shall not see him again this side the veil, but we do rejoice that we have been led to "Lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. 6. Oh how true of our dear Brother and Pastor that "He being dead yet speaketh." I can only wish you prosperity and happiness in the good work you are doing. Sincerely yours in the Lord

MRS. ELIZABETH B. LANSOM.

Youngstown, Ohio, May 19.

I see my subscription is now due so I enclose one dollar for renewal of your dear old Tribune, which is highly appreciated by myself and some members of my family for the grand truths you are publishing. Glad to have the old sermons over again. May the dear Lord will reward you for good work in due time.

THOS. MOUNTFORD.

Shinglehouse, Pa., May 27.

Enclosed you will find P. O. money order for $1.00 renewal of my subscription for Labor Tribune. I appreciate your paper very much, especially the reprinting of Pastor Russell's sermons, which fit the times we are living in, and are indeed "meat in due season."

May God bless you for printing these wonderful truths.

Yours truly,
MRS. A. SEALY.

Johnstown, N. Y., May 27.

Enclosed find check for renewal of my subscription to your paper. I desire to thank you for continuing to send it so long after subscription expired. I especially appreciate the sermons and explanation of the Divine plan of God which is made so plain by Pastor Russell and believe helps to make the Tribune one of the most valuable paper published.

Very sincerely,
M. C. YOUNG.

Powell, Vt., May 26.

Please find enclosed P. O. money order of one dollar remittance for your valuable paper on account of the Truth features you have so boldly declared from the pen of our beloved pastor and teacher.

Yours truly,
MRS. JOHN BARBER.

Monroe, N. C., May 26.

I have heretofore been renewing my subscription through the Watch Tower, but as you have quit doing business that way I will send direct to you P. O. money order for $1.00 as my subscription runs out with next issue. I appreciate your bold stand for the Truth and very grateful indeed because you publish the back sermons of Pastor Russell, for they are as good as new to me as I have never read them before. Thanking you for past favors, I remain, Yours truly,

B. F. KING.

Garrett, Kansas, May 26.

Herewith I send you a dollar for the Tribune another year.

We greatly enjoy your paper, especially the religious features, and feel thankful that we can still get it at the old price when almost all other necessaries have increased in price.

Yours truly,
ED. McKEAN.

Clarkton, Mo., May 27.

I guess you will be glad to think or know that I have woke up to the fact that my subscription has been long past due, and that I am enclosing money order to pay up and perhaps advance it a little. Please find $2.00 and forgive me for my negligence, and for making you wait so long for your money. You might think that I did not appreciate your paper as I should, but I assure you to the contrary, as I am very much in love with your grand old paper. I appreciate it very much, especially the sermons and the appreciations, and I am so glad you are publishing the Divine plan of the ages, that wonderful little book that has made the blessed Bible a new book to so many of us that had tried to understand it for long years and could not, because we did not know how to rightly divide it. Oh! I am so thankful to our Heavenly Father that I was blessed with the privilege of receiving "The Divine Plan" after having rejected it twenty-five years previous to 1905. But I was so glad then to accept it that I could scarcely read it fast enough. And then the others just as fast as I could get to them; and I want to tell you how I loved that dear brother who has gone to his reward, and also how thankful I am that I was permitted to see and hear that dear brother twice before he was taken to the other side of the veil. And I have great hopes of seeing him on that side also, in the actual presence of our blessed Saviour and all the holy messengers. And then if I could only tell you what we will all then be able to do for the poor world, bring them to a knowledge of the truth, and all the willing finally up to perfection in the flesh, perfect human beings. I think that alone is something worth striving for.

Well, dear editor, I want to thank you very, very much for your kindness in waiting on me so long. But I want you to remind me next time if I should get so badly off again. Praying that you may have the Lord's guidance in all things, I will close. Very much in favor of the present truth.

ALFRED TANQUARY.

CHRIST THE SON OF GOD VS. JESUS THE SON OF MAN.

By ELD. J. A. OPPY,
Siloam Springs, Ark.

Christ was the Son of God by **creation**, before He was the son of man by being **"begotten"**. How long before, we do not know. This we do know. About 1917 years ago He was "made flesh", being born of the Virgin Mary. He then became "the son of man",—"the seed of the woman",—"the seed of David",—"as was supposed the son of Joseph", but not so in reality. Previous to that time He was the Son of God by Creation,—of spirit nature, of the highest of all Jehova's angelic creatures. The opposers of this view (and among them may be some Bible Students, but we as Bible Students have not learned it ALL as yet, but we are still learning by the mistakes we have made in the past), may cite the fact, that Jehova called Him His beloved Son at His baptism at Jordan. We admit it, but it must be borne in mind, that Jesus was then Jehova's "beloved son" of man. Otherwise, He was not "her seed"—the seed of the woman, nor the "Seed of David". If we confound His **nature** while he was **human**,—"flesh", with His **nature, before** He was **human**, while He was **spirit**, we shall have "confusion confounded". If we would attain to the unity of the "Faith once delivered to the saints", we must attain to "the knowledge of the Son of God," Ephe. 4-13, and also a knowledge of the "son of man", Luke 19-10. If Christ had not become "the son of man", He could not have been the Savior of the world. He was the Son of God in this sense that He had no **human** father. The angel said to Mary: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore also, the Holy thing, which is begotten, shall be called the Son of God", Luke 1-35. When He was born of the Virgin, He then became Jehova's **human** "son of man". The prophet Isaiah gives us the same thought "Unto us a child is born, unto us a son is given". All others born from the days of Adam down were sons of men (hybreds excepted) because they had **human** fathers. But the Most High, was of God on His Father's side. With this distinction kept well in mind, many scriptures will take on a **new** meaning, in the mind of the reader, and render some hitherto obscure scriptures plain. Here is one of them. Jesus said to His disciples: "What then if you should behold the son of man ascending where He was before?" John 6-62. Question. **When** was He "up where He was before"? We are accustomed to say, before He was made "flesh", in His prehuman existence. Oh, no, no, **That** will not do. He **then** had no human mother, hence **could** not be the "son of man". To be the "son of man", He **must** be born of the "flesh". So we come back to the question again. **When** was He up "where He was before"? We have proved to our satisfaction, that it was NOT in His prehuman nature. Then it **must** be while He had the human nature. This proposition has the exactness of logical perfection It is an axim. A self evident Truth. So we return to the starting point. When was He up there where He was before? It must have been some time, BETWEEN the time that He became the "son of man" **and** the time that he said to His disciples, "What then if you should behold the son of man ascending, where He was before"?

The Words of Jesus.

"And no one has ascended into Heaven, except the son of man, who descended from Heaven", John 3-13. Diaglott ("Who is in Heaven", is spurious.) Bear in mind that it was "the son of man" that went up to Heaven and came down again. Se we come back to the question again. When did He ascend to Heaven? Now do not get nervous till I give you a little more light. We have often wondered, more or less, all our lives, why so little, practically **nothing** is told us about the life of the Saviour, **after** the time He had the talk with the doctors in the temple, and became subject to His parents, when He was twelve years old, till He was about thirty years old. "And Jesus Himself, when He began to teach, was about thirty years of age", Luke 3-23. American Revised Version. "And He, Jesus, was about thirty years old when He began to teach," Diaglott. Why did He not begin to teach, or begin His work, **before** He was about thirty years old. Well we may say that He had to **learn** what he was to teach, **before** He could teach. We find Him in the temple at the age of twelve, and when His mother asked Him, "Son why hast thou dealt thus with us"? He said: "Wist ye not that I must be in the courts of my Father"? And they did not understand the word which He spoke to them," Luke 3-49-50. The doctors in the temple could not teach Him, and His parents did not understand the word He spoke to them, who then on earth could be His competent teacher? Echo answers, **Who.** There is nothing to show that He ever attended any of the schools in His day. This is inferred from what the Jews said of Him, "How knoweth this man letters having **never learned**"? John 7:15. Jesus did not consider that He had done anything wrong by leaving His parents for **three days** at Jerusalem, without their knowledge or consent. His answer was good and valid, "I must be about my Father's business". From this standpoint, why should He think it wrong to leave His parents for a number of **years**, to be in His Father's Courts on high, to be instructed of His Father about His life work as the Saviour of the world. Some of us have been about our Father's business, studying the Divine Plan, for more than a half century, and yet how little we know about it. Surely the Saviour had no teacher on earth and the Father could not leave Him to grow up in ignorance. We have heard it over and over that He worked at the carpenter trade till He was about thirty years old, but the story always seemed a little "fishy". That He did learn the carpenter trade is evident. But that He worked at the trade till He was near thirty years old is as I see it mere **presumption.** Jesus told the Jews: "My teaching is not mine but His who sent me." If He had not been up where His Father is, how could His Father **send** Him? Again Jesus said to the Jews: "I speak what I have seen **with** my Father". And again: "But as my Father **taught** me, I say these things". The Jews therefore murmured against Him, because He said, "I am the bread which came **down** out of Heaven". I am the living bread which came down out of Heaven. If any man eat of this bread he shall live forever. Yea and the bread which I will give is my flesh, for the life of the world." I fear we have modern Jews who may cavil as much at what Jesus said about His coming down out of Heaven as did the ancient Jews of Jesus' day. The bread which God gave to Israel in the wilderness—the Manna, came out of Heaven. It typified Jesus the true Bread who came down out of Heaven. Then it would appear that in His "flesh" He was in His Father's courts on high, being taught **how** to a great extent, He should give His "flesh" for the life of the world. Again Jesus said to the Jews: "If a man keep my word, he shall never see death". The Jews retorted, "Know we now that thou hast a demon. Abraham died, and the prophets—art Thou greater than our father Abraham, who died?" Then said Jesus: "Your Father Abraham rejoiced to see my day, and he saw it and was glad". "The Jews therefore said unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?" But the Jews misunderstood the Master. They "got the cart before the horse". Jesus did not say that **He** had seen Abraham, nor did He mean that, but that Abraham had seen **Him**, or His day, which amounted to the same thing. "Jesus said unto them: Verily, verily I say unto you, before Abraham was born; **I am"**. He did not say that He was born before Abraham was born or that He was older than Abraham. What He did say in **reality** was that He was **younger** than Abraham, and that He was born **since** Abraham was born Jesus had no reference to His **pre-human** existence whatever, mut to his human existence as the "seed" of Abraham, the "seed" of David. Had Jesus said: "Before Abraham was born" I was, instead of **"I am,"** He would have stated a falsehood. He had sole reference to Himself as "the son of man", born of the Virgin Mary. He was born of her "flesh", and so He was "flesh", "That which is born of the flesh IS flesh". It was this "son of man" that "descended" out of Heaven (John 3:16). It is an axim that He must **ascend** before He could **descend.** Again Jesus said to the Jews: "If God were your Father ye would love Me, for I came forth, and am come from God, for neither have I come of Myself, for He sent Me", John 8:42. He could not be **sent** from a place where He had never been. But the objector replies there is a text in John 17:5 which seems to upset your theory. I qnote it in full, for it is thought to be one of the most dificult texts to harmonize with the theory I advance. "And now Father glorify Thou Me, with thine own self, with the glory which I had with Thee, **before the world was".** Solution. In this text the **two** natures of Christ are set forth, His **pre-human** nature, and His **Human** nature. If we will keep in mind the **change** that took place, when He gave up the **pre-human** nature, and was made "flesh"—took the **human** nature, we shall have no trouble over any such texts. "Study to show thy self approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of Trcth". Brother study the Word for yourself, and do not take the thinking done in some other shop as being **infallible**. God has always permitted good men to make mistakes, and we can be all the wiser for the mistakes. **HOW DID ABRAHAM SEE JESUS' DAY?** He saw it by Faith in two **"immutable"** things, God's Promise, and God's Oath. What did God promise to Abraham? "In thy seed shall all the nations of earth be blessed". This promise was confirmed by the oath of Jehova. And because He could swear by no greater, He swore by Himself. So Abraham had two immutable things on which to fasten his Faith. It was a big proposition for Abraham to take-hold of. For it was said to Rebekah: "Our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those that hate them", Gen. 24:60. Thousands of millions could not be figured up less than four billions, and a liberal estimate of the population of the earth from the days of Adam to the present, makes it about one hundred and forty three billions. All these and perhaps many more are to receive the blessing of Jehova through Abraham and his seed. God called Abraham to behold the stars of heaven, and the sands of the sea shore, and if he could number them, then he could number his seed.

(To be continued.)

THE GOLDEN SIDE.

There is many a rose in the road of life,
If we would but stop to take it;
And many a tone from the better land,
If the querulous heart would make it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright
Though the winter storm prevaileth.

Better to hope, though clouds hang low,
And to keep the eye still lifted,
For the sweet blue sky will still peep through,
When the ominous clouds are rifted.
There never was a night without a day,
Or an evening without a morning;
And the darkest hour—so the proverb goes—
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling;
And do God's work with a ready heart
And hands that are prompt and willing,
SIX—1382
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

THE DESTRUCTION OF SENNACHERIB.

The Assyrian came down a wolf on the fold,
And his caharts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still.

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent; the banners alone;
The lances uplifted; the trumpet unblown.

And the windows of Ashure are loud in their wail,
And the idols are broken in the temple of Baal;
And the might of the Gentile unsmote by the sword,
Hath melted like snow in the glance of the Lord!

—Lord Byron.

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WHAT'S DOING IN OLD COUNTRY LABOR

Great Engineering Trade Dispute Caused by Reactionary Incompetence of Employers--Coming Tide of Khaki Clad Women

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, May 27.—A rather important dispute is at present operating in this country whereby 30,000 skilled machine shop workers, fitters, etc., are out on strike in Lancashire. This dispute began quietly some weeks ago and it has since spread from one firm to many others and now reaches the indicated big dimensions. In this case the blame appears to attach wholly to the employers, so much so, in fact that the Munitions of War Committee, a Government body, instituted a prosecution. This firm, Tweedale and Smalley of Castleton, Lancashire, were summoned for contravening the Munitions of War Act by failing to notify a change of work and not giving due opportunity of consultation in regard to the extension of the principle of dilution of labor which they proposed to carry out.

Comyns-Carr, for the Minister of Munitions, said that a number of men were discharged by the firm because they refused to teach women to work machines engaged on textile work. The secretary of the men's union wrote two letters without getting a reply from the firm, and after the Minister of Munitions had written to the firm it was seven days before he received a reply. The whole of the union men were withdrawn. When seen by a Government investigator the firm said they had never recognized the trade unions, and would not do so. If the men would not teach women they could clear out. Unfortunately the strike had spread to other centers. The firm had since adopted a changed attitude towards trade unions.

The firm's representative stated that they put the women on textile work; they were running short of munition work. Mr. Ashton, K. C., said it was a thousand pities that Tweedale and Smalley made the attempt to get women to work on textile machinery without discussing the practicability of the proposal with the men. The firm had taken an obstinate attitude. A fine of $175 and $105 costs was imposed.

To explain one or two points in the above case it may be mentioned that it is linked up with the great "Dilution of Labor" question. Unskilled women and men have been allowed to come into the engineering workshops of the country by arrangment with the leading trade unions and work without going through the ordinary apprenticeship and observing the other special trade union rules. It was made quite clear, however, by the trade unions that this "diluted labor" was to be employed wholly on war munitions work. Naturally then when this firm endeavored to put the women on civilian textile work there was bound to be a kick coming and that kick, which might have been prevented and anyway modified by a conciliatory attitude on the part of the firm, was allowed to be delivered with full force because, forsooth, this firm (surely belonging to the Dark Ages) did not recognize trade unions. As indicated above, the firm's views have now changed and it has had to pay $280 in fine and costs.

This has not closed the strike down. The men are still out and a serious hindrance to work is the result. It is expected, however, that they may return to work at any hour. I may add to the above that the trade unions are prepared to agree that it might be advantageous, as the new Dilution of Labor Bill (now passing through the House of Commons) proposes, to have special branches of the engineering trade—such as the manufacture of agricultural implements—classified as munition work and that the interests of the workers would be safeguarded to some extent by the provisions for the limitation of profits, for priority of re-employment to war munition volunteers and for wages awards binding on all employers as well as work people. But they hold that such benefits would have little compensating value against the effects of extending labor dilution to work which is not essential to the conduct of the war.

This new Dilution of Labor Bill, called officially the Munitions of War Act Amendment Bill, at present before parliament is a very important measure from the trade union standpoint and is already awakening very mixed feelings amongst the organized workers. The Government recognizing this has thought it advisable to issue a statement explaining in brief what the bill actually proposes. The chief clauses are apparently as follows:—

(1) In those firms to which the bill will apply it will be possible to release skilled men on private work for service on munitions work, by their becoming War Munitions Volunteers.

(Continued on Page Four.)

LABOR LEADERS PLAN TO UNIONIZE STEEL MEN

James J. Davis, the World's Greatest Organizer, Who Built the Moose from 247 Members to 600,000, Wanted by the A. A. of I., T. W. to Sweep the Country.

The industrial world has been somewhat startled during the week over the persistant rumor that James J. Davis, the world's greatest fraternal organizer, has at last yielded to the importunities of a committee of men high in the councils of labor, who have been pleading with this world wonder to enter into service of the Amalgamated Association of Iron, Steel and Tin Workers.

The Committee who has assumed this great undertaking, while not making known the success with which it has met, seems perfectly satisfied with the task as far as it has gone, and the intimation is that a satisfactory announcement will be made within a short time.

The portion of the secret already divulged is that Davis shall enter for active service through Granite City Lodge, Ill., a lodge in which he has continued to hold membership since prior to the time he undertook the monumental task in which he has so remarkably succeeded, of organizing the Loyal Order of Moose.

It is said by those who know Davis best, that he has burning within him a desire to see the Amalgamated Association in the vanguard of labor organizations, and his associates in the mills of days gone by, are pleading with him to take hold of the organization and place it in the front ranks where it rightly belongs.

They are presenting the work of organizing the association as a matter of duty and the committee has declared that Davis owes it to his old friends, his associates and fellow workmen to take this matter up for them. If Davis assumes this obligation it will not be for wealth, as he has sufficient, but it will be in response to the call that now comes.

It is said that President John Williams of the Amalgamated Association is ready to respond to any request that might be made by Davis should he decide to take up the work of organizing for the association.

While the plans have not been made known it is intimated that a department is to be created and Davis is to be made supreme head of this department. In addition to enlisting the enthusiastic support of the present officers of the association and the workmen throughout the mills of the country, Mr. Davis would have the unqualified support of President Samuel Gompers, of the American Federation of Labor. Davis is regarded as the twentieth century wonder, as an organizer. He is to the fraternal organizations what J. Pierpoint Morgan is to the world of finance. What Sir Douglass Haig and Marshall Joffre are to the military geniuses. He is a phenoma and his work is regarded as one of the greatest feats accomplished in this country in the fraternal field.

The records of the Loyal Order of Moose show that ten years ago they had a membership of only 247, and at that time they were $40,000 in debt. This was the condition in which Davis found the order and decided to liquidate its indebtedness and make a great institution of it.

To-day the Loyal Order of Moose has an organization in every city of the United States, in Hawaii and the Philippine Islands, in Cuba, in Panama, in the Bermuda Islands, every providence in the Dominion of Canada, and in Australia. A lodge was established in Germany and the Kaiser persisted in having a dozen police offcers in every meeting held.

In every large city of the United States the Loyal Order of Moose own its own buildings. The club house in Pittsburgh alone is valued at $650,000. At Mooseheart, 35 miles west of Chicago, there has been established one of the most magnificent groups of buildings, for the care of orphans of members, found in any country on the globe. These buildings are located on the most beautiful portion of a thousand acre tract all of which belongs to this great association.

The Moose now have combined assets of approximately $10,000,000 and nearly 600,000 members, Mooseheart does not only mean an orphanage, but a vocational school, and other institutions, where children are taught in the highest branches. The children are fitted for all walks of life and are thoroughly prepared to brave all storms and wheather all conditions.

It is said that if Davis undertakes to organize the Amalgamated Asociation, he will introduce similar advantages with a pension plan that will outrival any yet introduced. He will establish

(Continued on Page 7.)

IRON AND STEEL MARKETS.

The steel shipbuilders program arranged by General Goethals involves 3,000,000 gross register tonnage of steel freighters to be built within 18 months, prabably in the form of 1,000 vessels of 3,000 gross tons each. It is estimated that this will require close to 1,000,000 tons of ship plates and about 300,000 tons of structural shapes. The structural shapes can readily be procured, as it is merely a case of finding crude steel to put through the structural mills, which have not been operating at capacity. The ship plates can be furnished, but only by setting back very greatly the deliveries to various other consumers. The plates will probably be required at the rate of 50,000 to 75,000 tons a month, while the productive capacity in plates suitable for shipbuilding is about 150,000 tons a month, with new construction in progress, some to be completed before the end of this year, involving about 75,000 tons in addition.

There is other shipbuilding work that must be kept going, including the building of some war craft, so that very little of this description of plates will be available for the general trade. There is capacity for producing 175,000 to 200,000 tons of light plates and narrow plates, and this capacity would not be touched by the shipbuilding program. A relatively small tonnage of bars and other descriptions of steel will be required for the wooden ships.

The sheet requirements of the Government are now being formulated, and will run into a fairly large tonnage. Arrangements are being made to distribute the orders uniformly among the sheet mills in accordance with their capacity, and at prices below the current market. With the assistance of the Washington authorities arrangements have been practically concluded whereby 500 locomotives and 10,000 freight cars will be built for Russia as quickly as possible, the business totaling about $46,000,000.

The general steel market is quiet, there being relatively little forward buying, while the prompt buying, although insistent, does not run into tonnage, so few mills having any material to offer. Prices for prompt shipment still show an advancing tendency, while prices for distant deliveries are stationary. There are no distinct prospects of further advances in this direction, and the possibility of declines within a few months are being canvassed.

Pig iron continues to rise rapidly. Two months ago the prediction of $50 pig iron seemed very sanguine, but in the past week it has been realized, as a large tonnage of Bessemer iron has brought $50, valley, or $5 a ton over the quoted market of a week ago. Basic has meanwhile advanced from $42 to $45, valley. In some quarters it is believed that steel making capacity has outrun blast furnace capacity, which would account for pig iron advancing while steel is stationary, and there is also the danger that pig iron production will continue to be restricted by insufficient supplies of coke due to car scarcity.

"DAYLIGHT SAVING" FOR 10,000 WOOD WORKERS

MEMPHIS, Tenn., June 4.—Ten thousand lumber workers are affected by the adoption of the "daylight saving plan" by lumber manufacturers of Memphis. While the daylight saving plan has not been generally adopted throughout the city, the lumber manufacturers have acted on their own accord and today moved their clocks up one hour. Employees who formery went to work at 7 o'clock went to work this morning at 6 o'clock. The clocks, however, had been moved up one hour. On September 30 the clocks wil be set back one hour.

PITTSBRGH CAPITALISTS PURCHASE COAL COMPANY

STEUBENVILLE, O., June 4.—The George A. McLaughlin Coal company at Brilliant, O., near hear, has been purchased by Cleveland and Pittsburgh capitalists, who will erect a bi-product coke plant at that place.

A No. 6 vein of coal, said to be the finest in the United States for bi-product purposes, has been found for miles along the river in this section, and a number of new coke plants are in prospect.

AGREE ON COMPENSATION LAW.

In Richmond, Va., a commission appointed to prepare a workmen's compensation act, for disposition by the next general assembly has agreed on a tentative plan. Compensation is based on 50 per cent of weekly earnings and the maxamum death benefit shall be $4,000. Weekly injury benefits shall not be more than $10 nor less than $5.

HOSIERY WORKERS RAISE WAGES

Philadelphia hosiery workers affiliated with the United Textile Workers have increased wages 20 per cent as a result of conferences with the Hosiery Manufacturers' Association. The agreement provides for union recognition.

A CARNIVAL OF CRIME ALONG BUTLER STREET

Manufacturers and Property Holders Terrorized by Bums and Loafers and Refusal of Polic to Make Arrests.

A real carnival of crime is in vogue in the Butler Street district and the employers of labor are being harassed by an aggregation of bums and loafers the like of which has not been experienced in Pittsburgh for years. Scarcely a day passes but that some honest toiler has not been held up or knocked down, and life has been endangered among the residents to such an extent that houses are being vacated and the landlords are registering general complaint with the police department. It is said that the police have become disgusted with conditions and they refused to arrest the drunkards and loafers because when arrests are made this element is scarcely behind the bars before the politicians succeed in gaining a release for them.

The plants of the H. K. Porter Locomotive works, with the Crucible Steel Company, the R. D. Nuttall Company, the Lucy Furnaces, McConway Torley Company, United Engineering Company, Union Steel Casting Company, American Bridge Company, Heppenstall Knife and Forge Works, Hubbard & Company and others in the neighborhood of Forty-ninth street have been terrorized by a worthless gang of loafers and hobos who refuse to work and who have become a menace to the entire Butler street section.

Recently two of the ring leaders of the gang entered one of the plants and deliberately beat up a foreman. A barber being mistaken for one against whom the terrorizers had an imaginary grievance was brutally assaulted, while women from the windows looked on and cried for help.

It is said that the police are unable to cope with the situation and some of the police officers have become so disgusted through the treatment which they receive at the hands of the politicians that they are turning their backs when these criminal assaults are committed and walking in the opposite direction. The police officers say, "What's the use of making an arrest if we are only to be denounced for it and our positions threatened. What's the use of pulling in these bums and drunken loafers when politicians can get the ear of the magistrate and secure their release." These worthless loafers refuse to work and they tell the police officers, "Your efforts are in vain." They tell the officers that they will have their uniforms taken from them for their pernicious activity and the officer's position is jeprdized. How long the manufacturers lined along Butler Street and the Allegheny River are to be terrorized is a matter for the police department, and unless some relief is given the employers and the residents in this community will petition the court and the sheriff of Allegheny County.

Millions of dollars worth of property is at stake and the manufacturers as well as the property holders demand protection from the thugs who are permitted to carry on this carnival of thuggery.

It is said that Max Leslie is largely responsible for a great part of the crimes that are being committed, that Max's influence with the police magistrate in securing the release of the bums and the loafers is responsible for the assaults that are being committed and the reckless conduct of the worthless scoundrels that infect the community.

When seen in regard to his influence in securing the release of this element Mr. Leslie said, "I have not asked the police magistrate in that section to release a man in six months. If my name is being used it is without my consent and I want it understood that I am in sympathy with the officers who make arrests. The district should be cleared of all bums and loafers. A place for a man who is not working now is in the workhouse or some other place where he will be compelled to work."

Robert Clark, assistant city clerk is also charged with aiding in the release of the loafers who are terrorizing the Butler Street citizens and employees. It is said that city clerk Clark intercedes when arrests are made and uses his political pull with the police magistrate. The police complain the the whole thing is a farce and that arrests are absolutely useless.

It is said that in the fights that have taken place that children have been injured and that even women have been knocked down in an effort to rescue their children. A brick was hurled by one of the loafers and missing the one at whom it was thrown, struck a child on the head. For some time after the child hung between life and death but is now gradually recovering.

THE GIFT OF GOD IS ETERNAL LIFE.

CINCINNATI, O., July 23, 1905.—Pastor Russell of Allegheny, Pa., preached twice here to-day. We report one of the discourses in full as follows:

A full, clear, comprehension of our text shows it to be one of the most remarkable utterances of Holy Writ. It tells us of eternal life, with which none of us have had the slightest experience—an incomprehensible matter, we might say. All of our experiences have been more or less in connection with death and its concomitants of pain and sorrow. The very thought of eternal life, a life which will never cease year after year, century after century, millions upon millions of years, being but as its beginning—the very suggestion inspires in us both hope and fear. How grand it would be to continue our existence eternally under favorable conditions, in happiness and joy, in perfection, in harmony with God, in harmony with everything that is pure and good and right and true, with all evil, all sin, abolished. No other proposition could interest us as much. No other suggestion would be worthy of as much consideration. If by any means we might attain to such a glorious eternity, such unspeakable happiness without end, we should certainly avail ourselves of it. We should esteem that the experiences of this present time, whether more or less severe—even if they were the most uncomfortable in the world—would be desirable if thereby we could secure that eternal bliss implied in the thought of eternal life under perfect conditions.

On the other hand comes the suggestion of fear. How terrible it would be, what an awful curse it would be, if we were doomed to spend an eternity of existence under unfavorable conditions, even as unfavorable as our present environments. We realize instinctively that it is the hope of a future life under more favorable conditions which buoys us up at the present time and makes each trial blessed. If all hope were eliminated, the present life to the majority of humanity would be barely worth having for its period of three score years and ten, and certainly would be undesirable to any one for more than a century.

THE CREATOR'S GIFT.

While we ponder this question, whether we should fear the eternity proposed or whether we should rejoice in it, we note the fact that the eternal life is the gift of God. We query, What kind of gifts would the Almighty bestow, good or bad? And while weighing the Master's words, "Which father of you, if his son ask for bread, would give him a stone? if he ask for a fish, would give him a serpent?" (Matthew 7:9, 10.) The Master's lesson impresses us. He would have us understand that the heavenly Father is more generous, more kind, than earthly parents. He will not deceive us and answer our petitions by giving us that which would be injurious to us. If he gives us a gift at all we may be sure it will be a blessing. The very arrangement of our text implies that the eternal life which God would give would be a blessing, because it is put in antithesis, in opposition to a wage of sin. It reads. "The wages of sin is death, but the gift of God is eternal life." Here, then, we have it; death is the opposite of life. We are already under the sentence of death, because all are sinners. We harken to the Apostle's words, "By one man's disobedience sin entered into the world and death as a result of sin and so death passed upon all men, for all are sinners."—Rom. 5:12.

Here is the explanation: We are suffering, we are in pain, in sorrow, in trouble, because we are dying. We are dying because that is the curse or penalty against us because we are imperfect, because life under present conditions would be neither to our advantage or to God's glory; therefore his decree that sinners shall not live. What a comfort there is in the thought that there shall be a termination of evil—that, as the Apostle has declared, "All the wicked will God destroy;" and again, they shall "be destroyed with an everlasting destruction."—Psalm 145:20; II Thess. 1:9.

GIFTS AND PENALTIES BOTH ETERNAL.

No one in the universe has any knowledge of the divine purpose except as he receives it from the great Creator, who is working all things according to the counsel of his own will. It becomes us as his creatures to harken for any message he may send us. Attention, faith and obedience to the divine Word are specially appropriate, indeed absolutely necessary to all those who would continue in relationship with the Lord as his children, sons of God. Let us, then, harken further to the message from on high which informs us respecting the eternal destinies of the world, which the Lord will ultimately divide into two great classes, however many other such divisions there may be in the interim. Now, because of more or less knowledge and because of more or less weakness through heredity, mankind occupies various degrees of harmony with God and various degrees of alienation from him; but ultimately, when the Lord's great plan shall be revealed and all shall know him, from the least to the greatest, and all shall be fully released from the weaknesses and blemishes of heredity—then, according to the Word of the Lord, the matter will resolve itself into two great divisions, the sheep and the goats.

Not that the sheep will all be of one plane or nature, but that all ultimately will be in full accord with the Almighty, the Great Shepherd, and with the Lord Jesus, the Chief Shepherd of the flock, as we read, God will gather together in one all things in Christ, both which are in heaven and which are in earth—that is, under the leadership of Christ. (Eph. 1:10.) All who will not eventually come under this headship will have arrayed themselves under the other headship, under the lead of Satan, as enemies of God and of righteousness—the wicked—of whom it is declared, "All the wicked will God destroy," with an "everlasting destruction," utterly "destroy them from amongst the people." The penalty of utter destruction against these will be eternal; they will never have a resurrection, never will be permitted to have everlasting life. They are not God's friends, they are his opponents. Why should he provide for them? Why should he maintain their existence, which would profit neither himself nor any in harmony with him?

It is a great mistake, therefore, to suppose that the divine arrangement has so proposed—the entire testimony of Scripture is to the contrary. When rightly understood, the symbols of Scripture are all in agreement with the thought that death, not life in torment, is the penalty of sin. The symbolical pictures thus represent destruction—as, for instance, "the lake of fire and brimstone, which is the second death." This highly symbolical figure, used in the highly symbolical book of Revelation, explains itself. Fire is always destructive; with brimstone added there is nothing more sure to cause death to every living thing, large or small, and the explanation is attached to it, "the lake of fire and brimstone, which is the second death." It symbolizes destruction of life, of everything, in a most positive, most absolute sense. It is repugnant in every sense and degree to every thought of eternal existence. On the contrary, God's proffer to those who are in harmony with him is that they may live—everlasting life is their reward; none shall get it except as they are obedient to him who "speaketh from heaven."—Heb. 12:25.

We remember our Lord's words on this subject—"He that hath the Son hath life, he that hath not the Son shall not see life, but the wrath of God (the curse, the sentence of death) abideth on him"—will continue to abide on him because of his refusal to accept and obey the message of mercy, speaking peace, forgiveness, restitution and eternal life through Jesus.

Let it be remembered that our Lord did not limit the time or place or manner whereby sinners might come into relationship with himself and with the Father through him. His words are applicable not only to all those who heard him, but applicable also to those who had lived and died throughout the preceding four thousand years, and equally applicable to all who have lived from his day until the present time. Yea, they are applicable to every creature great and small, "He that hath the Son hath life, he that hath not the Son shall not see life." It is in accord with this that we see that the majority of mankind at the present time have not the Son; they have come into heartunion with him that he could own them as his disciples, his friends. The great mass of mankind, not only in heathendom but also in Christendom, have not the Son—the great mass of mankind know him not, and consequently the masses have not eternal life. His words at the time he uttered them were applicable, as he intimated, only to the little flock, and to a similar class they have applied ever since.

"HOW SHALL THEY BELIEVE ON HIM OF WHOM THEY HAVE NOT HEARD."

The twenty thousand millions of our race who have gone down into the prison-house of death without having come to a knowledge of the only name given whereby we must be saved, have not the Son and have not the eternal life. And since as the prophet declares, "In death there is no remembrance of thee," and again, "The dead know not anything," "there is neither wisdom nor knowledge nor device in the grave whither thou goest"—therefore it follows that none of these millions who have thus far failed to hear of the only name can have received any blessing since their death. Either God must have a provision for them in the future, whereby they may learn about the only name and have opportunity for yielding obedient response, or they are hopelessly dead. What is the fact? What do the Scriptures teach? We answer that they assure us that all that are in their graves shall hear the voice of the Son of man and shall come forth, both the just and the unjust. They assure us that at that time, when they shall be called forth, the Lord's Kingdom will have been established. They inform us respecting the object and equitable character of his reign of righteousness. They tell us further that the very object of that reign is that all the families of the earth may be blessed through the seed of Abraham. They assure us that in that day the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and that none shall need say to his neighbor, Know thou the Lord, Know thou the Lord, for all shall know him from the least unto the greatest. (Isa. 11:9; Jer. 31:34.) These assurances coming from the Creator show us most distinctly that while none can have the life except they have relationship with the Son, yet the great time for the majority of the race to secure a relationship to him will be in the future age, the resurrection time, with its glorious opportunity of knowledge and assistance from the Kingdom, when Satan shall be bound and all evil shall be under restraint.

We are not to be understood as encouraging any one to wait for the Millennial age and its opportunities. Quite to the contrary; we urge all that the sooner they make an alliance with the Son of God, the world's Redeemer, the better it will be for themselves, for their own joy and peace and blessing both now and everlastingly. We merely point out the consistency of the Scriptures, which, while declaring God's love for the world and his provision for the future, declaring God's love for the present time only a little flock see, hear and also tell us that in the narrow way and gain that relationship to the obey, and walk in the narrow way and gain that relationship to the Son which insures the life everlasting. These not only have the peace and joy and hope and blessing now, but in the future are to have the high honor and distinction of being the special associates of the Redeemer, the Bride class, who, clothed with the divine nature, glory, honor and immortality, shall co-operate with their Lord in the blessing of all the world an opportunity to become related to the Son through the opening of the eyes of their understanding, and making the crooked paths straight, and by delivering them from their own undesired weaknesses, to the intent that under most favorable conditions many more than now may obtain that relationship to the Son, the Life-Giver, and thus obtain the eternal life which is the gift of God, and so escape death, the second death, which is the curse, the sentence of God against all who refuse obedience to the Son and to the laws of his Kingdom.

God's gift of eternal life is an indirect one; his direct gift was his Son, our Lord, who died as man's Redeemer. The gift itself is great, and everything connected with it is on the same stupendous scale—riches of grace and of loving kindness in Christ Jesus.

A PRINCELY GIFT.

Any king or prince is expected to give gifts in proportion to his greatness, his wealth, his power. Other people may give trifling gifts of little value, but for a king to give a trifling gift would be a discredit. And so when we think of the stupendous gift of eternal life under favorable and blessed conditions, and then think who it is that proffers the gift, we are constrained to say that the Almighty God has tendered us the most wonderful gift imaginable, and that it is in full comportment with his own greatness and majesty. The liberal deviseth liberal things, says the prophet (Isa. 32:8), and so a good God, a liberal God, a gracious Creator, has devised for his creatures this most wonderful gift. If it were the offer of any one of less dignity and power we might properly feel a doubt respecting the fulfilment of the promise. But when we remember that the one who proffers this gift is none less than the great Creator who formed the mighty worlds, who in harmony with his own plan created man in the world in his own image and likeness; and who, foreknowing his sin, foreknew and prepared also the great redemption price before the foundation of the world—when we think of such a giver we are less astounded at the gift, while we wonder and adore.

It was told of a prince of olden times that he desired to give to his betrothed a very precious jewel, but determined that she should realize the value of his gift gradually. The jewel was fitted into an elegant casket, this in turn was fitted into a silver case, and this into a brass case, and it in turn into an iron one. The fittings were so arranged as to be almost indiscernable. When the lady received the present, undid the wrappings and found the iron case, she was considerably disappointed—she had expected more. Presently the secret spring of the case opened and she discovered the brass case, but still she was disappointed. Later it opened and disclosed the silver case, much more beautiful and desirable; and when that opened, too, and disclosed the jewel casket she was astounded at its beauty; but when that opened and disclosed the jewel itself she was overwhelmed.

So with God's gift of eternal life—it is the precious jewel, and it is hidden in the casket, which is Christ. Not until first we have found Christ can we find the jewel. He that has the casket has the jewel, he that has Christ has the gift of God. But before we can find Christ in the true sense we must find God's Word, and outside of it the Lord has permitted various matters to cover and hide the jewel. For instance, Churchianity is one of these outside cases, and the one who would find the casket and get the jewel must be sufficiently interested to search for the hidden treasure. "He that seeketh, findeth." Only a few, however, of the present time have a knowledge of what to seek for and where to seek for it. To the great mass the beauties of the casket and the jewel will not be revealed until this present time of darkness and Satan and sin shall have passed away and given place to the new dispensation, in which everything that is covered shall be revealed.

"THROUGH JESUS CHRIST OUR LORD."

The giver of a gift has the right to determine how it is to be proffered, and our Creator has determined that his gift of eternal life shall be proffered to mankind in one manner only—"through Jesus Christ our Lord." He who will not have it through Christ shall not have it at all, but it is a part of the divine program that all shall come eventually to know that there is such a gift provided, and to know also of the channel through which it may be obtained. It might at first be considered that this was merely an arbitrary arrangement on God's part. We answer that even if that contention could be substantiated it would in no wise detract from the propriety of the course. The Lord has every right to bestow his gifts to please him. We, the recipients, have every cause for gratitude that we should be offered eternal life at all, but we have every reason also to believe that the terms of the offer are reasonable, just, loving, merciful, and that back of the Almighty's restrictions lies a good reason for every requirement.

When we remember that the word Christ in the Hebrew is Messiah, and signifies "God's Anointed King," it associates the giving of this life everlasting to the world through the Kingdom which is to be established at our Lord's second advent. The little flock, who gain relationship to Christ in advance of the Kingdom's establishment, are those who by faith willingly accept him as their King before he establishes his authority with power and great glory. The thought of the Millennium carries with it all the blessed arrangements that time and the divine plan by which the glorified Messiah shall cause every creature, including those who have died, to come to a knowledge of the divine will, to discern between righteousness and unrighteousness, between truth and error.

This will be their testing or judgment. All who will learn obedience to that kingdom shall be uplifted mentally, morally and physically to perfection; while all who are disobedient, who willfully oppose the divine arrangement, will be esteemed workers of iniquity and will be destroyed as such from amongst the people. Thus the heavenly Father has arranged to give his gift only to the willing and obedient of the fallen race, and this gift will be bestowed through him who redeemed the world, and who ultimately shall grant to each member of Adam's family a full, fair opportunity for knowing the way of the Lord, and of coming into full harmony therewith, and of attaining thereby all that was lost by the first Adam, with increase of blessing through increase of knowledge.

Blessed are our eyes for they see now. Blessed are we who at the present time discern the beauty and value of the gift, and have already accepted Christ as our Redeemer and the Captain of our Salvation. We already reckon ourselves as having passed from death unto life; we already reckon that we have the eternal life because of our faith in the precious promises. And this which we have now through faith will be fully realized by us when we awake in his likeness in the first resurrection, as it is written, "I shall be satisfied when I awake in his likeness."—Psalm 17:15. "Thanks be unto God for his unspeakable gift."

APPRECIATIONS.

San Francisco, Cal., June 2.

We take pleasure in continuing to hold up the Tribune by way of subscription and prayer for its blessing that it may be the means of enlightening those who seek. When the nominal church member says that if one is good and goes to church, etc., he is bound to go to heaven; we cannot blame the infidel for saying that he is entitled to Heaven if there is such a place, for he too lieves as good a life and loves his fellow men as much as the church goer. But when we see God's plan we at once see that a person might live a spotless life, believe in the Lord—(even the devils believe)—read his Bible, attend every church meeting and even give to the poor, and finally be killed for the name of Jesus, yet in all that he would not yet be entitled to heaven, no more than the infidel.

A great many people see Babylon—come out of her, but don't see that they are still as much a part of it because they still cling to her errors, therefore in reality they are still there as much as ever, as it is false doctrine that constitutes Babylon. Many also have left her with hatred for those who remain; they thus make themselves more wicked in the eyes of God. But those who flee from her should have sympathy and offer kindly assistance to all who hunger.

Bible students are guided by God's plan, they are kept humble by the remembrance of the "Pit" from which they were dug, and they while here only hope for that which Christendom (so called) claims to have: Immortality, we hope through a resurrection from death. Remembering that God is glorified in that we bear much fruit, the love that burns in the face of adversity, that stops in sacrificial death to conquer. Wishing you success in your noble and glorious work.

Yours in the love of Truth.

Dallas, Oregon, June 1.

I enclose herewith a dollar silver certificate for renewal of my subscription to the National Labor Tribune. My subscription expired the 1st of February, 1017. Pardon my neglect in not renewing sooner. I esteem your paper very much on account of Pastor Russell's sermons, letters of appreciation and other subjects in connection with the Truth. May the Tribune prosper while proclaiming the good news of the advancing Kingdom that which will satisfy, uplift and bless all the families of the earth.

Very truly yours,
C. V. BELL.

Judsonia, Ark., June 1.

I am lost without the Tribune. A Brother handed me a copy and I see you are still sending the paper to those who are not able to subscribe. I sure am in that list now, since everything is so high. If you can enter my name on that list for a year I sure will appreciate it very much indeed and I am sure the Lord will bless the one who helps. Address as above, Lord bless you and all who help.

JOHN H. SLOAN.

Bangor, Pa., June 1.

I notice my subscription is run out and am sending you my renewal. I want to thank you for your good paper and the many good things it contains. I am also sending you one dollar for the help others fund. I remain

Yours truly,
JOHN L. ROTZELL.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TODAY!

Chetopa, Kan., June 2.

My subscription to the Tribune will soon expire, and I wish you to discontinue the paper. I wish to extend to you my sincerest thanks for your courage in publishing Pastor Russell's sermons, and if I were able I would continue to support the Tribune out of appreciation of this, but owing to circumstances I will not be able to do so. Again thanking you sincerely for your kindness in the past, for which I am sure you will receive your reward, and with best wishes for your success in the future, I am,

Yours faithfully in Him,
MRS. H. G. MERRILL.

Manheim, Pa., May 1.

Enclosed find money order for Labor Tribune which will soon expire. I appreciate your valuable paper very much. I rejoice in the opportunity of reading our dear beloved Pastor Russell's sermons. May the Lord bless you and give you grace to continue in this work of proclaiming the truth to the world.

Yours respectfully,
MRS. EMMA H. REAM.

Halifax, Canada, May 1.

Received copies of the Tribune and am much pleased with the paper indeed. The Pastor Russell sermon feature it set forth in a manner worthy of that great Bible exegate. That's the way to publish so good a thing—so that the aged ones don't have to strain out their failing eyesight pouring over it. With best wishes for your success in giving these grand verities to the public, I have the privilege to remain.

Very truly yours,
WALTER SARGEANT.

AN IMPORTANT NOTICE.

For reasons which it is unnecessary here to cite, the second installment of J. A. Oppy's article will not appear. The editor of this page was away last week and his "sub" ran the article without authority.

UNORGANIZED WIN STRIKE

The strike of unorganized workers at the plant of the Stewart-Warner Speedometer Corporation of Chicago, has been settled with most of the strikers members of organized labor. The company attempted to employ girls, who were to receive one-half the wages of the men.

ANY ONE SICK? Send 5 cents for complete treatise "NEW LIGHT" human ills and 25 cent treatment. A pure botanical product reaching and strengthening all the organs and nerves of the entire system. Bro. J. H. Berg, Hot Springs, Arkansas. 1jun4t

THE FOOD SHORTAGE.

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Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Gethsemane Head of Christ. Price 50 cents each, $5.00 per doz. Tribune Friends Supply Co., Box 338, Schenectady, N. Y.

Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 5 cts. Free to those not able to pay.

W. Giles Browne, Summit, N. C.

In answering Ads. please mention the Tribune.

Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

WANTED—Agents. Best steering device for Ford cars. Simple, Durable, Practical. Good seller. Liberal commissions. The Steeratomat Co., Beloit, Wis.

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Accidentally discovered a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. Address A. E. Stokes, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from Last Week)

STUDY X.

Common Misapprehensions. Earthly or Human and Heavenly or Spiritual Natures. Earthly Glory and Heavenly Glory. Bible Testimony Regarding Spirit Beings. Mortality and Immortality. Can Mortal Beings Have Everlasting Life? Justice in the Bestowment of Favors. A Supposed Principle Examined. Variety in Perfection. God's Sovereign Rights. God's Provision for Man a Satisfying Portion. The Election of the Body of Christ. How Their Change of Nature is Effected.

Failing to see that the plan of God for mankind in general contemplates a restitution to their former estate—the human perfection lost in Eden—and that the Christian Church, as an exception to this general plan, is to have a change of nature from human to spiritual, Christian people generally have supposed that none will be saved except those who reach the spiritual nature. The Scriptures, however, while holding out promises of life and blessing and restitution to all the families of the earth, offer and promise the change to spiritual nature only to the Church selected during the Gospel age; and not a single passage can be found which sustains such hopes for any others.

If the masses of mankind are saved from all the degradation, weakness, pain, misery and death which result from sin, and are restored to the condition of human perfection enjoyed before the fall, they are as really and completely saved from that fall as those who, under the special "high-calling" of the Gospel age, become "partakers of the divine nature."

The failure to understand rightly what constitutes a perfect man, the misapprehension of the terms mortal and immortal, and wrong ideas of justice, have together tended to this error, and mystified many scriptures otherwise easily understood. It is a common view, though unsupported by a single text of Scripture, that a perfect man has never been on earth; that all that is seen of man on earth is only the partially developed man, and that to reach perfection he must become spiritual. This view makes confusion of the Scriptures instead of developing that harmony and beauty which result from "rightly dividing the word of truth."

The Scriptures teach that there have been two, and only two, perfect men—Adam and Jesus. Adam was created in the image of God; that is, with the similar mental powers of reason, memory, judgment and will, and the moral qualities of justice, benevolence, love, etc. "Of the earth, earthy," he was an earthly image of a spiritual being, possessing qualities of the same kind, though differing widely in degree, range and scope. To such an extent is man an image of God that God can say even to the fallen man, "Come, let us reason together."

As Jehovah is ruler over all things, so man was made a ruler over all earthly things—After our likeness, let him have dominion over the beasts, fowl, fish, etc. (Gen. 1:26.) Moses tells us (Gen. 1:31) that God recognized the man whom he had made—not merely commenced to make, but completed—and God considered his creature "very good," that is, perfect; for in God's sight nothing short of perfection is very good, in his intelligent creatures.

The perfection of man, as created, is expressed in Psa. 8:5-8: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, the beasts of the field, the fowl of the air and the fish of the sea." It has been suggested by some who would make the Bible conform to a theory of evolution, that the statement, "a little," in Heb. 2:7, might be understood to mean a little while lower, and not a little degree lower than the angels. There is, however, neither authority nor reason for such an interpretation. This is a quotation from Psa. 8:5, and a critical comparison of the Hebrew and Greek texts can leave no doubt as to the import. The idea, clearly expressed, is a little lower in degree than angels.

David, in the psalm, refers to man in his original estate, and prophetically intimates that God has not abandoned his original plan to have man in his own image and the king of earth and that he will remember him, redeem him and restore him to the same again. The Apostle (Heb. 2:7) calls attention to the same fact—that God's original purpose has not been abandoned; that man, originally grand and perfect, the king of earth, is to be remembered, and visited and restored. He then adds, We see not this promised restitution yet, but we do see the first step God is taking toward its accomplishment. We see Jesus crowned with this glory and honor of perfect manhood, that he, as a fitting ransom or substitute might by God's favor taste death for every man, and thus prepare the way for the restitution of man to all that was lost. Rotherham, one of the most scrupulous translators renders this passage as follows:

"What is man, that thou rememberest him;
Or man's son, that thou visitest him?
Thou madest him less some little than messengers:
With glory and honor thou crownest him,
And didst appoint him over the works of thy hands."

Nor should it be inferred that a little lower in degree means a little less perfect. A creature may be perfect, yet on a lower plane of being than another; thus, a perfect horse would be lower than a perfect man, etc. There are various natures, animate and inanimate.

The following illustrates:

Grades of Heavenly Spiritual Being—Divine and Angelic.
Grades of Earthly or Animal Being—Human, Brute, Fowl, Fish.
Grades in the Vegetable Domain—Trees, Shrubs, Grasses, Mosses.
Grades in the Mineral Domain—Gold, Silver, Copper, Iron.

Each of the minerals mentioned may be pure, yet gold ranks the highest. Though each of the orders of plants should be brought to perfection, they would still differ in nature and rank. Likewise with animals; if each species should be brought to perfection, there would still be variety; for perfecting a nature does not change a nature. The grades of spiritual being, also, though perfect, stand related to each other as higher and lower in nature or kind. The divine nature is the highest and the superior of all spiritual natures. Christ at his resurrection was made "so much better" than perfect angels as the divine is superior to the angelic nature.—Heb. 1:3-5.

Note carefully that while the classes named in the above table are distinct and separate, yet a comparison between them may be instituted, thus: The highest grade of mineral is inferior to, or a little lower than, the lowest grade of vegetable, because in vegetation there is life. So the highest grade of vegetable is a little lower than the lowest grade of animal life, because animal life, even in its lowest forms, has intelligence enough to be conscious of existence. Likewise man, though the highest of animal or earthly beings, is "a little lower than the angels," because angels are spiritual or heavenly beings.

There is a wonderful contrast between man as we now see him, degraded by sin, and the perfect man that God made in his image. Sin has gradually changed his features, as well as his character. Multiplied generations, by ignorance, licentiousness and general depravity, have so blurred and marred humanity that in the large majority of the race the likeness of God is almost obliterated. The moral and intellectual qualities are dwarfed; and the animal instincts, unduly developed are no longer balanced by the higher. Man has lost physical strength to such an extent that, with all the aid of medical science, his average length of life is now about thirty years, whereas at first he survived nine hundred and thirty years under the same penalty. But though thus defiled and degraded by sin and its penalty, death, working in him, man is to be restored to his original perfection of mind and body, and to glory, honor and dominion, during and by the Millennial reign of Christ. The things to be restored by and through Christ are those things which were lost through Adam's transgression. (Rom. 5:18, 19.) Man did not lose a heavenly but an earthly paradise. Under the death penalty, he did not lose a spiritual but a human existence; and all that was lost was purchased back by his Redeemer, who declared that he came to seek and to save that which was lost.—Luke 19:10.

In addition to the above, we have proof that the perfect man is not a spiritual being. We are told that our Lord, before he left his glory to become a man, was "in a form of God"—a spiritual form, a spirit being; but since to be a ransom for mankind he had to be a man, or the same nature as the sinner whose substitute in death he was to become, it was necessary that his nature be changed. And Paul tells us that he took not the nature angels, one step lower than his own, but that he came down two steps and took the nature of men—he became a man; he was "made flesh."—Heb. 2:16; Phil. 2:7, 8; John 1:14.

Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before he became a man; and he was not then so high as he is now, for "God hath highly exalted him," because of his obedience in becoming man's willing ransom. (Phil. 2:8, 9.) He is now of the highest order of spirit being, a partaker of the divine (Jehovah's) nature.

But not only do we thus find proof that the divine, angelic and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any more than the perfection of angelic nature implies that angels are divine and equal with Jehovah; for Jesus took not the nature of angels, but a different nature—the nature of men; not the imperfect human nature as we now possess it, but the perfect human nature. He became a man; not a depraved and nearly dead being such as men are now, but a man in the full vigor of perfection.

Again, Jesus must have been a perfect man else he could not have kept a perfect law, which is the full measure of a perfect man's ability. And he must have been a perfect man else he could not have given a ransom (a corresponding price—1 Tim. 2:6) for the forfeited life of the perfect man Adam; "For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:21.) Had he been in the least degree imperfect, it would have proved that he was under condemnation, and therefore he could not have been an acceptable sacrifice; neither could he have kept perfectly the law of God. A perfect man was tried, and failed, and was condemned; and only a perfect man could give the corresponding price as the Redeemer.

Now we have the question fairly before us in another form, viz.: If Jesus in the flesh was a perfect man, as the Scriptures thus show, does it not prove that a perfect man is a human, fleshly being—not an angel, but a little lower than the angels? The logical conclusion is unmistakable; and in addition we have the inspired statement of the Psalmist (Psa. 8:5-8) and Paul's reference to it in Heb. 2:7-9.

Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration even unto death, as typified in his baptism—at thirty years of age (manhood, according to the law, and therefore the right time to consecrate himself as a man)—that he received the earnest of his inheritance of the divine nature. (Matt. 3:16, 17.) The human nature had to be consecrated to death before he could receive even the pledge of the divine nature. And not until that consecration was actually carried out and he had actually sacrificed the human nature, even unto death, did our Lord Jesus become a full partaker of the divine nature. After becoming a man he became obedient unto death; wherefore, God hath highly exalted him to the divine nature. (Phil. 2:8, 9.) If this Scripture is true, it follows that he was not exalted to the divine nature until the human nature was actually sacrificed—dead.

Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature; the divine; and in each case the one was given up for the other.

In this grand example of perfect humanity, which stood unblemished before the world until sacrificed for the world's redemption, we see the perfection from which our race fell in Adam, and to which it is to be restored. In becoming man's ransom, our Lord Jesus gave the equivalent for that which man lost; and therefore all mankind may receive again, through faith in Christ and obedience to his requirements, not a spiritual, but a glorious, perfect human nature—"that which was lost."

The perfect faculties and powers of the perfect human being may be exercised indefinitely, and upon new and varied objects of interest, and knowledge and skill may be vastly increased; but no such increase of knowledge or power will effect a change of nature, or make it more than perfect. It will be only the expanding and developing of the perfect human powers. Increase of knowledge and skill will doubtless be man's blessed privilege to all eternity; yet he will still be man, and will be merely learning to use more fully the powers of human nature already possessed. Beyond its wide limits he cannot hope, nor will he desire, to advance, his desires being limited to the scope of his powers.

While Jesus as a man was an illustration of perfect human nature, to which the mass of mankind will be restored, yet since his resurrection he is the illustration of the glorious divine nature which the overcoming Church will, at resurrection, share with him.

(To be continued.)

THE OATH-CLAD PROMISE—THE GOSPEL.

From the Scriptures of truth this conclusion we draw,
That the wisdom of men nor the works of the law
Have the power to cleanse, nor forgive nor to save,
Nor restore from the curse, nor redeem from the grave.

Men are saved by their faith in the Crucified One,
When his love and his goodness to them are made known.
Saving faith comes by hearing the life-giving word,
And the mercy of God through the Savior conferred.

All who will may be saved by obedient faith,
And may gain life unending through Christ, by his death.
For the gospel salvation to all is made free;
As they heed its instruction their judgment will be.

Endless life is for those who the gospel accept,
But death is the portion of those who reject.
For there's no other way that's revealed by the Lord
To redeem fallen man but through Christ and his word.

"The heavens are the Lord's, but the the earth he hath given
To the children of men," as their home and their haven.
Wicked rulers and nations thus far have borne sway
And their reign has led down from the gold to the clay.

But the age for the world's promised blessing is near,
When the true light that lighteth all men shall appear.
God has been taking out from the world for his name
A faithful, tried people with Jesus to reign.

Those sleeping in Christ from the dead will arise,
And with "those who remain" meet the Lord of the skies.
These elect ones with Christ shall forever abide,
And he'll honor and glorify them as his bride.

Then, come to the earth with his chosen again,
He will over the nations commence his just reign.
As a body perfected the "seed" will then bless
All the nations of earth with the blessings of peace.

All the powers of earth to an end shall be brought,
And their rule and authority soon come to naught.
All their glory and pride like the chaff pass away,
And Christ and his chosen in mercy bear sway.

When he speaks to the earth she uncovers her slain,
And they all hear his voice and to life rise again.
He must reign until all things to him are subdued,
And the face of the earth from the curse is renewed.

These times of refreshing and blessing are near,
And Christ's life-giving power will shortly appear.
He will banish the curse and perfection restore,
And the earth fill with gladness and beauty once more.

Then sorrow and death and corruption will cease,
And the world shall be clothed in the garments of peace.
When he rules in the earth the glad tidings are heard,
And the world shall remember and turn to the Lord.

All nations shall worship the Lord then with fear,
And all men join in praise when his words they shall hear.
When the Spirit of grace rests on Israel again,
And they look upon him whom in wrath they had slain.

They will bitterly mourn and acknowledge their sin,
And gladly accept him, their long-looked-for King.
Then the promised possession the Lord will restore,
And their numerous sins he'll remember no more.

Jerusalem will, with the Lord as its Light,
Be the glory of earth and its joy and delight,
From this city most glorious life's waters shall flow,
And the life-giving trees on its borders shall grow.

As the curse is removed this blest city of love
Is enlarged and made one with the city above.
All honor and glory to the Lord shall be given,
And his will on the earth will be done as in heaven.

Written for National Labor Tribune.

JIM PIKE.

Jim Pike is the hardest man in K.
His life all seems to set that way.
Is honest enough, I s'pose, but pheugh!
Just lives to paddle his own shell through.
His parents, hard as a block of granite,
Would have bartered away the planet,
Pretty likely, could they haye got it.
And some one have come along and bought it.

Now may it be we're too hard on Jim?
For nature, you see, put a twist in him,
And currents of nature are hard to fight
E'en when we battle with all our might.
Christian? Wo! Jim can't see the point,
Says Christianity's out of joint.
Too much worldliness these, says he,
Too much sham and hypocrisy.

And yet there's a streak of good in Jim,
For he risked his life in the waters grim.
Plunged in the river all roaring wild
Mid the spring tide ice, for a little child.
Saved it, too, yet fumed and frowned
When the mother blessed him it wasn't drowned.
Jim's a hard stick, yes, sir! yet, well,
I can't but think he's too good for hell.

Eternal torture for such as Jim
Who risked his life in the waters grim
Yet if the creeds are right, it's so;
Jim's bound for the realms of endless woe,
Because he thinks that if God made man,
He never fashioned so cruel a plan.
It makes us trim up our thoughts a spell
To find where they got this thing called hell.

So, looking back, we find it came
Right down to us from the years of shame,
The long Dark Ages, that hid from view
Good tidings of joy, so old, so new.
God—dishonoring man-made creeds
That sprang up from a crop of weeds,
Sapped the comfort of truth away
And turned a host to their sombre sway.

The ways of God are beyond compare
Better than many have thought they were,
And we love and worship him not from fear
But because His love shines out so clear.
Sometime, and soon, in Messiah's reign,
Truth shall shatter great error's chain,
And then, in the mighty Millennial span,
Jim may grow into a perfect man.

WALTER SARGEANT.
Pique, Canada.

Appreciations.

Vine, Va., June 2.

I see my subscription is past due for which I am sorry but glad I can now renew. Enclosed please find $1 for renewal. We love the Tribune for its many features expressed with frankness and truth, but the sermon is the grandest of all. May the Lord bless you in your work.

A. C. CARTWRIGHT.

St. Peters, Pa., June 2.

You will find enclosed postoffice money order for one dollar, renewal subscription for Tribune. I have had it since 1905, and continue to enjoy many of its features, and I was so glad that you continued to print our late Pastor C. T. Russell's sermons. I know of those who read them more carefully, now than when he was alive. I see my subscription was due on May the first. Thank you for not stopping it.

Very truly,
MRS. WM. CAMERON.

Beaumont, Texas, June 2.

I am so glad that you will continue to publish our dear Pastor Russell's sermons, and I think the Tribune is improving day by day in the interest of its many readers, by printing the sermons and refreshing our minds by reading again that which has been so soul refreshing, and may the dear Lord reward you in due time for the stand you are taking in spreading the wonderful Word of Life. I send two poems which I would like you to publish through the columns.

Sincerely yours,
T. P. COPPELS.

Weston, Oregon, June 1.

Dear Fellow Worker in the True Gospel:—For some time back I have felt moved to send you a few lines for the purpose of expressing my good will and very high appreciation of the strong support which you are continuously displaying in the Tribune in the interest and spreading of The Present Truth. Recently I was especially interested and pleased to note the able manner, the force, and zeal displayed in some of your answers presented upon certain questions which appeared in the Tribune. For instance this one: "What proof have we that Paul was chosen of the Lord to take the place of Judas instead of Mathias." Your answer to that question certainly was full of meat, clear, directly aimed, and in fullest harmony with both reason and the inspired Word of God, and I wish you to know of my heart's delight and appreciation of all such timely defence and spiritual manifestation of loyalty unto Him who said: "Cease, my Son, to hear the instruction that causeth to err from the words of knowledge."—(Pro. 19:27.) "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of Truth, that thou mightest answer the words of truth unto them that send unto thee."—(Chap. 22:20-21.)

By your kind permission I wish to express my earnest protest and disapproval of the many newfangled light (?) theories, and additionally (so-called) types which have sprung up already among the friends (like mushrooms) since the departure of "That Faithful Servant"—our beloved Pastor Russell. One dear brother has sent me two letters in support of some of those newly discovered types (?) and his last letter he says: "It would be wrong for us to sit down upon Pastor Russell's grave and not expect any further light, etc." Now, I admit that statement to be correct if properly applied, but we also read: "Beloved, believe not every spirit—but try the spirits whether they be of God, etc."—(1st John 4:1) And furthermore the Lord never appointed nor ordained more than one servant, and whom He made ruler over his household of faith and to give them meat in due season."—(St. Matt. 24:45.) So then, we are not to look for further light to come from any other directions at all, but rather cling and cleave to "that which is good," and which comes to us thro the proper channel appointed by our Lord. We still possess our Bible, the Watch Tower and the scripture studies, etc. No part of them has ever been repealed. To myself, they alone constitute the only true Beacon Light and nothing whatsoever should be ecepted by the Lord's people until it is fully approved and presented in the Watch Tower. If we, should accept every wind of doctrine and theory presented us by Dick, Tom and Harry how long would it be until we would be divided into a number of parties, schools and factions, the same as our modern creeds? I distincty remember the words of our Faithful Pastor when he stated that "Whenever any further light should become due unto the Lord's household we would be informed of it in the Watch Tower." And me thinks that just as sure as Pastor Russell was "That Faithful and Wise Servant," just that sure am I that his words then spoken are in full force and effect today; and any and every further light which our precious Lord designs to give His followers will be made known to us through the means of the Watch Tower.

Just stop and think for a moment, from whence, and how did we (any of us) obtain our present knowledge of the Divine Plan of the Ages and the True Gospel of Christ? Was it not entirely obtained in every instance thro the servant appointed by the Lord for that very purpose. Truly it can be said of that teacher that since the Apostles fell asleep, "Never man spake as this man." O, dear friends, let us praise God for having raised up that loyal and faithful teacher unto us. And instead of wasting our time and talents in useless guess work, imaginary types, and speculative theories, let us rather follow the exhortation of the Apostle Paul: "Watch ye, stand fast in the faith, quit you like men, be strong. (1st Cor. 16:13). But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (2d. Tim. 3:14.) Instead of searching out new pastures, let us be feeding in the same pasture which we all so greatly enjoyed while our dear Pastor was with us here in the flesh. The food in that pasture eventually brought glory and immortality to him. It will do the same for us if we confine ourselves truly to his teachings, and earnestly endeavor to carry them out in our daily lives, even as he also followed the Lord. Amen!

O Friends, let us beware of the cunning schemes and snares of the adversary. "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2nd. Peter 3:17.)

Respectfully submitted in the spirit of warm Christian love.

RASMUS F. JOHNSON.

Springfield, Ohio, June 2.

It gives me pleasure to forward post office money order for renewal of your paper. Through the dark clouds you have been the silver lining by your continued publication from the pen of one who is now beyond. The beautiful words of the Prince of this word's agents.

MRS. W. L. CARY.

Corbettsville, N. Y., June 2.

I do so love the principles on which your highly esteemed publication is run, that I feel constrained to write you a few words of encouragement. I love the dear old Tribune so much because of its high standard of reading matter both religious and secular. Am glad to know that you are publishing the Divine Plan so that many can read, that otherwise might not have an opportunity. It is one of the very best papers that I know of, with perhaps but very few exceptions. Of course we think the Watch Tower is the best, but the Tribune is simply grand. With much love for the editor and appreciation for the paper, I remain,

Your sincere friend.
E. W. DEAN.

Boston, Mass., June 2.

Inclosed please find postoffice order for $1.00 for the renewal of my subscription for another year. Your publication of Pastor Russell's sermons and other articles of Truth are very inspiring. May you be greatly blessed in spreading the good tidings of great joy which shall yet be to all people.

Thanking you for continuing the paper while over due.

Very sincerely yours,
MARY McAVOY.

Altoona, Pa., June 3.

Will you kindly renew my subscription to your valuable paper for another year, for which you will find check enclosed for $1.00 covering same. I am sorry to be a week late in attending to this matter, as I a maware my subscription expired on the 20th inst. We still appreciate your paper for its fairness on all questions, but more than all else for your willingness to brave opposition in declaring the wonderful Truths set forth by our beloved Pastor Russell for so many years.

ANNA B. SHUFF.

Charleston, W. Va., June 2.

Can you give me an explanation concerning the 13th Chapter and 18th verse of Rev. or can anyone in the Truth give an explanation, if so please let us hear from you in your paper. Here is an explanation that I give and I would like to hear from others.

K	1	6
A	1	6
I	9	6
S	19	6
E	5	6
R	18	6
	66	6

Is this correct or not? Please let me hear from you at your earliest convenience.

Yours truly,
J. T. SNYDER.

P. S.—The letters of Kaiser are numbered alphabetically, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and so on, giving alphabetically their number.

BUSY TIMES ON THE GREAT LAKES.

Navigation on the Great Lakes is now open, and the familiar sound of steamboat whistles is indeed a welcome one to many, for not only do the steamers afford relief from the freight congestion but also furnish a most comfortable mode of travel for passengers.

Officials of the C. & B. Lines which operate the Great Ship 'SEEANDBEE' and steamers "City of Buffalo" and "City of Erie" daily between Cleveland and Buffalo, predict that this season will surpass all others in volume of passenger and freight traffic. Never has business started with such a rush which surely reflects the general prosperous condition of the country.

Vacation trips which afford change from the every day scenes are regarded as essential by the American people, and thousands are now turning to the Great Lakes for the alluring trips by water.

The Brazilian Government has decreed that products offered for sale as butter must contain at least 80 per cent of butter fat and not more than 15 per cent of acid content.

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The monument the American workingmen built 30 years ago to the memory of Thomas A. Armstrong founder of The National Labor Tribune—it is located in one of Pittsburgh's most prominent public parks on the North Side.
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In answering Ads. please mention the Tribune.

EVANGELIZE THE WORLD BY HELPING OTHERS

This is the season which inspires the spirit of giving and everywhere the feeling to Help Others is in the atmosphere. Why not join the throng and push a good thing along. Seize the opportunity to Help Others and send in a contribution to help put Pastor Russell's sermons in the hands of those who have never read them and other Truth friends who are too poor to pay. Help carry the message to the home of the thousands who have never seen the light. The Tribune presents the Divine Messages of Pastor Russell direct from Pastor Russell's pen.

These Messages were sent direct to the Tribune by Pastor Russell himself and are a genuine inspiration to multitudes and they still have that Divine thrill. They are no messages that you read a year or two ago but those written almost exclusively for the Tribune and they cannot be produced by any other paper in the country.

The Tribune is worth $2.00 a year and never sold to any subscriber for less. Owing to a special arrangement with the Watch Tower the Tribune is sold to the Truth Friends for Only $1.00. This offer is special. The Tribune is sold to none save Truth readers for $1.00. The Tribune is an 8 page paper with good live news matter from all over the world. It is primarily a labor paper of National importance. Are you trying to evangelize the world, and if you are, try the Tribune "Help Others Fund." Let this be the keynote for 1917. Who'll be the first. Send in subscriptions direct to us, at $1 per year.

The following is the standing of the fund to date:

ADD Tribune—

Previously reported	$118.00
Amount received	5.00
Total	$123.00
Paid out	$127.00

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MANY LABOR DISPUTES IN OLD LONDON

Great Strike of London Motor Omnibus Drivers--Engineers' Strike Still On Despite Ling George's Visit to Work Centers

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, June 1.—London is face to face with a strike of ten thousand of its omnibus workers, male and female, and in the place of the thousands of motor buses commonly seen on the streets of the British capital there are just one or two here and there. The reasons for the strike, like the reasons for so many strikes nowadays, are very complicated. For one thing, the men want an increase of wages by way of a war bonus of $2.50 a week for drivers and conductors and of $1.25 per week for the garage staffs, washers, etc. This matter their employers, the London General Omnibus Company, were apparently willing to submit to arbitration but in the meantime he said employers refuse to recognize the men's union. The reason for this refusal was the alleged breaking of an agreement by the union made some time ago. It was in September, 1913, according to the employers, that they agreed to recognize the London and Provincial Union of Lincensed Vehicle Workers as representing its employees, but upon the condition that the company was not to be embroiled in any dispute with any company with which it had no concern. This clause it is said was especially put in by reason of the fact that the union also had as members practically all the taxicab drivers in London and a large number of the tram drivers and conductors. This is the agreement that the men are supposed to have broken although the evidence is by no means clear upon the point.

Omnibus drivers in London get $15 a week, which is regarded here as a high rate of pay for skilled workman. The conductors, male or female, get on a naverage about $10. This omnibus strike has not affected traveling very adversely in London owing to the fact that the central districts are well served by underground electric tubes all over the place whilst the suburban parts have not only their railways and tubes but also very complete systems of electric tramways. The tramway proprietors have put on more tramcars to relieve the congestion and this leads the president of the vehicular workers' union to say that the next step will be to call out the tram men and, if necesary, also the underground tube workers. This last-mentioned item would be a difficult mater to work, however, owing to the fact that the Government is in control of all railways now and the men are Government workers and liable to special rules therefor.

It must be remembered that it is these London omnibus drivers and conductors who threatened to strike recently if women were introduced to drive buses. Within a very few weeks of that threat they have struck for another reason altogether. They will probably be back at work shortly with all grievances and demands reasonably favorably referred to arbitration. Strikes are not regarded very favorably in this country under the present condition of affairs, but a strike after all seems to be the only way in many cases to bring abouut a prompt consideration of grievances. Whilst the men remain at work, whoever they are, they can generally go on nursing their troubles month after month and almost year after year with nothing done by the people higher up.

The engineers' strike still prevails in many parts of the country. In some places the men have gone back to work; in others fresh numbers have come out. The King and Queen are undertaking a tour of the industrial centers and munition workers of the Midlands and North of England and great efforts are being made to get the men back to work before their particular town or workshop is visited. This does not look like being uniformly successful. The pity of this strike is that it is holding up important munitions for the battle front. At the same time it is said that if matters had been handled properly by the Government weeks ago the strike would never have occurred or anyhow would never have spread. As reported last week, the beginning of the trouble was an attempt on the part of a firm of engineering employers in Yorkshire to play a very old-fashioned, high-handed, anti-union game, for which the said firm was heavily fined by the Ministry of Munitions.

Engineers in many parts of the country have refused to join the strike. This is notably the case on the Clyde, Scotland, at one time regarded as a very hotbed of trouble. Generally the engineers and skilled workers of the same kind all over the country are violently opposed to the Government's new schemes for the abrogation of the trade cards which protected skilled workers from enlistment and

(Continued on Page Four.)

FROM THE TRENCHES IN FRANCE GHASTLY STORY FROM THE FRONT

PRIVATE WATKINS, A PITTSBURGH LAWYER, TELLS THRILLING STORY OF BARBARISM AND THE TYRANNY PRACTICED BY THE HUN.

The Tribune is in the receipt of a letter from Ralph Watkins, brother of E. E. Watkins, the latter business manager of the National Labor Tribune. Ralph is an attorney and left Pittsburgh shortly after the war broke out in Europe. Nothing was heard of him until he landed in France, having reached there after the enlistment with the Winnipeg Rifles, Canada. Ralph is a graduate of Ohio Northern University and is very popular among the foremost lawyers practicing at the Allegheny County Bar.

He has already seen active service with the "British Expeditionary Force." He was wounded during the battle which raged in about Verdun and was sent to the hospital in London, where he was later located by the Staff Correspondent of The Tribune, Mr. Thomas Reece. After his recovery he was sent to Essex and at the beginning of 1917 wrote us of his anxiety for further active service at the front. This same feeling prevailed, he said, among the other members of the regiment, but owing to other troops which then crowded every available vacant place in France the troops to which he was then assigned were compelled to forego an early return to the front.

This soldier has had many thrilling experiences. In 1913 he was arrested in Mexico as a spy, but regained his liberty through President Wilson. Watkins now writes us of the tyranny of the Hun, and gives us what he declares to be a fact, a most loathsome picture of barbarism. A portion of his letter is herewith presented.

ACTIVE SERVICE WITH THE BRITISH EXPIDITIONARY FORCE.

Y. M. C. A. Y. M. C. A.

Somewhere in France, April 28th.

Not having heard from you since Christmas, I again write hoping you have not forgotten the one across the sea. At present we are at a sort of rest camp and expect to go up the line any minute. The weather here is very warm and I must say the sunshine and heat are welcome, as it will help to end the war a little sooner, though I think the end is not quite in sight. Germany is dying hard. The Hun is now converting his dead into fats and pig feed, gathering them into bunches of threes and sending them to a great fertilizer factory. We know this to be a fact. The Huns call this oleomargarine corps fat. Of course some of them don't like it, yet they readily tolerate it because the iron hand of German tyranny compels. I have lost some very dear friends in the last two weeks, and all I can say is that when I think of all the men who have sacrificed themselves for the cause of right. Hun Kultur is barbarism, pure and siment that would show them up in their true God and the allies I can not imagine punishmple, a nation that holds no respect for its living or dead can not hope to win. I am glad my country has joined this cause, on the side of the allies. I will see you some day when the war is over and tell you things that even to me seem beyond belief.

RALPH WATKINS,
8th Batallion, Canadians,
British Expeditionary Force,
France.

A CITY STEAMING UP FOR SOME BIG DOINGS

More Men Wanted to Turn Out the Tonnage for 123,000 Young Men to Put Bill on the Bum.

Pittsburgh, the world's chaldron into which old mother earth is dumped and from which the industrial product which moves the world, rushes on like a great Niagara, supplying the vast commerce of the world, is operating a hundred per cent, yet this is thirty-three and one-third per cent less than the demand.

Pittsburgh, sizzling, boiling, roaring, and belching forth vast clouds of smoke and while creating a sooty inferno, is in need of more men to aid in supplying the tonnage which the world is demanding. Pittsburgh boasts of a population of 600,000, and with its continuous contiguous towns, such as Homestead, Duquesne, McKeesport, East Pittsburgh, Braddock, etc., on the east and McKees Rocks, Coraopolis and other towns on the west a population in excess of 1,000,000 is within a few miles radius of city hall.

The significance of Pittsburgh to the nation is more readily comprehended now than ever before, and without her enormous tonnage and almost invaluable products, but little could be accomplished in coping with the situation such as all the nations find themselves at the present time. Pittsburgh's manufactured products will exceed $600,000,000 annually and under present prevailing conditions this amount will be vastly increased. These staggering figures can be appreciated when it is said the valuation of her products are in excess of that of any one of thirty-one entire states in this country. The secret of Pittsburgh's industrial supremacy is due to her bountiful natural resources. Her vast coal fields supply her mills and factories with abundance of fuel and with the location of her waterways, undue advantages are afforded in transporting material to and from all parts of the country. With such conditions Pittsburgh has become the center of the greatest manufacturing district in the world.

The Pittsburgh District produces one-tenth of the world's output of coal and one-half of the coke produced in America. Of the natural gas produced in the United States about 45 per cent is produced in territory immediately tributary to the City of Pittsburgh.

About 35 per cent of the steel manufactured in the United States is made in the Pittsburgh district while more than 30 per cent of the pig iron produced in the United States is produced here. The Pittsburgh district produces more pig iron than all of Great Britain.

One-half of the steel cars manufactured in America are made in the Pittsburgh district. The Pressed Steel Car Compang being located partly on the North Side, Pittsburgh.

One-third of the plate glass manufactured in America is made in the Pittsburgh district. The entire glass output of the Pittsburgh district including bottle, plate, window, pressed, table, lamp, chimney and electrical glass, totals about 60 per cent of the entire output of the United States.

The Pittsburgh district produces one-half of the crucible and high grade steel manufactured in the United States.

The Pittsburgh district produces 45 per cent of the pipe and tubing manufactured in the United States.

There are 18 plants manufacturing more than $20,000,000 worth of electrical machinery and supplies per year in the Pittsburgh district.

The foundry and machine shop products of Pittsburgh total more than $52,000,000 a year.

Pittsburgh banks have a capital of nearly $60,000,000; a surplus and undivided profits of about $100,000,000 and deposits of a little less than $500,000,000.

Some of the industries that make Pittsburgh the industrial center of the United States, are:

Largest pipe and tube mill in the world.
Largest structural and steel plant in the world.
Largest glass manufacturing plant in the United States.
Largest independent wire manufacturing plant in the world.
Largest independent concern manufacturing steel buildings and bridges.
Largest brake manufacturing plant in the world.
Largest corporation in the world manufacturing rolling mill machinery.
Largest commercial coal producing mines in the United States.
Largest works in the world for finishing aluminum.
Largest works in the world for manufacturing radium and vanadium.
Largest pickling and preserving plant in the world.
Largest electrical and manufacturing works in the world, employing 18,000.
Its steel works and blast furnaces give employment to 75,000 men.

(Continued on Eighth Page.)

STEEL PRICES AGAIN ADVANCE.

A famine is developing in the raw materials for the steel works. Bessemer pig iron, which 10 days ago sold at $50, valley, yesterday brought $53. Heavy melting steel, which a fortnight ago was bringing the remarkable price of $30, delivered Pittsburgh yesterday sold at $40, or double price reached in any previous movement. Basic iron, which 10 days ago reached $45, valley, is now quoted at $48 to $50. All the indications are that pig iron and scrap will go still higher, the outside limit being the value of steel minus the cost of conversion. The condition arises partly from there having been of late much more construction of steel making capacity than of blast furnace capacity and partly through production of pig iron being restricted by shortage of coke.

Pig iron production reached a rate of over 41,000,000 tons a year last October and November. On account of shortage of coke, production from December to March, inclusive, averaged only 37,350,000 tons a year. April showing a rate of 40,900,000 tons and May a rate of 40,600,000 tons, indicating that the situation as to coke has not been entirely relieved, for the furnace nominally in operation should be able to produce at the rate of about 42,000,000 tons a year. A conference was held in Washington yesterday between repreesntatives of the railroads and representatives of the blast furnace and coke interests on increasing the suply of cars to the Connellsville coke region so as to increase the production and shipments of coke. Spot furnace coke brought as high as $10.75 yesterday.

Under the auspices of the Advisory Commission, Russian purchases of 500 locomotives and 10,000 freight cars were arranged. The commission is now figuring on a total of 100,000 freight cars to be built as soon as possible. S. M. Vauclain being chairman of the committee having the car matter in hand. The cars as built are to be allotted to Russia, France and the United States according to requirements.

There is heavier pressure to buy finished steel products for early delivery and stiffer premiums are offered by buyers. The total volume of the business is not very large, but the tonnage is difficult to place because so few mills will quote at all. There is a further decrease in the buying of steel for far forward deliveries, this class of business being now very light.

On an average, steel prices are now more than triple the prices two and a half years ago, when the lowest level for over 15 years was reached. The question is how long it will be possible for consumers to pay such high prices, considering particularly that present prices are much higher than those ruling when the majority of the contracts now being filled were placed. There are some steel makers who would be glad to see a readjustment in prices that would tend to stabilize the market.

NEED CANADIAN LABOR IN THE UNITED STATES.

WASHINGTON, D. C., June 11.—Secretary Wilson's ruling waiving certain provisions of the immigration laws so that Mexican labor can be brought into this country for agricultural purposes has been extended so as to include labor from Canada. Because of a shortage of labor in the Northern lumber regions, an effort is also being made to have the Secretary include in the order labor for this work also. Senator Hale and a delegation of lumber men from Maine today called upon Secretary Wilson in support of this request.

FEDERAL APPEAL FOR FARM HELP

If we are to avert the calamity of a very serious food shortage in the United States, immediate and concerted action is called for. The homely expression, "Back to the Farm," significantly expresses the need of the hour, and every able-bodied man and woman, who can be spared from their accustomed employment, is needed somewhere, either on a farm, or some other branch of the Government service.

Boys between sixteen and twenty-one years of ago can also render valuable aid in the present extraordinary circumstances by volunteering their services to assist in planting and harvesting farm products during the coming summer.

The need of hundreds of thousands of additional workers in the agricultural districts of our country is imperative and the United States Department of Labor, charged with the important duty of supplying this badly needed help, is putting forth every effort to secure the enrollment of men, women and boys, willing to accept employment on farms, and all persons desiring to enlist for farm service are urged to submit their names in person, or by mail, to either of the Pittsburgh office of the United States Employment Service, Berger Building, Pittsburgh.

U. S. FAVORS DAY LABOR

Washington, June 11.—The war department has rejected all bids for the construction of a bridge over the Potomac river and has directed that the work be done by the government on the day labor plan. The lowest bid was $100,000 over the estimate of army engineers, who stated that even with the present high cost of material the day labor plan would be "the most economical and advantageous to the government."

HE MAKETH WARS TO CEASE.

ALLEGHENY, PA., July 30, 1905.—Pastor Russell of Allegheny, Pa., preached here today. We report one of the discourses from the text: "He maketh wars to cease unto the end of the earth."—Psa. 46:9.

The questions of war and peace, their rights and wrongs, come continually before our attention. That peace is desirable no right-minded person will dispute, and yet all persons of sound judgment will admit that many of the wars of the past have brought to the world some of its choicest blessings and liberties. No one conversant with history and capable of taking a broad grasp of the world's affairs, could dispute for a moment this proposition. The question before us is, How shall we harmonize these seemingly contrary thoughts? If peace is most desirable, if it is always to be sought, if wars are always to be shunned, why do we find that in every age of the world some of the very best of mankind have been embroiled in wars, rebellions, etc.? Why do we find that blessings have resulted from these wars, etc.?

There is but one standpoint from which these questions can be answered satisfactory, and that is the Bible standpoint. It explains the beauties and blessings of peace, and assures us that God's purpose, when ultimately accomplished, will establish peace on the earth on a permanent basis and make all wars to cease. This is the testimony of our text, "He maketh wars to cease unto the ends of the earth." The Bible gives us the key, explaining why wars under present conditions are necessary, why God's people are to be peace-lovers and peacemakers, and how a permanent peace will be ultimately established under the whole heavens.

THE CAUSE OF WARS.

As originally created in the image of God, man had too much sympathy, love, mercy, kindness and generosity for war. Where love prevails war is impossible. It was after the fall—after years of gradual deflection from the condition of love into a selfish attitude of mind—that the baser elements of the human nature maintaining their strength, and the higher mental and moral qualities deteriorating, the selfish faculties obtained the controlling influence among mankind. Under the stress of necessity for earning bread by the sweat of the face, love gave place to selfishness, and it became the rule amongst mankind to each look out for Nunmber One, and to see to it that whoever lacked, whoever suffered, it should not be himself. Since our Lord's advent this tendency has been checked in some who have received and profited by his teachings, but, alas, these are now, as ever since the fall, but a small fragment of the race.

According to the Bible account man's first fighting was with the wild animals. As originally created man's dominating power over the lower animals was such that he was naturally their master, but with the fall came loss of power, loss of influence, antagonisms, until the hunting of wild animals to their death became almost a necessity. Nimrod is recorded as the great leader in the fighting of wild beasts—he was a "mighty hunter" (Gen. 10:9), but this battling with the wild beasts took time and attention from the higher and nobler things, just as the fightings of earth have ever done. On the other hand it cultivated the spirit of combativeness and destructiveness. It was not long after this that among Nimrod's children the war spirit rose, with the selfish endeavor to improve their own conditions at the expense of others—to bring other families, tribes and nations into subjection, so as to collect tribute from them to the enrichment of the more powerful family, tribe, nation.

Added to this selfish and thievish desire to take advantage of others, came later a pride of national standing and prowess, which is but another form of selfishness. These two qualities have stimulated wars amongst the people of the earth for now six thousand years, and additional element closely blended with these being a sort of religious fanaticism—the supposition of one people that it had a right to impose its religious convictions upon another.

THE WORLD'S SAD PLIGHT.

This unbalance of minds which we have just seen operating in all to a greater or lesser degree and including all to selfishly seek personal advantage, personal and national honor, at the expense of others, and the pride of thinking they must enforce their religious convictions upon the others at the point of the sword, have put the poor world into a sad plight. Of course, no two persons being mentally exactly alike, there would naturally be some more benevolently disposed, some more peaceable, some more just, some with better conceptions of true religion than others; but the great mass of mankind would gradually sink down into the bog of independence and lowest degradation or into despair.

What could the few who loved peace and a more quiet pursuit of selfish interests do in the presence of nighbors and friends and relatives more ambitious and disposed to war and fight to thieve and kill, to denude their neighbors and plume themselves? Could we expect these to quietly allow themselves to be slaughtered, and their goods and the fruit of their labor to be appropriated by others? Would it have been to the benefit of the world, to its ennoblement and progress, if they had thus submitted? Truly, No. Surely the reign of selfishness would have come to still greater extremes than it has done had it not been for the oppositions encountered. Truly wrath meeting wrath, sword meeting sword, have had the effect throughout the world of hindering one family, class or nation from obtaining the complete power and influence, and making of the remainder the most ignoble slaves, depriving them of practically everything but their lives, and those to be merely used as they would profit their masters. Humanly speaking, this would have been the result if peace had been insisted upon, if the majority of mankind, or even the majority of the intelligent of mankind, were to have insisted that peace must be maintained at any cost. No one would claim that such an enslavement of the race to one man or one autocracy or to one hierarchy would have been safe or beneficial.

ONLY ONE TRUSTWORTHY AUTOCRAT.

Only one person could have been trusted with such omnipotent power over the race and that is our Creator. His justice, his wisdom, his love, his power, would indeed have been all sufficient and have brought blessings instead of a slavery to the world of mankind. But it was this very autocracy that was rebelled against in the beginning, and human selfishness and the hope of sooner or later obtaining average blessing and perhaps a little advantage over a neighbor, would still hinder the majority of the intelligent people of the world from desiring that the Almighty should take full control of earth's affairs. The most intelligent of mankind, naturally enough under present conditions, occupy the most favorable position in the world, and feel more or less objection to the slighest hint of a general revolution of society which would grant to each individual an equal opportunity in life and no more. The majority of the brainy people are but acting out the impulses of their fallen natures when they desire a little better than average and endeavor to get it.

Under present conditions, then, we see no hope for the world except as it shall be converted from selfishness to justice, equity, and come back into harmony with the Almighty as the King, and his laws as the rule of life's practice. We see not the slightest hope for such a conversion of the world to justice, to righteousness. We do see, indeed, that the poor of the world would be very willing to have fresh division of all earth's blessings and advantages: but they rarely desire this from the selfish standpoint and not from any true conversion to the principles of righteousness, and it is an easy proposition to the intelligent mind that if all the accrued blessings of the world were evenly and equitably divided with every member of the race at this moment, there would very speedily recommence a fresh warfare, permitted by this selfish desire to have more of earth's comforts, conveniences and blesings, power and display.

DIFFERENT HOPES FOR MILLENIUM.

A considerable number of Christian people of apparent intelligence assure us that, after looking over the picture of the past and scanning the conditions of the world in the present, they have good hopes that a Millennium of peace and good will toward men will very soon be ushered in by the conversion of the world to the principles of righteousness. Poor blind men! if they be even saints they should be able to measure the world's condition better than this by considering what the promptings of their own selfish natures would be aside from the power of grace, the holy Spirit of Truth, working in them. Measuring the natural man by their own fallen nature they should see that the world would run with blood before those who have gotten control of the power and wealth, the honors and the influence, would relinquish these or even agree to keep just what they now have, to cease fighting for more.

We are to remember that in our day this warfare is carried on differently from what it was in the past. In olden times the strong nation looted the weaker one, confiscating their treasures. In our day the same is accomplished in effect but in a very different manner: the strong nation by treaties, gunboats, etc., seeks to exploit the weaker one—to secure their business, their trade. Instead of requiring tribute as in olden times, they conduct themselves in apparently a much more just manner, though really it is as in the other case the wiser, the more expert, the stronger nation taking advantage of the weaker neighbor. Commercialism is now in control of the armies and navies and all the powers of the world, and all the wars of our time can more or less directly be traced to this. Take the Russo-Japanese war as an example. What is it but a commercial war, the endeavor of Russia to advance her financial interests in the far East at the expense of the Chinese and Japanese.

On the other hand the realization of this by the Japanese, and their appreciation of the fact that as a nation they would be strangled financially and every way if she did not rise at once to repel the intruder. Look at the Transvaal war; see how its basis was commercialism. The British and the Dutch had come to that part of Africa for selfish reasons, the Dutch for settlement, the British largely for commerce. The power of the latter, especially on the sea, gave it the control of the situation, and when gold and diamonds were found a commercial war ensued, the Dutch by taxes and in other ways seeking to hold the wealth of nature to their own special advantage, the British desiring to be untrammeled in their pursuit of riches. The commercial warfare, as we all know, brought about a bloody strife, a terribly severe experience to both parties, for both apparently were to some extent at fault, selfishness, commrcialism, being the foundation of the entire trouble.

A somewhat similar condition of affairs led up to the war with Spain. Selfishness on the part of Spain was hindering Cuba's prosperity. The United States, as a neighbor, as a friend of liberty, and as one who might reasonably expect to profit commercially by a change in Cuban affairs, espoused her cause, not purely for love of righteousness but largely in hope of commercial advantage. No doubt the war was an advantage so far as justice is concerned and the welfare of the people of Cuba; we are merely pointing out the fact that selfishness in the form of commercialism is at the back of our present struggles of warfare.

But we need not look merely to these wars. There is a warfare of another kind at present in progress between all the civilized nations of the word—a commercial warfare between the United States and Canada, between the United States and Germany, Britain and France. Tariffs on the one hand and special arrangements on the other are the fortresses behind which each seek its own protection, while sending out piratic attacks upon the business and commerce of each other. It is the same warfare, permitted by the same selfishness, manifesting itself in a different derection from that of the past. The same competition is growing in intensity internally in every land, in every city, as between shops, factories, etc. Trusts, combines, federations, tariff agreements, are all endeavors to meet these conditions in such a manner as might be most favorable to the promoters of them. But the effect of all these conditions in a general way is that they unite the manufacturers of the world's necessities on the one side as against the consumers of these necessities on the other side.

THE SUM OF THE MATTER.

Summing up the whole condition of the world, therefore, we see that the spirit of war, selfishness, no less than the fact of war, contention, opposition, strife, for name and fame and wealth, is greater to-day, more general, than it ever was before. We do not say that there is proportionately more danger of natural wars, although we expect more of them, and do not expect that Hague conferences in general will accomplish much more for the peace of the world in the future than it did to prevent the war between Russia and Japan. We do hold that the general warfare and strife amongst the peoples of the world is getting more intense day by day, year by year; and that the formation of trusts, so far from implying a cessation of this warfare; is merely combining the warriors into larger camps that the battle may be carried on more fiercely and more successful: the battle for larger shares of this world's favors and blessings and ly than ever before—the battle of the clases against the masses—privileges, opportunities, emoluments and honors.

The Scriptures declare that what we must expect in the near future is a time of contention, wars, strife for welath and advantage, such as has never been known on earth before. The Scriptural declaration is that we are entering "a time of trouble such "as was not since there was a nation," nor ever shall be again. (Matt. 24:21.) It declares that in that time of trouble every man's hand shall be against his neighbor. (Zech. 8:10.) It is very nearly to this point now; national lines, party lines, all lines are ignored except as they prove advantageous to the individual. Self first is the rule of general conduct, and this legitimately means very soon every man's hand for himself and against his neighbor.

Those who are expecting the Millennium of peace and good will amongst men must be very blind indeed if they can not see these things. They must see that it would not be sufficient to convert a nation, in the sense of having it agree that it would destroy its battleships, its fortifications, and disarm its soldiers, although nothing seems farther from the intention of the nations themselves than such a disarmament. They must see that if every nation were disarmed, the strife internally, every man's hand against his neighbor, is going on and will go on more fiercely as the days and weeks and years roll by. The increase of knowledge which has come to the world has brought with it an increase of ambition, a restless desire which, having a selfish basis of operation, can bring forth no other fruitage than that of contention and strife. We evidently must look to the Lord for help, and as we reverently turn to him our attention and give heed to the answer of our fears, we hear the messag of his Word assuring us in the language of our text that "he will make wars to cease up to the end of the earth."

HOW GOD WILL DO IT.

The assurance of the Lord comforts our hearts even before we learn of the method he will pursue to bring about the good result. We say to ourselves, there have been grat evangelistic movements in the world and we have heard of thousands upon thousands being converted, and yet in spite of all these conversions, in spite of all these labors public and private, in spite of all the ministerial means and schools, we have seen that the strife amongst nations and individuals is on the increase, and that this is fully borne out by the Apostle's testimony, "In the last days (in the close of this age, in the dawning of the Millennium) perilous time shall come; men shall be lovers of their own selves (selfish), without natural affection, covenant breakers, heady, high-minded lovers of pleasure more than lovers of God," etc.—II Tim. 3:1.

What a picture! and how well it agrees with what we have just seen. The Apostle does not say that in the last days men will become more heathenish than before, less civilized, that they will abandon the arts and the sciences and take to living in dens and caves of the earth. No! but that with a form of godliness such as we see about us to-day, the power of it will be denied in their lives; selfishness will more and more obtain the control, with the result that it will lead to the wreck of the present social structure in anarchy, confusion and selfish endeavor on the part of each to look out for Number One, and will result in a maelstrom of trouble in which all law and order and government, social, religious and political, will be submerged. These wrecks of our modern civilization, these desolation that will ensue, will all be the direct result of man's neglect of the divine wisdom, his rejection of the divine law of love, his following of the Satanic law of selfishness; and the Lord at this time will so direct the affairs of the world that selfishness will thus bring about its own destruction, its own disadvantage.

DESOLATIONS WILL PRECEDE PEACE.

This is exactly the statement of our text. The prophet speaking of the matter says, "Behold the works of the Lord, what desolution he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Thus it is plainly stated that the anarchy that is impending upon the world and which will doubtless be ripe within ten years, according to the Scriptures, is the natural outworking of selfishness which the Lord is now permitting, to the intent that men may learn the better way through the failure of the wrong way, to the intent that the lessons which they would not learn from his messages may be learned through their own sad experiences.

Describing the matter in preceding verves, the prophet declares, "The nations raged, the kingdoms were moved: he uttered his voice, the earth melted." The voice of God, which speaks peace through Jesus Christ our Lord to all who acept him, is about to speak justice to the world in general in the great time of trouble. All injustice, all unrighteousness, everything contrary to the spirit of love, is about to react upon the world in general as a great object lesson. We sometimes say, speaking of the social order, that the friction between Capital and Labor is getting hotter and hotter; and the Scriptures using the same figure of speech declare that the earth—that is, symbollically society—will melt with the fervency of the heat of the strife and contention and anarchy which will prevail—the entire social fabric will melt in the fire of that day, symbolical fire.

As a result of these experiences a great blesing will come to the world. Indeed the Lord now only permits the selfishness of man to work the destruction of civilization because the proper time has come for the estiblishment of the Kingdom of God's dear Son. In the past God did not utter his voice, else the world would have melted long ago, the savage passions of humanity would have been loosed long ago. He reserved the uttering of his voice, his bestowal of justice and recompense to mankind, until this time, when he is ready to make use of the trouble for the advantage of our race in general. He deferred the utterance of his voice, calling for justice and vengence, until first the redemption had been accomplished by our dear Redeemer at Calvary and until, subsequently to that, the elect Church, his Bride, had been selected. And this heavenly Bridegroom and Bride—changed from earthly to spiritual, heavenly conditions and glory—are to be the divine power in the world for the blessings of every creature, the teaching of the whole wrold a better way than the way of selfishness.

Six thousand years the Lord has allowed the world to try under various expedients and in various ways the operation of the law of selfishness, to prove its good and its bad elements and features and of development, it has also attained its highest destructive power and is about to accomplish its own collapse. Then the Lord will speak through the glorified Christ to the world in peace and with power. He will speak peace through Jesus Christ to all those who will submit to the terms and conditions of righteousness. He will speak forth tribulation to all who will not submit their wills to that

(Continued on Second Page.)

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Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Goldenmans Head of Christ. Price 50 cents each, $5.00 per doz. The Friends Supply Co., Box 338, Schenectady, N. Y.

HELP WANTED — Can a sinner be saved if he dies before he is converted? An answer to this and Pastor Russell's last sermon is in our TRUTH BOOKLET, price 5 cts. Free to those not able to pay.
W. Giles Browne, Summit, N. C.

In answering Ads. please mention the Tribune.

Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

ANY ONE SICK? Send 5 cents for complete treatise "NEW LIGHT" human ills and 35 cent treatment. A pure botanical product reaching and strengthening all the organs and nerves of the entire system. Bro. J. H. Berg, Hot Springs, Arkansas. 1jun4t

In answering Ads. please mention the Tribune.

STEADFAST, IMMOVABLE.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar ease
As hides from all that not the less
It's daily weight you feel;

In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;

To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
Yet say to your poor bleeding heart,
How little you can bear;

Oh! 'tis a pathway rough, to choose,
A straight hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the path is low
That leads to heavenely bliss,
What higher grace could God bestow
Than such a life as this.

New River, Tenn., June 5.

Please find enclosed post office money order of one dollar to pay for National Tribune one more year. My time expired June 1. May the Lord bless your labor for the stand you take for present truth.
Yours truly,
THOS. BEGLEY.

Cambridge, Mass., June 7.

I think that I was one of the first to subscribe for your valuable paper when you first started to print our dear late Pastors Sermons and I hope to continue to do so, as long as I remain this side of the vail. Although the sermons have been printed in something like 2000, newspapers, yet you were the first and the last to print his sermons in full, word for word, also after several years of testing, I am pleased to be able to say that we find the National Labor Tribune to be a good, clean newspaper, also one of edification. Our prayer is that the dear Lord will bless and comfort thee, as thou hast labored to comfort others.
With much Christian love in the service of the King.
JAMES V. LILLIAN CHAPELL.

BROTHER.

Accidentally discovered natures antidote for tobacco habit; a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

STUDY X.

(Continued from Last Week)

Because the present age is devoted namely to the development of this class which is offered a change of nature and because the apostolic epistles are devoted to the instruction of this "little flock," it should not be inferred that God's plans end with the completion of this chosen company. Nor, on the other hand, should we go to the opposite extreme, and suppose that the special promises of the divine nature, spiritual bodies, etc., made to these, are God's design for all mankind. To these are the "exceeding great and precious promises," over and above the other precious promises made to all mankind. To rightly divide the word of truth, we should observe that the Scriptures recognize the perfection of the divine nature in the "little flock," and the perfection of the human nature in the restored world, as two separate things.

Let us now inquire more particularly, What are spirit beings? what powers are theirs? and by what laws are they governed? Many seem to think, because they do not understand the nature of a spirit being, that it must be a mere myth, and on this subject much superstition prevails. But Paul does not appear to have such an idea. Though he intimates that a human being is incapable of understanding the higher, spiritual nature (1 Cor. 2:14), yet he plainly states, as if to guard against any mythical or superstitious notions, that there is a spiritual body, as well as a natural (human) body, a celestial as well as a terrestial, and a glory of the earthly as well as of the heavenly. The glory of the earthly, as we have seen, was lost by the first Adam's sin, and is to be restored to the race by the Lord Jeseus and his Bride (the Christ, Head and body) during the Millennial reign. The glory of the heavenly is as yet unseen except as revealed to the eye of faith by the Spirit through the Word. These glories are distinct and separate. (1 Cor. 15:38-49.) We know to some extent what the natural, earthly, terrestrial body is, for we now have such, though we can only approximately estimate the glory of its perfection. It is flesh, and bones; for "that which is born of the flesh is flesh." And since they are two distinct kinds of bodies, we know that the spiritual, whatever it may be, is not composed of flesh, blood and bones: it is heavenly, celestial, spiritual—"That which is born of the spirit is spirit. "But what a spirit body is, we know not, for "It doth not yet appear what we shall be; but . . . we shall be like him"—like our Lord Jesus.—John 3:6; 1 John 3.2.

We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. When God made angels he doubtless intended them to remain angels forever, and so with men, each being perfect on his own plane. At least the Scriptures give no intimation of any different purpose. As in the inanimate creation there is a pleasing and almost endless variety, so in the living and intelligent creation the same variety in perfection is possible. Every creature in its perfection is glorious; but, as Paul says, the glory of the celestial (heavenly) is one kind of glory, and the glory of the terrestrial (earthly) is another and a different glory.

By examining the facts recorded of our Lord Jesus after his resurrection, and of angels, who are also spirit beings, thus "comparing spiritual things with spiritual" (1 Cor. 2:13), we may gain some general information with regard to spirit beings. First, then, angels can be and frequently are present, yet invisible. "The angel of the Lord encampeth round about them that fear him;" and "Are they not all ministering spirits, sent forth to minster for them who shall be heirs of salvation?" (Psa. 34:7; Heb. 1:14.) Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Assyrians; his servant was fearful: Elisha prayed to the Lord, and the young man's eyes were openeu, and he saw the mountains round about them full of chariots of fire and horsemen of fire (or like fire). Again, while to Balaam the angel was invisible, the ass, his eyes being opened, saw him.

Secondly, angels can assume human bodies and appear as men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them, of which they ate. At first Abraham supposed them to be three men, and it was not until they were about to go that he discovered one of them to be the Lord, and the other two, angels, who afterward went down to Sodom and delivered Lot. (Gen. 18:1, 2.) An angel appeared to Gideon as a man, but afterward made himself known. An angel appeared to the father and mother of Samson, and they thought him a man until he ascended up to heaven in the flame of the altar.—Judges 6:11-22; 13:20.

Thirdly, spirit beings are glorious in their normal condition, and are frequently referred to as glorious and bright. The countenance of the angel who rolled away the stone from the door of the sepulchre was "as the lightning." Daniel caught a glimpse of a spiritual body, which he described, saying, His eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished brass, and his voice as the voice of a multitude. Before him Daniel fell as adead man. (Dan. 10:6, 10, 15, 17.) Saul of Tarsus caught a similar glimpse of Christ's glorious body shining above the brightness of the sun at noonday. Saul lost his sight and fell to the ground.

Thus far we have found spirit beings truly glorious yet, except by the opening of men's eyes to see them, or by their appearing in flesh as men, they are invisible to men. This conclusion is further confirmed when we examine the particular details of these manifestations. The Lord was seen of Saul alone, the men traveling with him hearing the voice, but seeing no one. (Acts 9:7.) The men that were with Daniel did not see the glorious being he describes, but a great fear fell on them, and they ran and hid themselves. Again, this glorious being declared, "The prince of the kingdom of Persia withstood me one and twenty days." (Dan. 10:13.) Did Daniel, the man greatly beloved of the Lord, fall as dead before this one whom Persia's prince withstood one and twenty days? How is this? Surely he did not appear in glory to the prince! No; either he was invisibly present with him, or else he appeared as a man.

Our Lord, since his resurrection, is a spirit being; consequently the same powers which we find illustrated in angels (spiritual beings) should also be possessed by him. And such is the case, as we shall see more fully in a succeeding chapter.

Thus we find that the Scriptures regard the spiritual and the human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other; but, on the contrary, they do show that only a few will ever be changed from which Jesus, their head, has already been exalted. And this remarkable and special feature in Jehovah's plan is for the remarkable and special purpose of preparing these as God's agents for the great future work of restoring all things.

Let us now examine the terms

Mortality ad Immorality.

We shall find their true significance in exact harmony with what we have learned from our comparison of Bible statements concerning human and spiritual beings, and earthly and heavenly promises. These words are usually given very uncertain meanings, and wrong ideas of their meanings produce erroneous views of subjects with which they stand connect-

"Mortality" signifies a state of coned, in general and in Scripture usage. dition of liability to death; not a condition of death, but a condition in which death is a possibility.

"Immartality" signifies a state of condition not liable to death; not merely a condition of freedom from death, but a condition in which death is an impossibility.

The common but erroneous idea of mortality is, a state or condition in which death is unavoidable, while the common idea of the significance of immortality is more nearly correct.

The word immortal signifies not mortal; hence the very construction of the words indicates their true definitions. It is because of the prevalence of a wrong idea of the word mortal that so many are confused when trying to determine whether Adam was mortal or immortal before his transgression. They reason that if he had been immortal God would not have said, "In the day that thou eatest thereof thou shalt surely die;" because it is impossible for an immortal being to die. This is a logical conclusion. On the other hand, say they, Had he been mortal, wherein could have consisted the threat or penalty of the statement, "Thou shalt surely die;" since if mortal (according to their erroneous definition) he could not have avoided death anyhow?

The difficulty, it will be perceived, is in the false meaning given to the word mortality. Apply the correct definition, and all is clear. Adam was mortal—that is, in a condition in which death was a posibility. He had life in full and perfect measure, yet not inherent life. His was a life sustained by "every tree of the garden" save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, his life was secure—the sustaining elements would not be denied. Thus seen, Adam had life; and death was entirely avoidable, yet he was in such a condition that death was possible—he was mortal.

The question arises, then, if Adam was mortal and on trial, was he on trial for imortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of a continuance of the life and blessings already possessed. Since it was nowhere promised that if obedient he would become immortal, we are bound to leave all such speculations out of the question. He was promised a continuance of the blessings then enjoyed so long as obedient. It is the false idea of the meaning of the word mortal that leads people in general to conclude all beings who do not die are immortal. In this class they therefore, include our heavenly Father, our Lord Jeseus, the angels and all mankind. This, however, is an error; the great mass of mankind saved from the fall, as well as the angels of heaven, will always be mortal; though in a condition of perfection and bliss, they will always be of that mortal nature which could suffer death, the wages of sin, if they would commit sin. The security of their existence will be conditioned, as it was with Adam, upon obedience to the all-wise God, whose justice, love and wisdom, and whose power to cause all things to work together for good to those who love and serve him, will have been fully demonstrated by his dealings with sin in the present time.

Nowhere in the Scriptures is it stated that angels are immortal, nor that mankind restored will be immortal. On the contrary, immorality is ascribed only to the divine nature—originally to Jehovah only; subsequently to our Lord Jesus in his present highly exalted condition; and finally by promise to the Church, the body of Christ, when glorified with him.—1 Tim. 6:16; John 5:26; Pet. 1:4; 1 Cor. 15:53, 54.

Not only have we evidence that immortality pertains only to the divine nature, but we have proof that angels are mortal, in the fact that Satan, who was once a chief of their number, is to be destroyed. (Heb. 2:14.) The fact that he can be destroyed proves that angels as a class are mortal.

Thus considered, we see that when incorrigible sinners are blotted out, both immortal and mortal beings will live forever in joy and happiness and love—the first class possessing a nature incapable of death, having inherent life—life in themselves (John 5:26); and the latter having a nature susceptible to death, yet, because of perfection of being and knowledge of the evil and sinfulness of sin, giving no cause for death. They, being approved of God's law, shall be everlastingly supplied with those elements necessary to sustain them in perfection, and shall never die.

The proper recognition of the meaning of the terms mortal and immortal, and of their use in the Scriptures, destroys the very foundation of the doctrine of eternal torment. It is based upon the unscriptural theory that God created man immortal, that he cannot cease to exist, and that God cannot destroy him; hence the argument is that the incorrigible must live on somewhere and somehow, and the conclusion is that since they are out of harmony with God their eternity must be one of misery. But God's Word assures us that he has provided against such a perpetuation of sin and sinners: that man is mortal, and that the full penalty of wilful sin against full light and knowledge will not be a life in torment, but a second death. "The soul that sinneth, it shall die."

"Who Art Thou That Repliest Against God?" Rom. 9:20.

It is the mistaken idea of some that justice requires that God should make no difference in the bestowment of his favors among his creatures; that if he exalts one to a high position, in justice he must do the same for all, unless it can be shown that some have forfeited their rights, in which case such might justly be assigned to a lower position.

If this principle be a corerct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt him to the divine nature, unless he intended to do the same for all the angels and for all men. And to carry the principle still further, if some men are to be highly exalted and made partakers of the divine nature, all men must eventually be elevated to the same position. And why not carry the principle to its extreme limit, and apply the same law of progression to the brute and insect creation, and say that since they are all God's creatures they must all eventually attain to the very highest plane or existence—the divine nature? This is a manifest absurdity, but as reasonable as any other deduction from this assumed principle.

Perhaps none would be inclined to carry the erroneous assumption so far. Yet if it were a principle founded in simple justice, where could it stop short and still be just? And if such were indeed the plan of God, where would be the pleasing variety in all his works? But such is not God's plan. All nature, both animate and inanimate, exhibits the glory and diversity of divine power and wisdom. And as "the heavens declare the glory of God, and the firmament showeth his handiwork" in wonderful variety and beauty, much more shall his intelligent creation exhibit in variety the superior glory of his power. We so conclude—from the express teaching of the Word of God, from reason and from the anaiogies of nature.

(To be continued.)

He Maketh Wars to Cease

(Continued from Page 3.)

new arrangement called in the Scriptures, a "new earth wherein dwelleth righteousness."

"BE STILL AND KNOW THAT I AM GOD."

This is clearly set frth in the context, which represents the Lord as commanding the world to be still and to recognize him, his law, his way, his plans, his methods, thus implying what we know has been the truth—that the world for some time has been disposed to ignore the Lord and to follow its own way, its own course, a course that is rapidly leading to anarchy.

A part of the same statement is, "I will be exalted amongst the nations, I will be exalted in the earth." It will be the Millennial Kingdom of Christ that will thus exalt the law and word of Jehovah throughout the whole earth, causing all nations, peoples, kindred and tongues to the nations will find it to be to their advantage, as it is written, "The Desire of all nations shall come." In their trouble and anarchy they will find consolation and rest in obedience to the institutions and laws of the Kingdom of Immanuel, and as the prophet again declares, "Many nations shall come tnd say, Let us go up to the mountain of the Lord's house; he will teach us of his ways and we will walk in his path." (Isa. 2:3.) Thus, the promised blessing shall fill the earth, or Satan shall be bound, all evil shall be restrained, and during that thousand years the world of mankind shall come to fullest opportunity for comparing sin with righteousness, selfishness with love, and then those who love righteousness will be manifested and those who have still a hankering for selfishness will also be manifested, and the latter will be utterly destroyed, we are told, in the Second Death, from which there will be no recovery. Our hearts cry out in the language of our Lord's prayer, "Our Father who art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as in heaven."

PREPARE THE YOUTH FOR VALIANT SERVICE.

Give Him the Sword of The Spirit—The Truth, so that he may be Prepared to Meet the Enemy Anywhere.

The flower of the nation has registered. Never in the nation's history was the opportunity so great for spreading the TRUTH as new. One million young men are to be called upon to defend our liberties. Five hundred thousand of this vast number will be sent, as quickly as possibly, to the front for active service. These who have already seen active service and those now at the front are calling upon God as they never called before. The editorial rooms of our newspapers are flooded with photographs showing the soldiers exhibiting small testaments which have been distributed among them by those who are anxious to spread the Word. Have you a message to give to American manhood as he goes forth to do battle. Why not spread the TRUTH. Surely you ha e some one in whom you may be interested. Look about you, then send in his name and one dollar. If you cannot think of someone amoung your friends and neighbors, send in your subscription and let us send the TRUTH to some anxious soul. Do not delay this. Do it now. Rush your subscription. The subscription price to the friends of Truth remains the same, $1.00 per year. Send in your subscription at once.

THINGS THAT NEVER HAPPEN

Copyright,

Appreciations.

Los Angeles, Cal., June 6.

Herewith I enclose check for $1.00, to pay my subscription for the Labor Tribune for another year. I appreciate your paper on account of the stand you take with regard to present truth.

Wishing you success and God's blessing, I am,

Very truly yours,
WALTER LENSCHNER.

Arcadia, Pa., June 7.

Enclosed please find renewal of my subscription for another year. I enjoy back sermons of Pastor Russell very much; also other truth matter each week contained in your valuable paper. Wishing you a very successful year. I remain,

Yours truly,
H. W. BOWERS.

Pittsburgh, Pa., N. S., June 7.

It is with sorrow I approach you this time, not as a dictator to your good paper, but as one who forsees your danger if you do not hold up your subscription list as at present. As one who with many can see the ditch you are heading for by publishing such articles ar J. A. Oppey, of Silom Springs, Ark., especially the article on Christ, the Son of God vs. Jesus the Son of Man. He states there may be some Bible students differ with him. If he had been more frank, he would have told you that those at Brooklyn and the vast majority of your readers as Bible students differ with him as to being their self-appointed teacher, for by their past experiences, they are able by God's grace to recognize God's appointed ones. Such are liable to refuse to carry or pay to carry either before themselves or others both truth and error, one other paper has closed its columns to him to their financial benefit. And we would feel heartily sorry to see you lose out.

We do not seek to dictate, but only speak truthfully of a danger. We get many pamphlets of others not in line with those of us who are in harmony with Pastor Russell's writings. We are not afraid to be stumbled by them, but do refuse to be supporters of the same.

A word in season is all that is needed to a reasonable mind.

I am willing to stand by this letter. When published for love casts out fear, and looks and hopes for its testing.

Your appreciator and advocator of Pastor Russell's sermons and writings are testimony of the friends.

ROBERT J. CRAIG.

Paso Robles, Cal., June 5.

Enclosed find post office money order of one dollar ($1.00) for the renewal of my subscription to your excellent paper, the "Labor Tribune."

I thank you for continuing to send me your paper after my time had expired, but am sorry of my oversight and seeming neglect, and ask your pardon because of it.

We enjoy the religious department especially, and are so pleased with the sermons of Pastor Russell, which seem as though they were preached purposely for this time, although they were uttered away back in 1905. I am pleased indeed to get these sermons, as I have never had them before and I am sure many are glad because of the same.

I am very grateful to you for the blessing you have sent us through your paper in this respect and I am sure you shall be highly rewarded for your good work.

Wishing you the Lord's blessing, I remain,

Respectfully yours,
MRS. C. J. GERST.

Fort Dodge, Kan., June 6.

I see that my subscription expired March 17. Enclosed find stamps, which I think will pay up to date. Now please discontinue to send till further notice. I am about to leave here and I don't want the paper wasted. Too many good things in it. May God's blessing be with you in spreading good tidings of great joy.

Yours truly,
S. J. COLEMAN.

Portland, Me., June 6.

I am sorry to have kept you waiting for my subscription, and thank you for so kindly sending the paper when overdue. Hoping long life and prosperity to such a good paper, I am,

Sincerely yours,
MRS. EMILY S. HAYES.

CLEAR THE WAY.

Men of thought, be up and strring
Night and day,
Sow the seed, withdraw the curtain,
Clear the way.
Men of action, aid and cheer them
as you may,
There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing into gray.
Men of thought, and men of action,
Clear the way!
Once the welcome light hath broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper; aid it, type;
Aid it, for the hour is ripe;
And our earnest must not slacken
into play.
Men of thought, and men of action,
Clear the way!

Lo, a cloud's about to vanish
From the day;
Lo! the right's about to conquer—
Clear the way!
Many a brazen wrong to crumble
Into clay.
With that right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many other, great and small,
That for ages long have held us
For their prey.
Men of thought, and men of action,
Clear the way!

—Charles Mackay.

Tower City, Pa., June 7.

As my subscription to your paper expires this month, I hasten to renew. Enclosed find one dollar to pay for another year.

We also take advantage of this opportunity to thank you for continuing the Special feature—Pastor Russell's Sermons. Thousands upon thousands of God's people throughout the world appreciate the loyalty of the Tribune thus manifested for the Truth.

"Sanctify them through the truth; thy word is truth."—John 17:17.

Yours sincerely,
GEO. W. LONG.

Iota, Kan., June 6.

Enclosed find $1.00 for another year's renewal to the Labor Tribune. My time expired with April 22, 1917. Sorry I neglected my renewal so long. We appreciate the sermons of our Dear Pastor Russell and they are new to me, as I had never seen the true light—upon God's word until 1906, And now we see the prophecy of the Bible being fulfilled as to what would be at this time. May God bless you in helping others to see His wonderful plan. Yours in the interest of truth.

MRS. G. W. MEEKLEY.

Idaho Falls, Idaho, June 5.

I notice my subscription to the Labor Tribune expires the first. Enclosed you will find money order for renewal. Thanking you for the truth and light it contains from our dear Lord and Maker; also the apprecIation, especially from the dear friends I have met and hope I may meet again.

Yours truly,
MRS. M. J. SHIPP.

Dayton, Ohio, June 7.

I see by the label that my subscription has expired the last of May, so here find $1.00 for which please renew it for another year, as I especially am pleased with the sermon feature of it.

Respectfully,
S. J. ARNOLD.

WHEAT CROP TO BE BIG BUT MORE IS NEEDED.

WASHINGTON, D. C., June 11—America's 1917 wheat crop, as forecast today by the Department of Agriculture, will fall far below normal despite a prospect for a more than ordinary demand for spring wheat. A total yield estimated at 656,000,000 bushels will give the country 16,000,000 more bushels than last year's crop, but with the heavy demands from abroad and virtually no reserve store, it will not meet war needs unless the country practices the most rigid economy. Some relief is seen in the better showing this year in the forecasts of rye, which will be a record crop, oats and barley. A large corn crop, also undoubtedly will be grown in response to the repeated requests from Government officials for increased production.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$118.00
Amount received	5.00
Total	$123.00
Paid out	$127.00

DO YOU KNOW WHY - - - You Can't Feed Americans Too Much Speed?

Drawn for this paper By Fisher

The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 29. PITTSBURGH, PA., THURSDAY, JUNE 21, 1917. All Subscriptions Payable in Advance.

New York Public Library, Fifth Ave.

GREAT ENGINEERS' STRIKE FINISHED

Series of Dramatic Happenings Including the Arrest of Seven Labor Leaders and Their Prompt Release.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, June 8.—The engineers' strike which affected many important manufacturing centers of the country but which this time curiously enough left that former fiery center, the Clyde (Scotland) absolutely untouched is now ended. This strike, it will be remembered, was occasioned by various causes but principally and officially by discontent with and objection to a bill now passing through Parliament and concerning itself with amendments to better the old Munitions Act but also making new rules with regard to dilution of labor, that is the right of employers to bring in unskilled workers in the shops where formerly trade union rules kept them out.

The official executives of our leading trade unions are supporting the Government on these measures after being assured that adequate safeguards for trade union rights will be introduced. The strike of engineers, therefore, in various parts of the country, including London, was unauthorized and unofficial. It was run not by the executive of the union but by the shop stewards in the various centers, many of these being young men with somewhat revolutionary ideas. The strike was allowed to drift on, no satisfaction being offered to the men and some weeks elapsed. Then the Government bestirred itself—with the bludgeon. The men were told that unless they were back to work they were liable to severe and long terms of imprisonment under the Munitions of War Act and the Defense of the Realm Act. This threat, which has been useful in one or two strikes, failed upon this occasion.

Then the strikers sent delegates to meet in London and try to have a talk with the Government. The delegate meeting was held and a deputation appointed to meet the Government in the person of Dr. Addison, the Minister of Munitions. Dr. Addison refused to meet the deputation because it was unofficial. He said that the strikers and their leaders were to get into communication with the trade union executive and authorize that body to consult with him with regard to a settlement. This was against the grain but the strikers' delegates went back and opened up negotiations with their union executive. No reply was received during the day but in the course of the said day 15 or 20 plain clothes policemen arrived upon the scene and raided the delegate meeting, seizing all papers and correspondence but making no arrests. Simultaneously in two or three provincial towns where the strike was in progress shop stewards and strike leaders to the number of seven were arrested and charged at Bow Street Police court, London, with offences against the Defence of the Realm regulation, etc.

Then things hurried forward. The Amalgamated Society of Engineers' executive promptly met the delegates who were already meeting in London and went with them to see Dr. Addison who first of all interviewed both bodies and then sending off the unofficial strike leaders came to an agreement with the union executives. This was accepted by the men in a friendly spirit and the strike seemed over until news was received from various important centers that engineers were refusing to return to work while the seven-mentioned men were in prison. Within 24 hours the men were all released and once more the strike seemed to be in a fair way of settlement. Then it was discovered that certain employers were refusing to take back certain engineers. This threatened to embroil matters again but the Minister of Munitions moved quickly and sent a sharp reminder to these employers that led to the prompt employment of the men they were trying to victimise.

At the time of writing only a few men are still out and they are only out because there are still nominal proceedings to be taken against the arrested leaders who have been released. The strikers who remain out are waiting until his nominal hearing is settled. This will probably take about ten minutes when it comes into court.

There is no need to comment upon any of the above facts. They show, for one thing, that the Government is always disposed to treat fairly and squarely with the regularly elected officials of a trade union. If any fault lies or blame is to be administered it must be spread round pretty generally. Everybody—the strikers, the Government, the union executive and the unofficial strike leaders—all have a share. It is said, however, that the executives of the Amalgamated Society of Engineers should endeavor to keep more in touch with its provincial membership and then directly news of any little trouble comes out there should be a prompt diagnosis of the case and an interview with the discontented.

(Continued on Page Four.)

EMPLOYERS AFTER GRAFTERS IN A GRAND CLEAN-UP

Building Trades Employers in Cleveland No Longer Tolerate the Grafting Business Agent or Labor Skate

CLEVELAND, O., June 14.—This city is rapidly ridding itself of the grafters and hold-up men carrying on a nefarious business under the guise of labor. One grafter has been found guilty and while the Building Trades Employer's Association have been pressing the prosecutions with marked success the local unions are taking a hand in a house cleaning.

Albert Ruddy, business agent for the Carpenters' District Council, who is under indictment for blackmail, has been defeated for renomination to succeed himself. This is cause for much rejoicing; but the work is not to stop with the defeat of Ruddy.

The building trades have suffered tremendously and the contractors have come to the conclusion they will no longer tolerate the grafting labor skates.

It is estimated that prior to the conviction of the grafters that the building trades' employers had been held up to the extent of $400,000 and the hardest thing in the world was to get the employers started after the grafters. But since they have started and proven to the public the truth of the charges they have been overwhelmed with encouragement. They have been joined by the members of the various unions whose business agents were a part of this vicious system of graft and the men in the unions are as enthusiastic as the employers.

It comes with considerable satisfaction that James Berry of Carpenters' Union No. 11, is to be the nominee from that local in place of Ruddy.

Walter Mapes, secretary of the Carpenters' Council, has been defeated for renomination, Local No. 11 nominated William Gindlesperger in place of Mapes.

According to union carpenters, the nomination of Gindlesperger and Berry by Local No. 11 is equivalent to election because No. 11 is the strongest union in the council.

Simultaneously with their election plans, the carpenters are conducting an investigation of the charges of graft in the relations of union business agents with contractors as revealed in the recent grand jury probe.

A committee consisting of J. J. Woodburn, R. R. Atkinson and Carel Beche bearing authorization from Thomas Hamilton, president and Walter Mapes, secretary of the Carpenters' District Council, are interviewing contractors in an effort to learn the truth of the graft charges.

It is desirable that contractors treat the members of this committee with utmost frankness in order that they may be enabled to secure all the facts in their effort to "clean up" a bad situation.

Ruddy was indicated by the Cuyahoga County grand jury on a charge of blackmail May 22. His indictment is the result of the investigation commenced in March, of the activities of labor leaders in demanding money to prevent or settle strikes.

The inditement specifically charges that Ruddy demanded $2,000 from Thomas Sloane, in November 1916, to prevent strikes on a six story building Slone was erecting. It alleged that Ruddy accompanied the demand with this threat: "If you don't come across your job can set there and rot as far as we are concerned, and you know that we control the situation."

Ruddy is under bond for $1,000. He of course denies the charge.

PUNISH THE FOOD SPECULATORS

The gentlemen who have "cornered" food supplies and are making the public pay any old price they so choose to set for the necessities of life should be severely punished. No penalty is too strong for such holdups. It may be business but we prefer to call it by an uglier word, i. e., robbery. The government should immediately take such steps to classify such men as criminals and the penalty should be that they should have their holdings confiscated by the government without any compensation.

A holdup who points a gun at you on the street corner and demands your money is a piker compared with such high handed robbers as tell you what fancy prices you shall pay for food and then laugh in your face and sneeringly as "Well, what are you going to do about it?"

BRITISH WORKERS ARE BREAKING DOWN.

LONDON, June 3.—The report of the munitions committee of Parliament shows that the working class of England is beginning to break under the strain of two years of overspeeding in the making of munitions.

Not only the men, but the women and children, have been sapped of their vitality, and, despite the long hours, production of munitions is beginning to lag. Managers and foremen are also suffering from the strain.

The commission recommends that the workers get their weekly day of rest and no overstrain by overtime work.

DENVER, Colo., June 3.—Organized window cleaners struck to secure an increase of 50 cents a day. The workers have paid no attention to the state statute which provides for 30 days' notice before employes can suspend work in a body.

WAR EMPHASIZES NEED OF CHILD LABOR LAWS.

WASHINGTON, June 18.—"The experience of war time has demonstrated the necessity—technical, economic and even physiological—of the labor laws enacted before the war. In our legislation, secured in time of peace, we shall find the conditions for a better and more intense production during the war."

These words of Albert Thomas, French munitions minister, illustrates the attitude of France and England after two years of emergency exemptions for war industries, according to the children's bureau of the United States department of labor, which has just completed a brief review of all available reports on child labor in the warring countries.

In France and England, earlier standards of hours are being restored, not only to protect the health of the workers, but for the shere sake of industrial efficiency, present and future. In Italy the central committee on industrial mobilization has taken steps in the same direction. In Russia a year before the revolution, a movement was under way to raise the age limit for children in industry.

Canada, Austria and New Zealand, in spite of the great armies of men they have sent to the front, have maintained their labor standards, with little or no variation. Victoria has slightly increased the amount of overtime which may be permitted to women and children in special cases. On the other hand, Manitoba has reduced its legal overtime. No change in restrictions on women and child labor is reported from New Zealand.

In England the war exemption to the factory laws have not included a lowering of the age limits for factory work, and the exemptions to the school attendance laws permitted for agriculture and "light employment" are now bitterly regretted by the general education authority which has sanctioned them.

LABOR MEN AGREE NOT TO INTERRUPT GOVERNMENT WORK

WASHINGTON, June 18.—Thousands of members of Pittsburgh labor unions have, through their national organizations, offered to enter an agreement with the federal government whereby the latter will be insured against any interruption of work on government contracts during the period of the war.

In substance the agreement, as stated by Grant Hamilton, member of the legislative committee of the American Federation of Labor, is this: "Failure of employers and employes in any industry handling government contracts to reach an understanding concerning matters in dispute shall cause the question to be referred to the Council of National Defense and the officers of the metal trades department of the American Federation of Labor for final adjustment. Civil service commission and the officers of the metal trades department of the American Federation of Labor for the purpose of providing labor necessary to operate navy yards, naval stations, and arsenals to their full capacities."

The plan was approved by the representatives of the Amalgamated Sheet Metal Workers, the International Brotherhood of Blacksmiths and Helpers, the International Brotherhood of Electrical Workers, the International union of Steam and Operational Association of Machinists, Metal Polishers, Buffers and Platers, the Brass and Silver Workers' union, the Pattern Makers' league, and the United Association of Plumbers and Steam Fitters.

"If the plan is accepted by the government," said Hamilton today, "it will practically assure the continuous operation during the war of all establishments employed on government work in which members of these organizations are engaged. As yet no reply has been received."

1,000,000,000 TONS OF COAL PROMISED

WASHINGTON, June 18.—One billion tons of coal is the promised production of the nation next year under an agreement reached yesterday between officials of the United Mine Workers of America and the council of national defense.

Equal recognition will be given by the government henceforth to the mine workers and mine operators and each will act as a check upon the other, it was decided at a conference here yesterday. At the close of the conference John P. White, president of the United Mine Workers, said:

"With this new understanding reached I repeat my former statement that free workers organized as free men can cover this country a foot deep with coal and in the next year raise its production from the former record of 600,000,000 tons to 1,000,000,000 tons."

INJUNCTION ISSUED AGAINST BUSINESS AGENT

United States Court Issues Order and Gives A. & W. Sign Company Great Victory Over Electrical Workers.

M. Gordon, Business Agent of the Electrical Workers' Union District No. 5, in Pittsburgh, was enjoined by the United States District Court, in Pittsburgh, from interfering with the work of the A. & W. Sign company of Cleveland, at 10 o'clock, Tuesday, June 12, 1917, and the injunction is one of the strongest that has been handed down through the Federal Courts for a long time.

The National Labor Tribune, through its Attorney Alfred M. Lee, has had much experience with this business agent, who has been actually terrorizing the employers in the building trades for several years. Not until the National Labor Tribune was interested in the escapades of said M. Gordon, through J. W. Marshall representing the A. & W. Electric Sign Company, was the public made known as to the daring of this hold-up man.

It was the Tribune that brought to the attention of the public the $110 with which said A. & W. Sign Company was compelled to come across to said M. Gordon before work could be continued on one of the buildings in course of construction in Pittsburgh and it was the Editor of the Tribune who through his attorney, Alfred M. Lee, compelled said Gordon to call off the strike on the City County Building after a suspension of five weeks. This suspension was in response to a demand made by said Gordon that a $30,000.00 contract be awarded to the Lord Electric Company of New York who were $2887 higher than the Craig Electric Company of Pittsburgh to whom the contract was awarded. Fifteen minutes after the Editor of the Tribune through his attorney Mr. Lee filed his Bill in Equity asking for a restraining order said Gordon hurried to the phone and called off the strike.

Gordon presumably holding Mr. Marshall responsible for the predicament which he has been in since the Tribune has been closely observing his actions, determined to get revenge on the A. & W. Sign Company of Cleveland, and the first opportunity came when the Mr. Marshall representing the A. & W. Sign company contracted with C. J. Winkler, a local contractor, to erect a sign for the Knight Insurance Company, on the Jenkins Arcade Building. On learning the sign was to be erected for the A. & W. Electric Sign Company this modern Kaiser Gordon ordered the work stopped and refused to permit the work to continue any further. This brought Mr Marshall at once to the Tribune office and Attorney Lee was sought and consulted. Papers were immediately prepared and it took Judge Orr of the United States District Court but a few minutes to see the injustice of the strike.

The flimsy excuse given by Gordon's lawyer Mr. Barton was entirely too frail. The injunction is a hummer and wipes Gordon off the map.

The restraining order of the court is as follows:

ORDER OF COURT

"And now, June 1, 1917, this cause came on to be heard on motion for preliminary injunction, injunction affidavits being presented and filed, and was argued by council and upon consideration thereof it is ordered that a preliminary injunction issue, restraining and enjoining M. Gordon from interfering with, annoying, intimidating or threatening, or from calling strikes or walkouts or assisting with or maintaining the same on any work where the materials or products of THE A. & W. ELECTRIC SIGN COMPANY may be used or from annoying, interfering with or calling strikes on any work where any contractor employed or contracted with by the said THE A. & W. ELECTRIC SIGN COMPANY is working on such work or from in any way interfering with C. J. Winkler or any of his men or employees in and about the erection and completion of any contract entered into in the past or to be entered into in th future by the said C. J. Winkler with the said THE A. & W. ELECTRIC SIGN COMPANY, and further restraining the said M. Gordon from in any way directing, aiding or abetting any person or persons who will or might commit any of the aforesaid acts until the further order of this Court. The Plaintiff is required to give bond in the sum of five hundred ($500.00) dollars."

Mr. Lee says he has been ordered to promptly move for the attachment of Mr. Gordon on any interference with any work for THE A. & W. ELECTRIC SIGN COMPANY. The failure of any contractor to take and promptly complete any work offered to them will be taken as evidence of Mr. Gordon's interference.

(Continued from Page Eight.)

CHEERFUL CHRISTIANS AND THEIR TRIALS

ALLEGHENY, PA., June 15, 1915.—Pastor Russell preached in Allegheny to a large and attentive audience. We report one of his discourses from the following text:

"Be of good cheer; it is I; be not afraid."—Mark 6:50.

While it is enjoined upon the Lord's followers to be sober and earnest and moderate in all of life's affairs, it is a mistake to suppose that this means they must be morose, gloomy, or have a dejected appearance. Quite to the contrary. Everything in Scripture agrees with the facts as we know them, that those who are full of faith in the Lord and in his Word, and whose hearts are fully consecreated to his service, are cheerful, happy, even in the midst of unsatisfactory and even painful conditions. It is true also that their faces show this cheerfulness of their hearts. They have less of the worried and anxious look, are less fearful and foreboding. The calm of joy and peace resulting from their relationship to the Lord and their conception of his holy Spirit shows itself not only in their tone of voice but in the glance of the eye; and gradually, if this be the result of an acute conversion, the wrinkles and other marks of care will begin to fade, although they may not fully pass away.

There is a difference, however. We are not merely describing nominal Christians, but the very special class of Christians who know their Lord and are known of him, who have pledged themselves to walk in his footsteps in the narrow way, and who are seeking daily to lay aside every weight and every besetting sin that they may run with patience the race set before them. (Heb. 12:1.) On the contrary, one may attend divine service in large Church buildings and scan the faces of those whom he meets, and find on them all the various marks that belong to sin and care and sorrow and pain and trouble. Indeed he is sure to find very few of the kind we have just described, whose possession of the peace of God which passeth all understanding ruling their hearts shows itself in their faces.

WHY SO MANY CAREWORN FACES?

The explanation is, first, that many who attend the nominal churches are not even believers in the Scriptural sense of the word, and still fewer are consecrated believers who are daily striving to know and to do the will of God more perfectly. The great mass of nominal Church attendants could best be described in the Lord's words to the Samaritan woman, "Ye believe ye know not what; we know what we believe." (John 4:22.) One of the most prominent ministers in Allegheny recently said to his congregation, "There are eight hundred members of this Church, and I would to God that two hundred of you knew what you believed." The gentleman was giving undoubtedly a very liberal allowance. In our opinion, he would have come nearer the truth if he had said not one in ten of the members of the Church knew what they believed or why they believed it. And where is the fault? Is it wholly with the people who attend divine service? Have they absolutely no gift of hearing as respects spiritual things? Or is the difficulty in part with the preachers, who, instead of informing the public respecting the doctrines of Christ, are too busy talking about politics of the day, discussing rich men, socialism, etc., etc.?

An old adage is, "Like priest, like people," and we believe it would be difficult to find many ministers who know what they believe and what authority from the Word of God they have for the belief. How can such people show in their faces what they do not have in their hearts? How can they trust their affairs, both present and future, in the hands of one of whom they have such little knowledge, and that knowledge chiefly error handed down from the dark ages?

Even those who are truly children of the King, the fully consecrated, are so swamped by their close contact with the tares, so deprived of the fertilizing influences of the truth, so choked with the tares, that they are, as the Scriptures explain, merely babes in Christ, lacking in appreciation of the divine Word, lacking in the strength and courage and full assurance of faith and principle. It is to this class, the meek, the teachable, who are hungering after the Truth, that the Lord's message at this present time is specially sent, to cheer them, to comfort them, to uplift them, to develop them in the fruits and graces of the Spirit through the knowledge of the Word. It is to this class that we here and every where specially address.

GOOD CHEER IN TROUBLE.

It is easy enough to be of good cheer under favorable conditions, mental, moral and physical, and with happy associations and surroundings. All who are truly the Lord's people, who have attained any measure of development in the knowledge of his plan, should be cheerful under such circumstances—especially when associating with fellow Christians, singing the divine praises and approaching the throne of grace as in the Church gatherings, so that the happy faces which we see at Church are not always a token of what we would see if we saw the same people in the everyday affairs of life. To illustrate our point: Not long since four of the brethern met with a nominal Churchman, a stranger to them, to attend to a little job which proved very tantalizing and patience-wearing to them all for nearly three hours. As they parted the nominal Church member said, "Gentlemen, when I go home I am going to tell my wife that I met four men who, under very trying circumstances, did not swear." The gentlement did not understand the reason lying behind the perplexity and the fretting circumstances which kept the brethren serene.

We may be sure, however, from his own words, that their living epistles were not entirely lost in this case. The brethern, through a better knowledge of the Lord, the result of their better faith and fuller consecration, had what the Lord promised they should have, the peace of God which passeth all understanding ruling in their hearts. The world and the nominal Church tell us that doctrine is of no particular consequence, that the important matter is honest and proper living. But, on the contrary, we tell them that doctrine is all important. The man who has not the proper doctrine before his mind lacks the very power which God intended should work in him to will and to do the divine good pleasure. The man who has not taken the Lord's prescription is still sick, is still in pain, is still in trouble, and the anxious care and trouble show upon his face. The Lord has invited all the weary and the heavy laden to come to him and find rest, and when this course has been followed and the rest has come to the heart it is always sure to manifest itself on the features and in the conduct.

"BE NOT AFRAID: IT IS I."

Our text is a part of a little narritive: Jesus had been with his disciples on the farther shore of Lake Galilee; he remained behind but sent them away in the ship. A storm arose, the wind was contrary; they were tossed by the waves and made little progress; they were still in the midst of the sea and troubled. They had learned from previous experiences that while the Master was with them all would be safe, but now he was absent. We may be sure that he remained behind for this very purpose, that they might have the very experiences which they encountered, that they might feel troubled by the tempest's tossings and the dangers undergone, and that he might teach them a lesson thereby, a lesson respecting his providential care. In the severity of their trouble they beheld Jesus walking toward them on the water. They were doubly affrighted, and supposed that they saw a hobgoblin, a phantom, in harmony with stories always told by the seafaring; they were in terror, not only by reason of the storm but now by reason of their fears. Then Jesus spoke to them in the words of our text, "Be of good cheer: it is I; be not afraid." Cast away your fear, learn to look to me, to remember that having become my disciples I have supervision over all your affairs whether in storm or in calm; all things are subject to my supervision and shall be ordered for your best interests.

We may be sure, too, that this lesson was not taught the disciples merely on their own account, but, like all other of our Lord's teachings and parables and miracles, they forshodowed things to come, and were really lessons, instructions, along spiritual lines. The lesson intended for the Lord's true followers is that in all the storms and trials and difficulties and perplexities they may remember that, having put their interests and affairs into the hands of the Lord Jesus, he is both able and willing to keep that which has been committed to his trust.

"When the storms of life are raging,
Tempests wild on sea and land,
I have found a place of refuge
In the shadow of God's hand.

"Enemies may strive to injure,
Satin all his arts employ:
God will turn what seems to harm me
Into everlasting joy."

It is not for the world, including the merely nominal Christian, to have this confidence in the Lord. It is better for them that they be undeceived. Not having committed their all to the Lord's care he has given them no assurance respecting his willingness to make all things work together for their welfare. Such promises belong only to the disciples of Christ, the followers of Jesus, the consecrated. It is better for the others that they should still stumble and realize their own weariness with their heavy load. All the more likely they will be inclined some day or other to see the difference between their own standing and that of the truly consecrated, and to come into a relationship with the Lord which will guarantee to them the easy yoke and light burden which the Lord promises to all who are his true followers.

PERFECT LOVE, NO FEAR.

The Scriptures declare that perfect love casteth out fear, and this is the Christian's secret of a happy day. Having learned of the grace of God in Christ in the redemption, having accepted this grace and realized his sins forgiven, he is at peace with God, and having consecrated his justified heart to the Lord and to the service of the Truth he has made progress, eating the Lord's Word, growing strong in the Lord and the power of his might, he has come to know more and more of the Lord's true character, that God is love; and as he has learned to love in return, in the same proportion has the love cast out the fear. Not only does perfect love of God cast out fear of him, but it also casts out the fear of all troubles and danger, both real and fancied. When we know of God's goodness, when we know also of his promises for our protection and care, when we have his assurance that all things shall work together for good, we have indeed the true basis for fearlessness, for confidence, for hope, for joy and peace and blessing.

Such Christians, instructed by the Word of the Lord and full of love for Him and confidence in His love in return, are able to look to the Lord in all the storms and trials and difficulties of life, and to hear His voice in all the trying circumstances, saying, "Be of good cheer; it is I; be not afraid." They have learned not to question why the storms and trials of faith and patience and the various graces of the Lord's Spirit in us, and hence, when trials come they know it is all for the best and a blessing from the Lord, as we read, "No chastisement for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness." (Heb. 12:11.) And so, after having had experiences and disciplines in this life, those who are the Lord's true people, who have made progress in the knowledge of Him and who have had experience in the school of Christ learning these necessary lessons, instead of beginning to mourn when the trials and storms and clouds of trouble gather, by faith will be able to hear the Master's voice, by faith will be able to discern that it is the great Teacher who has given them another lesson, and their hearts being fully submissive and anxious to learn, they rejoice therein.

The Apostle points out to us that the Christian's course should always be one of rejoicing. His own experience is a nexample of what He meant. He did not mean that the Christian should expect to be exempt from trials and difficulties, which properly enough would be a ground for sorrow and sadness and trouble; He did mean, being rightly informed respecting the object of these lessons and experiences, the Lord's faithful ones would rejoice in them as evidences that they were still in the school of Christ, still in preparation for the Kingdom.

O, what comfort it gives to our hearts when trials arise! Sometimes from the actual difficulties of life with which we are surrounded, with the waves of trouble that nearly swamped the boat of the disciples; sometimes in our experiences as little congregations of the Lord's people, and sometimes in our personal or family experiences, how comforting to think that the Lord is near, that nothing could harm us except by his permission, that not even a hair of our heads could fall without our Father's notice. No wonder that with such assurances our faces and hearts may always be calm in the midst of storm. No wonder if the hobgoblins of fear, which often cause the world more distress than its actual difficulties, are as nothing to us. Why sould we fear? Greater is He that is on our part than all that could be against us. Whatever may be the trials or difficulties of the pathway, the end is sure to justify every pain, every sorrow, every disappointment—we have the Lord's word for it.

Why should we sorrow as those who have no hope? We have a hope that is, as the Apostle explains, "an anchor to our souls, sure and steadfast, within the vail." God's love as manifested in the redemption, as testified by our Lord Jesus and by the holy Spirit speaking through the apostle, gives us all the assurance that we could ask that his love is not ephemeral, not transitory, but abiding. The fact that He followed up the redemption by the adoption, and now we are by His grace heirs of God and joint-heirs with Jesus Christ our Lord if so be that we suffer with Him, gives us assurance respecting the divine purpose, and hinders us from being overwhelmed by the waves of present trouble and distress and protects us from the fears common to the remainder of mankind.

"AND AGAIN I SAY REJOICE."

Having seen the ground of our proper rejoicing, having found that it is the result of heart-relationship to the Lord and instruction from His Word, let us have a few words of testimony from the apostles respecting this matter—showing what manner of persons we ought to be, not only in all holy conversation and godliness, but also in enjoying the divine blessings ourselves while telling the good tidings to others.

Our Lord, when telling the disciples of the disappointments they would have in respect to the crucifixion and the blasting of their hopes, declared that later on they have the reverse of this, rejoicing. He said, "I will see you again (I will reveal myself to you) and your hearts shall rejoice." (John 16:22.) So we, like the disciples, rejoice not merely that our Lord died as our Redeemer but thet he rose again from the dead, and that not only is He to reveal Himself in the end of the age at His second advent shortly, blssing all the families of the world, but that all through the Gospel age He has been spiritually present with His disciples to bless, refresh, comfort and strengthen us.

The Apostle tells us another cause for rejoicing which we have, assuring us that we not only have been justified by God's favor, but have been granted also an entrance into still higher favor, in which we now stand, "Rejoicing in the hope of the glory of God." (Rom. 5:2. 1.)

We have good cause for rejoicing in the hope of coming glory, not only because it means blessing to ourselves and intimacy with our Lord, but because also it means our participation with the great Messiah in extending divine blessings to the world of mankind. Again we read the Apostle's testimony even in the midst of trials and difficulties, even in the midst of suffering for righteousness' sake, for the Truth's sake, even while enduring hardness as a good soldier, he says, "I herein do rejoice, yea, and will rejoice." (Phil. 1:8, 9.) The Apostle gave us a good illlustration of the spirit, one which should be helpful to all of us: We remember that when he and Silas were in prison at Philippi, their backs bleeding from the wounds received from the scourging and wet also with the salt, as was the custom in order to make the suffering more intense, so full were their hearts of faith in the Lord and the realization that they were suffering for Christ's sake, suffering for righteousness' sake that the blessing of the Lord was with them and eventually would compensate them for their sorrow and trouble, that they were able through their abundant faith to so rejoice as to sing praises to God in prison. The Apostle continues, "Finally, my brethren, rejoice in the Lord" (Phil. 3:1), as though he would tell us that the grand climacteric of Christian experience is this ability to rejoice in all the affairs of life as they come to us, rejoice that we can see Jesus and hear his voice saying, "It is I: be not afraid," and appreciate the fact that all of life's experiences are under divine supervision and will work out for us a blessing. It was this same spirit of faith and confidence in our Lord Jesus that enabled him to say in his most trying moment, "The cup that the Father hath poured for me, shall I not drink it?"—John 18:11.

The Apostle James, writing along the line of rejoicing, says, "Let the brother of low degree rejoice that he is exalted, but the rich that he is made low." (Jas. 1:9, 10.) This is the same thought which the Apostle Paul enunciates; our experiences, whatever they may be, should be recognized as under divine supervision, protection and guidance, and therefore a matter of rejoicing to us, however disappointing our experiences may sometimes be as viewed from the earthly or fleshly standpoint. The Apostle Peter has a word in the same connection. He says, addressing the heirs of the incorruptible inheritance, "Ye greatly rejoice, though now for a little while if need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (II Peter 1:6, 7.) Here is the thought; we rejoice greatly in our manifold temptations because we realize that these are evidnces of our acceptance with the Lord, and that he is dealing with us as sons, and that he is polishing us as jewels for the Kingdom.

Those who can rejoice with joy unspeakable, even in the midst of temptations and trials and difficulties, surely belong to the class whom the Lord addresses in our text, "Be of good cheer; it is I; be not afraid." It is because they have heard this voice and have come into harmony with the speaker that they find cause for rejoicing under all circumstances and conditions.

APPRECIATIONS.

Cabool, Mo., June 15.

I feel it my duty as well as my privilege to send in my personal tribute to the memory of dear Pastor Russell. He was the Lord's agent in opening the eyes of my understanding. I cannot express in words how much the precious truths relating to our Heavenly Father's plan and glorious character has done for me after reading the volumnes, Watch Tower and other reading matter.

May Bible is now a new book to me and also a precious treasure. I regret I did not send in my testimony before our dear Pastor's death, to let him know how much I admired and loved him. His loss is keenly felt and should inspire us to redouble our efforts to run on patiently and cheerfully to the end.

May the blessing rest upon dear Brother Rutherford. With best wishes to all of like precious faith.

Your sister in the one hope,
MRS. C. D. SMITH.

Estherville, Ia., June 13.

Christian love and greetings to all the Household of Faith. As it has been a long time since I have written the Enterprise, I will gladly write to tell what Pastor Russell has done for me. It was in the spring of 1908 that the first three volumes of Studies in the Scripture found me, and at that time I had never read anything of the Watch Tower publications or heard of Pastor Russell, although I have always been a professing Christian since 15 years of age and for some time was superintendent of a Sunday school. I had never understood the Scriptures or had any spiritual life. I supposed we would never get the doctrines all straightened out so they would harmonize, and as I could not under stand the Bible I did not read it much. When I came in from work my wife showed me the "words," and I said I would look at them. Since then it has been my to date I have never ceased reading. I was ready for the Truth, and knowing the Scriptures fairly well, even if I did not understand them, I could grasp the truth easily.

I consecrated in the following July, and the next year was immersed at Minneapolis and heard our Pastor for the first time. Since then it has been my privilege to be at quite a few conventions, and now that circumstances are such I do not have the privilege any more, but I still have the memory of them and the blessed assurance, "That all things work together for good to them that love God, to them who are called according to His purpose."

I have taken the Tribune for several years and am trusting I may always find the price for its renewal. The Watch Tower comes first and then the Tribune. I never tire of the harvest message, it is always fresh every morning and good throughout the day, like the manna in the wilderness, without it we would soon die—"twice dead, plucked up by the roots."

Your brother by Grace,
E. RICE.

Sandy Creek, N. Y., May 16.

I have been in the Light of the Truth for many years, and it grows more precious to me as the time goes on. I had been in the Baptist church for years, though not satisfied with the doctrines and never a believer in eternal torment, and so when one day a neighbor brought me a little paper-covered book which had been given her and said she would never read it, but maybe I would, as I was a great reader. I took it and began to read it that night and was so fascinated I could hardly leave it, for it was the Plan of the Ages, and, oh, it was so good and satisfying. I said to myself, here is the truth at last. I never doubted it a moment, and am so thankful that my eyes were opened to see it and receive it.

I am trying to live accordingly, that I may fight the good fight of faith and let my light shine in this little town, where I am the only one that openly accepts the teachings of our beloved Pastor Russell. Oh, how much good he has done in the world; surely there will be many stars in his crown, for he was faithful unto death and brought so many through his faithful service out of darkness into great light. I hope to meet him soon in the Kingdom, with all the other faithful ones that have gone on before.

I enjoy the Tribune so much and the letters of the dear friends, and I wish you all success in your effort to carry it on, for I believe it is a work of the Lord.

With Christian love and prayers for all the family of the L. B. S. A.

Your sister by His grace,
MRS. ELIZABETH STONE.

Chicago, Ill., June 14.

I am indeed glad to offer my loving testimony, as to how I have been influenced by reading Brother Russell's Studies in Scriptures. I was converted more than 60 years ago; was a member of Methodist Episcopal church. The church did not convert me, it was faith in Christ and submission of my own will to His will. The teaching of the creed did not satisfy my hungering soul; did not get the knowledge of the Father's plan as is given in His word, and I failed to see in the teaching of the church I had united with was contrary to the reading in His word. I thereby lost some of the highest experiences I might have enjoyed had I been taught correctly (of course we all depended on what the preachers said). When I got Pastor Russell's books and explanation of the Word, my eyes were opened to all the error and I am rejoicing in the Truth of His blessed Word, and can say with the Psalmist: "My heart is fixed, trusting in His Word."

Our dear Pastor did not claim inspiration, but it looks like he was inspired to do this work he has done, and his influence is still with us and will go through all eternity. God bless his memory. With Christian greetings to all saints everywhere.

Your sister in His grace,
FRANCIS A. KELLY.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TODAY!

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The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

STUDY X.

(Continued from Last Week)

It is very important that we have ideas of justice. A *favor* should never be esteemed as a justly merited recompense. An act of simple justice is no occasion for special gratitude, nor is it proof of love; but God commendeth his great love to his creatures, in an endless train of unmerited favors, which should call forth their love and praise in return.

God had a right, if he chose, to make us merely the creatures of a brief space of time, even of we had never sinned. Thus he has made some of his lower creatures. He might have permitted us to enjoy his blessings for a season, and then, without injustice, might have blotted us all out of existence. In fact, even so brief an existence would be a favor. It is only of his favor that we have an existence at all. How much greater favor is the redemption of the existence once forfeited by sin! And further, it is of God's favor that we are men and not beasts; it is purely of God's favor that angels are by nature a little higher than men; and it is also of God's favor that the Lord Jesus and his bride become partakers of the divine nature. It becomes all his intelligent creatures, therefore, to receiv with gratitude whatever God bestows. Any other spirit justly merits condemnation, and, if indulged, will end in abasement and destruction. A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel any right to aspire to the divine nature, that never having been offered to him.

It was the aspiration of Satan's pride which brought his abasement, and will end in his destruction. (Isa. 14:14.) "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11), but not necessarily to the highest position.

Partly from false ideas of justice, and partly from other causes, the subject of election as taught in the Scriptures has been the occasion of much dispute and misunderstanding. That the Scriptures teach election few would deny, but on just what principle the election or selection is based is a matter of considerable difference of opinion, some claiming that it is an arbitrary, unconditional election, and others that it is conditional. There is a measure of truth, we believe, in both of these views. An election on God's part is the expression of his choice for a certain purpose, office or condition. God has elected or chosen that some of his creatures should be angels, that some should be men, that some should be beasts, birds, insects, etc., and that some should be of his own divine nature. And though God selects according to certain *conditions* all who will be admitted to the divine nature, yet it cannot be said that these more than others *merit* it; for it is purely of favor that any creature has existence on any plane.

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy"—kindness or favor. (Rom. 9:16.) It is not because the chosen ones were better than others, that God gave them the invitation to the divine nature, for he passed by the angels who had not sinned and called some of the redeemed sinners to divine honors. God has a right to do as he pleases with his own; and he chooses to exercise this right for the accomplishment of his plans. Since, then, all we have is a divine favor, "Who art thou, O man, that repliest against God? Shall the thing formed say unto him who formed it, Why hast thou made me thus? Hath not the potter power over the clay, to made one vessel unto honor and another unto dishoner"—or less honer? (Rom. 9:20, 21.) All were created by the same divine power—some to have higher nature and greater honor, and some to have lower nature and less honor.

"Thus saith the Lord, the Holy One of Israel, his (man's) maker: *Ask* me of things to come. Concerning my children, and concerning the work of my hands, *command* ye me? I have made the earth, and created man upon it: I, even my hand, have stretched out the heavens, and all their host have I commanded." "Thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." (Isa. 45:11, 12, 18.) None have a right to dictate to God. If he established the earth, and if he formed it not in vain, but made it to be inhabited by restored, perfect men, who are we that we should reply against God, and say that it is unjust not to change their nature and make them all partakers of a spiritual nature either like unto the angels, or like unto his own divine nature? How much more becoming to come humbly to God's Word and to "*Ask*" concerning things to come, than to "*command*" or to assert that he must carry out our ideas? Lord, keep back thy servants from presumptuous sins: let them not have dominion over us. None of God's children, we believe, would knowingly dictate to the Lord; yet how easily and almost unconsciously many fall into this error.

The human race are God's children by creation—the work of his hands—and his plan with reference to them is clearly revealed in his Word. Paul says that the first man (who was a sample of what the race will be when perfect) was on earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthy, human, adapted to the earth. (1 Cor. 15:38, 44.) David declared that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (Psa. 8:4-8.) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.—Acts 3:19-21.

It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on acount of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4.

And this is the change in human society only. We call to mind also that the earth, which was "made to be inhabited" by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise, in which the representative man was at first placed. Paradise shall be restored. The earth shall no more bring forth thorns and briars, and require the sweat of man's face to yield his bread, but "the earth shall (easily and naturally) yield her increase." "The desert shall blossom as the rose;" the lower animal creation will be perfect, willing and obedient servants; nature with all its pleasing variety will call to man from every direction to seek and know the glory and power and love of God; and mind and heart will rejoice in him. The restless desire for something new, that now prevails, is not a natural but an abnormal condition, due to our imperfection, and to our present unsatisfactory surroundings. It is not God-like restlessly to crave something new. Most things are old to God; and he rejoices most in those things which are old and perfect. So will it be with man when restored to the image of God. The perfect man will not know or appreciate fully, and hence will not prefer, the glory of spiritual being, because of a different nature, just as fishes and birds, for the same reason, prefer and enjoy each their own nature and element most. Man will be so absorbed and enraptured with the glory that surrounds him on the human plane that he will have no aspirations than those possessed. A glance at the present experience of the Church will illustrate this. "How hardly," with what difficulty, shall those who are rich in this world's goods enter into the kingdom of God. The few good things possessed even under the present reign of evil and death, so coptivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual promises.

That the Christian Church, the body of Christ, is an exception to God's general plan of mankind, is evident from the statement that its selection was determined in the divine plan before the foundation of the world (Eph. 1:4, 5), at which time God not only foresaw the fall of the race into sin, but also predetermined the justification, the sanctification and the glorification of this class, which, during the Gospel age, he has been calling out of the world to be conformed to the image of his Son, to be partakers of the divine nature and to be fellow-heirs with Christ Jesus of the Millennial Kingdom for the establishment of universal righteousness and peace—Rom. 8:28-31.

This shows that the election or choice of the Church was a predetermined thing on God's part; but mark, it is not an unconditional election of the *individual members* of the Church. Before the foundation of the world God determined that such a company should be selected for such a purpose within a specified time—the Gospel age. While we canot doubt that God could have foreseen the action of each individual member of the Church, and could have foreknown just who would be worthy and therefore constitute members of that "little flock", yet this is not the way in which God's Word presents the doctrine of election. It was not the thought of an individual predestination which the apostles sought to inculcate but that a class was predetermined in God's purpose to fill the honorable position, the selection of which would be upon conditions of severe trials of faith and obedience and the sacrifice of earthly privileges, etc., even unto death. Thus by an individual trial, and by individually "overcoming" the individual members of the *predetermined class* are being chosen or accepted into all the blessings and benefits predetermined of God for this class.

The word "glorified" in Rom. 8:30, from the Greek *doxazo*, signifies *honored*. The position to which the Church is elected is one of great honor. No man could think of aspiring to so great an honor. Even our Lord Jesus was first invited before he aspired to it, as we read: "So also Christ glorified (*doxazo*—honored) not himself to be made a High Priest, but he that said unto him, "Thou are my Son, to-day have I begotten thee.'" The heavenly Father thus honored our Lord Jesus; and all of the elect body who are to be joint-heirs with him will be thus honored by Jehovah's favor. The Church, like its Head, experiences a beginning of the "honor" when *begotten* of God to spiritual nature through the word of truth (James 1:18), and will be fully ushered into the honor when *born* of the Spirit, spiritual beings—in the image of the glorified Head. Those whom God would thus honor must be perfect and pure; and since we were by inheritance sinners he not only called or invited us to the honor, but also provided *justification* from sin through the death of his Son, to enable us to receive the honor to which he calls us.

In selecting the little flock, God makes a very genral call—"many are called.' All are not called. The call was confined at first, during our Lord's ministry, to Israel after the flesh; but now, as many as the servants of God meet (Luke 14:23) are to be urged or constrained (not compelled) to come to this special feast of favor. But even of those who hear and come, all are not worthy. Wedding garments (the imputed righteousness of Christ) are provided, but some will not wear them, and must be rejected; and of those who do put on the robes of justification, and who receive the honor of being begotten to a new nature, some fail to make their calling and election sure by faithfulness to their covenant. Of those worthy to appear with the Lamb in glory, it is declared, "They are *called* and *chosen* and *faithful*."—Rev. 14:1 and 17:14.

The call is true; the determination of God to select and exalt a Church is unchangeable; but who will be of this chosen class is conditional. All who would share the predistined honors must fulfill the conditions of the call. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) While the great favor is not *of* him that willeth, nor *of* him that runneth, is is *to* him that willeth and *to* him that runneth, when called.

Having thus, we trust, clearly vindicated God's *absolute right and purpose* to do what he will with his own, we call attention to the fact that the principle which characterizes the bestowment of all God's favors is the general good of all.

While, then, on the authority of the Scriptures, we reckon is an established fact that the human and spiritual natures are separate and distinct—that the blending of the two natures is no part of God's design, but would be an imperfection, and that the change from one nature to another is not the rule, but the exception, in the single instance of the Christ—it becomes a matter of deep interest to learn how the change is to be accomplished, upon what conditions it may be attained and in what manner it will be effected.

The conditions on which the Church may be exalted with her Lord to the divine nature (2 Pet. 1:4) are precisely the same as the cnditins on which he received it; even by following in his footprints (1 Pet. 2:21), presenting herself a living sacrifice, as he did, and then faithfully carrying out that consecration vow until the sacrifice terminates in death. This change of nature from human to divine is given as a reward to those who, within the Gospel age, sacrifice the *human nature*, as did our Lord, with all *its* interests, hopes and aims, present and future—even unto death. In the resurrection such will awake, not to share with the rest of mankind in the blessed restitution to human perfection and all its accompanying blessings, but to share the likeness and glory and joy of the Lord, as partakers with him of the divine nature.—Rom. 8:17; 2 Tim. 2:12.

The beginning and development of the new nature is likened to the beginning and development of human life. As in the one case there is a begetting and then a birth, so also in the other. The saints are said to be begotten of God through the word of truth. (1 Pet. 1:3; 1 John 5:18; James 1:18.) That is, they receive the first impulse in the divine life from God through his Word. When, having been justified freely by faith in the ransom, they hear the call, "Present your bodies a living sacrifice, holy, (ransomed, justified and therefore) acceptable unto God, which is your reasonable service" (Rom. 12:1); and when, in obedience to that call, they fully consecrate their justified humanity to God, a living sacrifice, side by side with that of Jesus, it is acepted to God; and in that very act the spiritual life is begun. Such find themselves at once thinking and acting as the new (transformed(mind prompts, even to the crucifixion of the human desires. From the moment of consecration these are reckoned of God as "new creatures."

Thus to those *embryo* "new creatures" old things (human desires, hopes, plans, etc.) pass away, and all things become new. The embryo "new creature" continue to grow and develop, as the old human nature, with its hopes, aims, desires, etc., is crucified. These two processes progress simultaneously, from the time consecration begins until the death of the human and the birth of the spirtual result. As the Spirit of God continues to unfold, through his Word, more and more of his plans, he thus quickens even our mortal bodies (Rom. 8:11), enabling these mortal bodies to render him service; but in due time we will have new bodies—spiritual, heavenly, adapted in all respects to the new, divine mind.

The *birth* of the "new creature" is in the resurrection (Col. 1:18); and the resurrection of this class is designated the *first* (or choice) resurrection. (Rev. 20:6.) It should be remembered that we are not actually spirit beings until the resurrection, though from the time we receive the spirit of adoption we are reckoned as such. (Rom. 8:23-25; Eph. 1:13, 14; Rom. 6:10, 11.) When we become spirit beings actually, that is, when we are born of the Spirit, we will no longer be fleshly beings; for "that which is born in the Spirit *is spirit*."

This birth to the spiritual nature in the resurrection must be preceded by a begetting of the Spirit at consecration, just as surely as the birth of the flesh is preceded by a begetting of flesh. All that are born of the flesh in the likeness of the first Adam, the earthly, were first begotten of the flesh; and some have been begotten *again*, by the Spirit of God through the word of truth, that in due time they may be born of the Spirit into the heavenly likeness, in the first resurrection: "As we have borne the image of the earthly, *we* (the Church) shall also bear the image of the heavenly"—unless there be a falling away.—1 Cor. 15:49; Heb. 6:6.

(To be continued.)

Appreciations.

Siloam Springs, Ark., June 12.

I enclose one dollar (draft) with which to renew my subscription to the Tribune for another year. My subscription expired in October and I thank you for continuing to send the paper, as I do not wish to miss any number. We appreciate the sermons and other Truth articles.

Our dear pastor has gone home but his memory and the Lord's work still lives.

Sincerely,
S. L. LARNED.

Mt. Lehman, Texas, June 12.

My subscription to the Labor Tribune has expired. Am not able to renew, have enjoyed your paper very much especially Pastor Russell's sermons. Wishing you much success in the future.

Yours very truly,
T. A. THURMAN.

Schoolcraft, Mich., June 16.

I am enclosing $1.00 for my paper which I see is long past due.

I have enjoyed the Tribune very much for the many rich blessing that it conveys to the isolated ones who are deprived of the daily fellowship of God's dear children. I do enjoy the teachings and instructions we receive through the grand sermons of our beloved departed Pastor Russell. May you continue to publish his sermons previous to his departure as long as the Lord be willing and may his spirit and grace continually abide with you in this grand work of proclaiming the Truth to the public.

Yours in the love of our Master,
MRS. NETTIE C. BUDROW.

Bellingham, Wash., June 16.

Sorry I have neglected to renew my subscription to the Tribune until now. Am sending price to-day. Thank you for standing by the Truth.

Yours truly,
MRS. F. E. MANLEY.

Marysville, Cal., June 15.

Please find enclosed money order for one dollar to cover my 1917 subscription to the National Labor Tribune, which I appreciate much beyond measure. The date of subscription will be February 2, 1918, but please discontinue sending the Tribune to my address, as I leave Marysville to be gone indefinately and in traveling will not get the papers regularly, therefore will ask you to please discontinue sending them. Thanking you for having waited so long for the subscription money. When we return if I am able to do so I wil again renew my subscription, for I greatly enjoy the Tribune; especially Pastor Russell's sermon department. Again thanking you for all past favors and wishing you every sucess in the "Harvest Work." Your Sister in "The One Hope."

"Numbers 6-24-26" is my earnest prayer for you. I feel like I was bidding farewell to an old and true friend when I dismiss the visits of the Tribune.

MRS. W. H. WARREN.

Nashua, N. H., June 16.

I was glad to read the word of protest by our dear Brother Rasmus Johnson in Tribune of June 7, and I, too, with to join the "protestants," and add a word of warning to my brethern to *be careful what they read*. In my humble opinion, *we are on safe ground only as long as we abide in Truth as it has ben taught us by "That Servant."* God does not say that after He would call that servant home, He would raise up another or several to bring forth things new and old, but He did say He would make "That Servant rule over *all* His goods, to give meat in due season to the household. Now it seems to me that just so surely as Pastor Russell was "That Servant" just so surely God did not call him home until his work was finished; until he had set forth all the meat that would be necessary for the household on this side the vail. And he certainly has left the storehouse full, and nothing more is needed except the views from the Watch Tower in connection with the progress of current events—"time of trouble such as never was since there was a nation," and never will be again. And even him our dear pastor left his house in order, and put competent ones in charge of the Tower, who had been "tried and not found wanting," and who thus far had proved true and loyal to the Truth. So far as doctrine is concerned, we need nothing more. As relates to light on current events, etc. Bro. Rusell left in charge those who are abundantly able and qualified to guide us aright, and give us what we need. We need nothing beyond the Scripture Studies and other writings of our beloved Pastor, and the Watch Tower; and we should repudiate everything spoken or written that is not in harmony with the Truth as written therein. I regret that the articles written by a Brother who claims to be an Elder of the I. B. S. A., have appeared in the Tribune. It seems that he might possibly qualify as a writer of fiction, but evidently his knowledge and ability to expound or teach the Word of God, is woefully lacking. Perhaps if he would make a more careful and prayerful study of Vol. 5, 7th chapter, he might get the true light, but for the present, I hope we shall hear no more from him. I think it is far worse to "sit down on" Pastor Russell himself, and his teachings, than it would be to sit down on his grave and meditate on the Truths he has taught us.

There is plenty of meat in the storehouse already provided for us. Let us eat that which we know to be good.

Brethren, stick to the Truth as it has been given us by that Servant. Read and re-read the Scripture Studies. Let us be loyal to the Truth, to our dear pastor, God's faithful Servant, and to all those whom he left in charge of the closing work of this harvest time. So doing, I believe we may be sure of an abundant entrance into the kingdom of God's dear Son.

With Christian love to all the household.

Your sister by His grace,
ASENATH D. BURKE.

AMEN—AMEN.

I cannot say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I would rather walk this rugged way,
If Him it please.

I cannot feel
That all is well when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek,
Until made glad.

I do not see
Why God should e'en permit some things to be,
When he is love;
But I can see,
Though often dimly, through the mystery,
His hand above.

I may not try
To keep the hot tears back; but hush that sigh,
"It might have been;"
And try to still
Each rising murmur, and to God's sweet will
Respond—Amen.

—F. G. BROWNING.

OUR BOW OF PROMISE.

A raveled rainbow overhead
Lets down to earth its varying thread.
Love's blue, joy's gold; and fair between
Hope's shifting light of emerald green.
On either side in deep relief
A crimson pain, a violet grief.
Wouldst thou amid their gleaming hues
Snatch after those, and these refuse?
Believe, could thine anointed eyes
Follow their lines, and sound the skies,
There where the fadeless glories shine
Thine unseen Savior twists the twine!
And be thou sure what tint soe'er
The broken ray beneath may wear,
It needs them all that, fair and white,
His love may weave the perfect light.

—MRS. WHITNEY.

SWEET HARMONY AT LAST.

I sat alone at the organ,
At the close of a troubled day,
When the sunset's crimson embers
On the western altar lay.
I was weary with vain endeavor,
My heart was ill at ease,
And I sought to soothe my sadness
With the voice of the sweet-toned keys.

My hands were weak and trembling,
My fingers all unskilled,
To render the grand old anthem
With which my soul was filled.
Through the long day's cares and worries,
I had dreamed of that glorious strain,
And I longed to hear the organ
Repeat it to me again.

It fell from my untaught fingers
Discordant and incomplete,
I knew not how to express it,
Or to make the discord sweet;
So I toiled with patient labor
Till the last bright gleams were gone,
And the evening's purple shadows
Were gathering one by one.

Then a Master stood beside me
And touched the noisy keys,
And lo! the discord vanished
And melted in perfect peace.
I heard the great organ pealing
My tune that I could not play,
The strains of the glorious anthem
That had filled my soul all day.

Down through the dim cathedral
The tide of music swept.
And through the shadowy arches
The lingering echoes crept;
And I stood in the purple twilight
And heard my tune again—
Not my feeble, untaught rendering,
But the Master's perfect strain.

So I think, perchance, the Master,
At the close of life's weary day,
Will take from our trembling fingers
The tune that we cannot play;
He will hear through the jarring discord
The strain, although half expressed;
He will blend it in perfect music,
And add to it all the rest.

—M. E. KINNEY.

Seneca Falls, N. Y., June 18.

I was interested in the interpretation on Rev. 13-18 in the Tribune of June 7, puzzled as to where the interpreter gets all of the figures that result in the number 666, which is the "number of a man."

Quoting from Jameson's (Bible Commentary) Irenus explained in this way as contained in the Greek letters:

Lateinos

L being	.030
a	.001
t	.300
e	.005
i	.010
n	.050
o	.070
s	.200
	666

The Latin is peculiarly, the language of the Church of Rome in all her official acts.

The number 6 is the world number in 666 is occurs in units, tens and hundreds.

It is the number of the world given over to judgment.

A Truth reader,
FANNIE H. PARMELEE.

York, Pa., June 17.

Enclosed you will find one dollar ($1.00) to pay for subscription to Tribune and kindly give me credit for balance of year, viz. Feb. 10, 1918.

I thank you for sending me the paper after my subscription had expired, for I do not want to do without it so long as you publish "Present Truth.'

I greatly apreciate the privilege of being a subscriber to your most excellent paper, and trust that you will continue to give out the good things until the end.

May the Lord bless your efforts to keep up the high standard which your paper has attained.

Just recently I have suffered a severe loss, by the death of my dear wife who departed for the Kingdom on February 16 last (on Bro. Russell's birthday). I greatly feel my loss as she was a devoted wife, and a very earnest and active worker in the Truth. She developed a very loving character, and often expresed her desire to be with the Lord. I am striving daily to be pleasing to Him and at the appointed time to also hear the "Well done," etc.

Asking God's blesing upon your efforts to enlighten mankind, I am yours for Truth and Righteousness,

W. H. BOECKEL.

PA'S BOY.

When pa was just a little boy,
Gee, how he used to work;
He sawed the wood an' built the fires
An' never tried to shirk.
He always filed the reservoy
An' swept the porches, too;
'N I guess there wasn't many things
Pa didn't ust to do.

Now ma gets up and builds the fires;
She says I am too small—
An' sweeps the porches an' the walks
An' doesn't mind at all.
She says she's glad to let my pa
His morning nap enjoy,
Because he's tired with all the work
He done when he's a boy.

When I get big I'll get a wife
Exactly like my ma;
To do the chores an' let me sleep
Just like she does my pa.
An' when I've had my mornin' nap
You bet that I'll enjoy
To tell 'em how I ust to work
When I's a little boy.

—Elizabeth Clarke Hardy.

Once a very youthful chicken fancier had in his possession a couple of bantam hens that laid very small eggs. He finally hit upon a plan to remedy this.

When the lad's father went the next morning to the chicken house he was surprised to find an ostrich egg tied to one of the beams and above it a card with this notice:

"Keep your eye on this and do your best."

"What do you suppose has come over my husband this morning, Sophia,' exclaimed an Irvington lady to the new servant. "Never saw him start down town so happy. He's whistling like a bird!"

"I'm afraid I'm to blame, mum. I got the packages mixed this morning and give him birdseed instead of his regular breakfast food, mum."

The price of bread has now been raised throughout London to 17 cents for the quarter (four-pound) loaf. This makes the total raise since the war began 6 cents.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$118.00
Amount received	5.00
Total	$123.00
Paid out	$127.00

PREPARE THE YOUTH FOR VALIANT SERVICE.

Give Him the Sword of The Spirit—The Truth, so that he may be Prepared to Meet the Enemy Anywhere.

The flower of the nation has registered. Never in the nation's history was the opportunity so great for spreading the TRUTH as new. One million young men are to be called upon to defend our liberties. Five hundred thousand of this vast number will be sent, as quickly as possibly, to the front for active service. These who have already seen active service and those now at the front are calling upon God as they never called before. The editorial rooms of our newspapers are flooded with photographs showing the soldiers exhibiting small testaments which have been distributed among them by those who are anxious to spread the Word. Have you a message to give to American manhood as he goes forth to do battle. Why not spread the TRUTH. Surely you have some one in whom you may be interested. Look about you, then send in his name and one dollar. If you cannot think of someone amoung your friends and neighbors, send in your subscription and let us send the TRUTH to some anxious soul. Do not delay this. Do it now. Rush your subscription. The subscription price to the friends of Truth remains the same, $1.00 per year. Send in your subscription at once.

DO YOU KNOW WHY --- A Man Gets So Little Inspiration At Home? BY FISHER

ESTABLISHED 1872

The 45th Year

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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BRITISH LABOR DEPUTATION RETURN FROM RUSSIA

Labor Leader Has Informal Talk With King George--More Important Labor Appointments Announced.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, June 15.—Will Thorne and James O'Grady, both labor members of Parliament, arrived in London on May 25th from their recent labor mission to Russia. Thorne said the mission had had a great reception in Russia, and had been able, he hoped, to clear away some of the misapprehensions which had prevailed as to the attitude of Great Britain towards the new regime. The internal situation in Russia, he thought, had much improved since the formation of a Coalition Government in Petrograd, and he was impressed by the ability and determination of M. Kerensky, who is making great efforts to restore discipline in the army. The two labor representatives had conversations in Petrograd with leading members of the Government and heads of the army, in addition to addressing scores of gatherings of workmen and soldiers. They spent some days at Moscow and visited Minsk, Dvinsk, and other places in the course of a tour of some six hundred miles of the battle front, where they had full opportunity for realizing the physical difficulties which Russian soldiers have to encounter. Thorne said he was particularly struck with the deficiencies in regard to transport. In vast regions narrow muddy roads made the victualling of the armies a serious problem. The railways were, when he left, working in good order, but there had been a period of dislocation which had produced grave food shortage in many large towns. He found a sanguine feeling among all parties that the new Russia would be able to surmount these and other troubles.

A day or two later Will Thorne was invited by King George V. to an "audience" at Buckingham Palace. Describing his visit to the King, Will says there was an entire absence of formality or convention. It was his first official visit to Buckingham Palace, but he went there as if he had known the place all his life. "During my conversation with the King," Thorne added, "we passed from the narrative of my own experiences in Russia to talk of labor matters at home, and during the half hour's conversation we had together I told his Majesty some solid homely truths. I discussed with him some of the causes which underlie the industrial unrest in this country and referred to some of the things which I think must come about if industrial unrest is to be avoided in the future. I told his Majesty plainly and frankly what was the popular opinion of high food prices and the profiteering which is notoriously going on, and said that rows must be expected so long as the prices of foodstuffs remain uncontrolled for the workpeople and controlled in the interests of the traders. The king, I thought, showed considerable knowledge of many matters affecting the workers generally, and his pointed references to them showed that he understood keenly and appreciatively some of the causes of unrest in the labor world. Certainly he had no misgivings about my own point of view."

The Minister of Labor, who is the well-known trade union leader, John Hodge, has appointed C. F. Rey to be an assistant secretary of the Ministry of Labor, whilst retaining his position as director of the employment department of the ministry. The minister has also appointed T. W. Phillips to be acting assistant director of the employment department.

Charles Fernand Rey was born in 1877. He was appointed to the commercial department of the board of trade in 1900, acted as secretary to the commissioners for the preparation of the new Chinese customs tariff in 1903, and became private secretary to the permanent secretary in 1907. He was appointed general manager of employment exchanges when they were set up in 1910; become an assistant general secretary to the ministry of munitions in 1915, and director of the employment department of the board of trade (including employment exchanges and unemployment insurance) last year.

The Right Honorable Arthur Henderson, labor member of Parliament and member of the war cabinet, has undertaken an important mission to Russia in behalf of the Government. The Right Hon. George Barnes, also a labor member of Parliament and pension minister, has been invited by the prime minister to become a member of the war cabinet (without portfolio) during the absence of Henderson. Barnes has been attending the meetings of the War cabinet since May 25th. The king has appointed the Right. Hon. G. N. Barnes to be chairman and Sir Arthur Sackville Trevor Griffith Boscawen to be a member of the statutory comittee of the royal patriotic fund corporation.

(Continued on Page Four.)

HOW MANUFACTURERS OBSERVE CONDITIONS

National Metal Trades Told How Government is Coerced by Railroad Brotherhood--What After the War? Is Present Prosperity Artificial? Something About Anti-Injunction.

By WILLIAM H. VAN DERVOORT,

President National Metal Trades Association.

We have just passed through the most eventful two years in our history. At the beginning of this period business was dull and many men out of work, then almost without a moments' notice business boomed and employers were making frantic efforts to secure workmen. First skilled mechanics and later common labor. Following the law of supply and demand, wages began to go up. Labor became restless. Manufacturers producing their regular lines, lost their mechanics by the thousands, to firms operating on the more profitable war orders. Thousands of men were diverted from their regular vocations. The farms stripped of their help, the mills, the mines and the factories producing the necessities of life have been sorely pressed. With the European labor market practically shut off we face in this country today a serious shortage of labor and, as evidenced by the rapidly advancing prices, a shortage of food stuffs, and this as we enter this World's War which promises to draw still more heavily on our manufacturing and agricultural resources.

Union Demands

Through all this abnormal period, labor unions have been pressing their demands for the eight hour work day, fully recognizing the impossibility of producing what is required on any such a working basis.

Concerns in all parts of the country have been affected and over 200 members of our Association have during this period had demands made upon them for the eight hour day and union conditons. You know how we have met this situation. We still control the situation, and the members of this Association are privileged to operate their own plants.

Our members must take the broad view of the work of this Association, bearing in mind that it is national in scope and that so far as results obtained are concerned, it matters little whether we impress upon organized labor the policies of this Association by winning a strike in New England or in Ohio. All the members of the Association benefit directly and those members who have been fortunate enough to operate their plants during the past two years without labor trouble, should recognize their moral obligation to aid in the support of those members who are forced to fight in the first trenches not only for their own rights but for the rights of their fellow manufacturers wherever located.

Manufacturers Offer Services to Government

The sudden developments in our international relations which have brought us into European War must not allow us to overlook the serious character of our domestic situation. Our government apparently blind to the gravity of the dangers that have confronted our Country for the past two and a half years, finds itself at war and realizing unprepared condition suddenly begins to make frantic efforts to accomplish quickly that which could have been done without undue shock to our industries had it been started two years ago. We have developed in this country an enormous capacity for munitions of war along certain lines. Along other lines our facilities are woefully inadequate. Our manufacturers have accumulated a great fund of valuable experience which, through various civilian commissions, they are now placing at the disposal of our Government. From every section of the Country our manufacturers are patriotically offering their services on such terms as our Government may prescribe.

The very thorough industrial inventory that has been taken covering those plants capable of doing work for the Government at this time, indicates that ninety per cent of them are operating under open shop conditions. Mr. Gompers and the American Federation of Labor through their publicity work would have the public believe that these plants were all under union operation and that union workmen in the fullness of their patriotism would give the national government all it requires in the way of manufactured products, under union regulations and restrictions.

(Continued on seventh page)

HIGHEST RATE WAS EXPECTED.

NEW YORK, June 25.—Letters written by members of the Smokeless Coal Operators' Association of West Virginia, and extracts from the minutes of its more important meetings, were read into the record at the trial in the United States District Court here of 51 individuals and 102 Virginia and West Virginia corporations charged with conspiracy to control the coal industry and fix prices.

Included in the correspondence introduced was a letter written by G. H. Caperton, president of the New River Coal Company, to R. Grant, president of the New England Coal and Coke Company of Boston, who was not a member of the association.

"I know your feelings as to the law covering the situation," wrote Mr. Caperton, "but now that we have elected Wilson again, I do not believe we have much to fear from that source. In fact, we never do anything that is not within the pale of the law."

Another letter, addressed to George P. Daniels, a sales manager of Cincinnati, from the vice president of the Smokeless Fuel Company, declared:

"What you have to do, old boy, is to get your fighting clothes on and get money for the product. Don't let anybody put it over you about having a less price from somebody else. When they say that, tell them to go ahead and buy it. We have the world as a place to put the coal, and are in elegant position to get the very top notch for any stuff we have, whether it is high volatile or our own smokeless coal."

LABOR WINS AT ANNAPOLIS.

ANNOPOLIS, Md., June 29.—The legislative committee of the Fedration in making its weekly report last Wednesday announced, that the Compulsory Work bill, modeled after the measure which has just passed the West Virginia Legislature, has been killed in the general assembly at Annapolis. It was reported to the body with an unfavorable report and the report was adopted. As the attempt to create a State constabulary has failed and other measures designed to lower the standards of labor have also been thwarted through the active legislative committee, there remains but one measure in which labor is particularly interested. This is the Child Labor Amendment, designed to break down the bars that protect the children from toil, and this has already passed the Senate. There was a hearing in the House committee granted the opponents of any relaxation in child labor laws Thursday morning and the legislative committee, the Women's Trade Union League and other organizations appeared.

STRIKERS ENJOINED.

EAST ST. LOUIS, Ill., June 25.—Federal Judge Humphrey has issued a permanent injunction against 2,000 striking employes of the Aluminum Ore Company, who are permitted to picket "in small numbers." The strike was called last April because of low wages and discrimination. Carmen, iron workers, smeltermen, stationary firemen, electricians, sheet metal workers, steam engineers, machinists, blacksmiths, boiler makers and other trades are involved. The company secured a temporary injunction from Federal Judge Wright, and this has since been made permanent by Judge Humphrey. The strikers will appeal. They say company agents are attempting to secure mechanics in various cities and are telling them there is no trouble at this plant and that high wages are paid.

UNITE TO STOP ROBBERY.

FROSTBURG, Md., June 25.—Girls employed at the Parker Hosiery Mill have joined the United Textile Workers and suspended work to enforce better conditions and stop being robbed by their employers. For every twenty-four imperfect stockings turned in a girl is docked the price she receives for making a dozen pairs. The girls say that at least one-half of the imperfect work is due to their machines and that all imperfect stockings are repaired and sold as seconds.

HARVESTER TRUST PROFITS.

NEW YORK, June 25.—The International Harvester Corporation, which handles the export business of the harvester trust, reports gross earnings of $9,771,021, compared with $6,608,466 the year before. Clear profits for 1916 are $5,137,098, against $3,720,141 in 1915. This does not include large sums set aside for depreciation and to offset possible war losses.

These stupendous profits interest thousands of employes in Deering and McCormick plants of the trust who struck last year to secure the eight-hour day and wage increases. Sweeping injunctions were issued against them and a Polish newspaper was enjoined from printing an appeal to all working men to stay away from these plants.

CONSPIRACY CHARGED AGAINST LABOR LEADERS

Bill Kelly and Others Dragged Into Court for Calling Strike On Building Being Erected by H. L. Kreusler.

H. L. Kreusler, a well known building contractor, has brought action against William J. Kelly, W. H. Heckert and W. K. Heck, business agents of Carpenters' District Council, Pittsburgh, Pa., charging them with conspiracy to call a strike of the carpenters on a building now in course of construction at the corner of Forbes and Magee streets and other work being done by Kreusler.

W. H. Lyons, business agent of the Sheet Metal Workers, has also been made a defendant. In the bill in equity an injunction is asked restraining all the defendants from interfering with the work being done by Kreusler. The dispute arises through the question as to whether the carpenters or the Sheet Metal Workers shall set in place in the floors metal forms or "floor domes". These are made of light sheet metal and is for the purpose of giving form to the liquid concrete as put in place in the floors. When the concrete is hardened the metal forms are removed and the concrete is then in condition to carry its load as designed by the plans and specifications. The "floor dome" is of sheet metal and after being used it may again be used in other buildings.

Kreusler has been employing nothing but union labor and the trouble is over what is known as a jurisdictional question.

This vague, meaningless and flimsy excuse has cost the contractors and the employees in Pittsburgh $1,500,000 in the last ten years.

(Continued on Eighth Page.)

ANOTHER GRAFTER CAUGHT

Employers are Trapping Labor Skates and Convictions are Getting Easy.

CLEVELAND, Ohio, June 21.—Albert Ruddy, Business agent of the Carpenters' District Council, who has been on trial here charged with blackmail has been found guilty as indicted.

The Building Trades Employers' Association have been busy of late ridding this town of the grafting business agents and they are succeeding very materially.

Convictions have already been secured and this is another to add to the list. Ruddy is one of the men who helped hold up the contractors to the extent of $100,000 or more but since the Building Trades Employers' Association took courage and started out in a clean up, the labor organizations have joined in and fair dealing is promised for at least a time. The employers have been encouraged by the convictions which they have been able to secure and the members of the unions represented by the grafting business agents have been given a true insight into the methods employed by the grafters. If the Pittsburgh contractors can only be brought to a realization of the true situation in the Pittsburgh district and see how easy it is to put an end to the grafting labor skate the Iron City will be able to save in its building constructions hundreds of thousands of dollars in a short time.

Not only do the prosecutions of Ruddy and others put an end to these infamous practices but the situation is cleared up and the employers have taken to heart with a determination that no job hereafter will be held up and no tribute will be paid to any grafting labor leader.

MUST MAKE GOOD

Labor Skates Must Show Cause Why Strikes Are Called.

Judge Orr in the United States District Court has given Business Agent M. Gordon of the Electrical Workers' Union of Pittsburgh until Saturday to show cause why he has not ordered back to work the men whom he called out on strike on the A. & W. Electric Sign Company's work.

Gordon failed to show the court on Saturday any printed rule authorizing his actions but promised to show that other concerns are subjected to the rule. It is said employers of labor in the Pittsburgh District doing work for foreign concerns have never heard of such a rule. Judge Orr intimated that if such a rule were in existence it may interfere with the Inter State Commerce.

Attorney A. M. Lee for the A. & W. Sign Co. is confident that no such rule exists and that Gorden has been discriminating against the A. & W. Sign Co. Lee proposes to have the case thoroughly aired and investigated. He further promises that no further interference with the A. & W. Sign Co. will be tolerated either by Gordon or any one else.

FROM WHAT ARE WE SAVED?

CONNELSVILLE, PA., August 13, 1905.—Pastor Russell of Allegheny, Pa., addressed a good audience here today in the Colonial theater. His theme was salvation, from the text, "How shall we escape if we neglect so great salvation." (Heb. 2:3.) The discourse follows:

The keynote of the Gospel message to mankind is Salvation. It implies that mankind is in an undesirable condition, or about to come into such a condition, and that a rescue is desirable. It is proper that we should know, that the Scriptures should tell us distinctly, what we are to be saved from and what we are to be saved to. Nor are we disappointed when we approach God's Word in a proper, reverent and teachable attitude of mind and heart. Nevertheless this question is rarely ever asked—the Scriptures are very rarely appealed to for their answer. An answer is generally inferred and understood without the query and without the Scriptural reply.

We are told by all the "orthodox" creeds of Christendom that the world was lost 6,000 years ago, that because of father Adam's disobedience God, sentenced the entire race of mankind to an eternity of torture, that many are already enduring this; that, after millions had gone down to that awful condition during four thousand years, Christ appeared as the representative of God to offer salvation. This offer of salvation as claimed is, that those fortunate enough to hear about Christ and able to exercise faith in him, and who as a result of this faith become saints, will be saved from the eternal torture, and instead will be carried up to heaven, there to enjoy bliss eternal. That briefly stated, is the general view in Christendom respecting salvation.

SUCH SALVATION NOT SATISFACTORY

That theory, slightly modified in unimportant features, satisfied the minds of many during the period we call the dark ages, but it no longer satisfies anybody; everybody agrees that such a view of the divine plan, purpose, arrangement, would be very discreditable to a wise, just, loving God. All are agreed that no good man or woman would make such a plan, and the better the man or the woman the farther such a plan would be from his or her design. As a consequence of this view of matters, as a consequence of the greater enlightenment of our minds, many today are rejecting the Bible in toto as a book suited to the dark ages only and totally unworthy of credence in the light of our day. Others, while still holding to the Bible, are perplexed and perturbed in mind, ill at ease—their confidence in the old book is shaken.

We want this afternoon, dear friends, to call your attention to the fact that the view of salvation we have just portrayed is not only contrary to reason and justice and love, but equally contrary to the teachings of God's Word. We want that every person in this large assembly today shall leave this house not only with a higher respect for his Creator, but also with a higher esteem for the Bible as the divine revelation of God, his character and his plan. We shall endeavor to have all catch a glimpse at least of the divine wisdom, justice, love and power, which, working all things according to the counsel of divine will, has formed a plan of salvation which is as superior to the theories of the dark ages as the heavens are higher than the earth. Indeed the Scriptures, after calling attention to man's misapprehension of the divine character, declare, "As the heavens are higher than the earth so are my ways higher than your ways and my plans higher than your plans." —Isa. 55:9.

WHAT SAIETH THE SCRIPTURES?

The Scriptures tell us distinctly that "the wages of sin is death" the soul that sinneth it shall die." They explain to us that by one man's disobedience sin entered into the world and death by sin, and thus death passed upon all men for all are sinners. (Ezek. 18:4; Rom. 6:23; 5:12, 19.) From this standpoint everything is clear and simple and plain. God's dealings with mankind have been just, and his provision for our salvation is a loving and generous one. Death is the extreme of the penalty; the journey from the cradle to the tomb is all a dying process. Indeed the Scriptures inform us that as a race we are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5.) Only the one man and woman, therefore, had life in its full perfection. All of their children born under the sentence of death have been a dying race. Let us look about us and see the evidences of the truthfulness of this Scriptural proposition, let us note the mental decay or dying, the physical decay or dying, the moral decay or dying, as it has spread throughout all the earth, so that as the Scriptures again declare, "There is none righteous, no not one; all have sinned and come short of the glory of God.—Rom. 3:10, 23.

MAN MADE IN GOD'S IMAGE

The image of God possessed by our first parents has been lost. The mental image, the moral image and the perfection of the human frame we gone through the operation of sin working through disease unto death. We shall see that this is a reasonable and just penalty; our first parents while in the image of God, knowing right from wrong, sinned wilfully, the Scriptures explain to us, and therefore got the penalty that rests upon all their offspring through heredity. All are thus going down to the tomb, the death state, called in the Hebrew language of the Old Testament sheol and in the Greek language of the New Testament, hades. Sheol, hades, the grave, therefore, is the great prison house of death to which the entire human family has been consigned on account of sin. Be it noted that these words sheol and hades are mistranslated in our common version of the Bible, being rendered hell when there is no such thought as torment connected with them. As an illustration Jacob, mourning for his son, whom he supposed to be dead, said, "I will go down to sheol mourning for Joseph"—meaning he would continue to mourn for Joseph until death. Note again Job's expression on the subject when, under the hand of affliction, he prayed the Lord, "O, that thou wouldst hide me in sheol until thy wrath be past. Thou shalt call and I will answer thee, thou wilt have respect to the work of thy hands."—Job 14:13, 15.

What did he mean? He meant that, if God were willing, he would rather die. He had had happy experiences in life, but now, under the severe hand of affliction, having lost all of his children, having lost all his property, having lost his health, being accursed by his wife, he prayed the Lord that, if it were his will, he might go into sheol, go into the tomb, there to await the resurrection—the time when the Lord would call and when Job could respond, even as Lazarus responded to the voice of Jesus when he said, "Lazarus come forth." Job was a prophet, and had some advanced information respecting the divine plan, that there would be a resurrection of the dead. He addressed God as the Redeemer, Savior, and expressed his confidence that God would have respect to the work of his hands, to the human family, himself included. Job's faith was securely grounded, and we are glad of the assurances of the New Testament that his prophetic hopes will be fully realized—that not only Job but all that are in their graves shall hear the voice of the Son of man and come forth.

SALVATION FROM WHAT?

If, now, we keep in mind the inspired declaration of what the calamity is that is upon our race, we will be prepared for the Scriptural explanation of the remedy which God has provided, but in whatever proportion we lose sight of the Scriptural declaration respecting the trouble, in the same proportion our minds will be confused when we attempt to think of salvation. This is the trouble with the great majority of Christian people: they are holding fast the traditions of the ancients received from the dark ages, theories concocted at the time when the professed children of God racked one another, beheaded one another, burned one another at the stake, because of differences of opinion, thus manifesting that they were considerably under the power of the great Adversary Satan. Let us thank God for whatever of clearer light and better knowledge of faith and proper conduct we enjoy. Let us remember that the increasing light has come from the Word of God, and, as the Lord through the prophet has exhorted, let us seek again for the old paths, for the teachings of the Word of God, in contradistinction to the words of man. Let us not be satisfied either to go ten or twelve centuries back—let us go clear back to the words of the Son of God and his inspired apostles—let us anchor our faith to these, nor be moved from them by the threats or cajolery of men.

So surely as it is true that the wages of sin is death, it must also be true that salvation would be a rescue from sin and from death. There can be no rescue from death without a rescue from sin, and there can be no rescue from sin without a rescue from death. Under the divine arrangement they stand as cause and effect; hence it was that our dear Redeemer said, "He that hath the Son hath life, he that hath not the Son shall not see life." (I John 5:12.) To have the Son, to abide in the Son, means not to abide wilfully and willingly in sin, to have the Lord's deliverance from sin and his deliverance unto life—everlasting life. Thus it is that throughout the Scriptures the whole theme of salvation is "Jesus and the resurrection." (Acts 17:18)—Jesus, the Redeemer, who gave his life a ransom for father Adam, and thus indirectly paid the ransom price for the sins of the whole world—Jesus, as the power of God, legally authorized through his redemptive sacrifice to release mankind from the power of sin and death.

The foundation for this salvation of mankind is deeply and broadly laid. The Scriptures assure us that it was because of one man's disobedience that the sentence of death now rests upon the whole world. That one man was father Adam, and the Scriptures also tell us that it was "the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5, 6.) Thus provision has been made not only for father Adam's forgiveness but also for the forgiveness of the sins of the whole world. But the Lord proposes to give his blessing of forgiveness and salvation only upon certain conditions. The conditions for the present age are faith in the Lord Jesus Christ as the Savior, and obedience to him. Those who can not hear can not exercise faith, and not exercising the faith now can not exercise the obedience, nor can they in any sense of the word have this salvation now. What their future prospects for salvation may be we will consider later. We are now considering our Lord's offer of this present time. It is confined exclusively to believers, and its terms are discipleship, and our Lord says distinctly, "If any man will be my disciple he must take up his cross and follow me."—Matt. 16:24.

The remainder of the world, then, is still unsaved, and this, dear friends, we all recognize to mean that the vast majority here in this city are unsaved. Worse than that, it means that the vast majority of Church members are unsaved. We are laying the matter before you as given in the Scriptures. Be not deceived; think not that you are saved when you are not saved; let us not deceive ourselves.

"RISEN WITH CHRIST"

From the time that we accepted Christ and consecrated our all to him and began to walk in his steps, we are Scripturally reckoned as having passed from death unto life, as having mentally experienced a resurrection. To such, "Old things have passed away, all things have become new." Addressing such the Apostle says, "If then ye be risen with Christ, seek those things which are above. (Col. 3:1.) These, by seeking to follow the example and precept of their Lord, are seeking what he promised them, glory, honor and immortality, the divine nature, association with himself in the Kingdom to come—in the Millennial Kingdom for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

This does not mean that the Lord's faithful ones experience their resurrection in full at the present time. Quite to the contrary. The Scriptures explain that in this transition of mind we experience but a foretaste of our blessing, our resurrection—as but one of hope and faith and newness of spirit in the Lord. We are still instructed to wait for, to hope for, to expect, a participation in the actual resurrection, in which present earthly imperfections shall all be lost, and we shall receive perfect spirit bodies in every way adapted to our new minds and new conditions as joint-heirs with our Lord. This resurrection of the Church, the Scriptures explain, will come at the close of this Gospel age, at the dawning of the Millennial age, and by that "change" all the members of the body of Christ, the Church, will be glorified, and thus be ushered into the condition and honors and experiences of the Kingdom which will qualify them to bless all the families of the earth. This the Scriptures term the first or chief resurrection, because its rewards will be so far superior to the resurrection which will be granted to the remainder of the world. Of this first resurrection the Apostle says, "Blessed and holy are they that have part in the first (chief) resurrection: on such the second death has no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. (Rev. 20:6.) It is this resurrection that the Apostle describes in I Cor. 15:42, 44: It is sown in corruption; raised in incorruption; sown in weakness, raised in power; sown an animal body, raised a spiritual body.

THE WORLD'S SHARE IN THE GREAT SALVATION

We have already shown by the Scriptures that Jesus Christ by the grace of God tasted death for every man, that he was a propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world. We have also shown that only the faithful believers get the benefit and blessing of this salvation during this Gospel age, and that these alone have part in the first resurrection. We now call attention to the fact that God's plan is wider and deeper than we had once supposed. The Scriptures already quoted, as well as many others we can cite, prove conclusively that God's plan for salvation extends beyond the salvation of the present time, which is effective only to the Church. All have been redeemed, all are to have an opportunity for salvation.

The opportunity offered in this Gospel age is a special opportunity, and the reward as we have seen is to be wonderfully, sublimely grand above all that we could ask or think. The salvation and the reward intended for the world in general will be grand, beyond anything that we are able to present or to comprehend, but far less grand than the salvation provided for the special class, the little flock, saved now during this Gospel age and of which the Scriptures speak as the first fruits unto God of his creatures. The first fruits are about to be gathered in this harvest of the Gospel age, and then the plowshare of trouble will be run deeply throughout the world. The hearts of all mankind will be broken, humbled to the dust, to the intent that the great seed-sowing of truth and grace may take place during the Millennial age, the result of which will be another harvest in the end of the age, in which all the worthy ones will get everlasting life on the human plans instead of the spiritual plane, and those found unworthy of eternal life will be destroyed from amongst the people, utterly destroyed in the second death. Well has the poet expressed, probably much better than he knew, the riches of God's grace and provision for salvation for our race, saying:

"Salvation! O the joyful sound!
What tidings for our race!
Deliv'rance for the world is found,
Through God's abounding grace."

LENGTHS AND BREADTHS, HEIGHTS AND DEPTHS

The Apostle having in mind this glorious plan of God, which we have sought to present, breaks out at various times in his writings in ecstasies of joy. On one occasion his words were, "That ye might be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth all understanding." (Eph. 3:18.) To appreciate God's plan we must see that only a comparatively few are being dealt with at the present time, that the great work of salvation belongs to a future time; that the Lord in the present time is preparing fruits of the salvation, a first fruits of God's mercy; that it is to constitute a Royal Priesthood, to be associated with the great Redeemer when he shall by and by stand forth in authority and power as the great Prophet, Priest and King of the whole world, as the Lord's representative, to establish justice and righteousness, order and truth in the world.

No longer will matters be left as they are now—the great mass of the world in gross darkness, and even the enlightened parts of the earth much blinded by the god of this world through his various snares and sophistries, among them, money, honor of men, etc. No longer will the truth-seeker be confronted with hundreds of contradictory creeds, whose advocates will not claim that they are true, though they will endeavor to shackle him with them and to stop his search for the truth. No longer will he be left to bewilderment and uncertainty, exposed to the snares of higher criticism, theisophy, Christian science, orthodoxy.

On the contrary, the Sun of Righteousness shall then arise and all the darkness will be scattered, the knowledge of the Lord shall fill the whole earth as a mighty flood, as the waters cover the great deep. No longer will it be necessary to explain and teach, for all shall know the Lord from the least to the greatest. This is the assurance of the Scriptures, however unlikely it may appear from the present standpoint of unbelief. Let those who can exercise faith in the Lord and in his Word, trust fully to its presentations and be of good courage, assured that all the blessed promises of the Lord will very soon have fulfilment, that the Kingdom for which the Lord taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," will shortly be established, and that all the blessings of that Kingdom will more than offset the darkness of the past six thousand years, and its gracious privilege and opportunity for life everlasting to the world will be appreciated by the many all the more because of the experiences of the present life of sin and its bitter wages of death.

SAVED TO WHAT?

We answer that God's Word reveals four separate and distinct salvations to those who will give careful study to it, that they may learn "to rightly divide the word of truth" (II Tim. 2:15). Of course the vast majority, not being thoroughly consecrated believers, will not do this, and hence will remain in darkness; but all who are truly consecrated to the Lord should be glad to give heed to his Word and to come to a clearer understanding of it, that they may appreciate more and more the lengths and breadths and heights and depths of love divine and of the plan that is higher than man's. We will briefly review these four salvations, not with a thought that our statement of the matter will be convincing, but rather that we might through this brief statement attract to a thorough study of the subject those who are hungering and thirsting for the Truth, those for whom the Lord intends his message.

(1) This Gospel age, from the time of our Lord's crucifixion to its end, will accomplish the salvation of two classes, one called the "little flock" and the other described in the Scriptures as a great company. Both of these classes are true believers in the Lord and in the efficacy of his sacrifice. Both entered into covenant relationship with the Lord, consecrating their all to him; but the little flock consists of those who have joyfully, gladly, willingly gone forward in the line of duty, privilege, sacrifice, and throughout life have delighted to lay down their lives for the brethren and for the Truth. Lay down their lives, I say—not instantly, not in one moment or hour or day or year, but daily, hourly, throughout life, they seek to spend and be spent in the Lord's service, in the service of his cause, in the service of the Truth, in the service of his brethren, the Church. These the Scriptures denominate "living sacrifices, holy, acceptable to God," "followers of the Lamb," a "little flock." (Rom. 12:1; Rev. 14:4; Luke 12:32.)

The "great company" is not great as compared with the population of the world, but as compared with the little flock. They come off conquerors by the Lord's assistance in that they demonstrate that they would die rather than deny the Lord or turn wilfully into the ways of sin, but they are not of the class denominated "more than conquerors," not of the little flock. They will not, therefore, share with the little flock in the throne, in the glories and honor of the Kingdom, although they will receive spirit nature in their resurrection, not the human or fleshly nature.

(2) Another class of the saved ones is described by the Apostle in Hebrews 11:39, 40—the worthy ones of ancient times, who lived and died before the great redemption price was paid and before the Gospel call went forth. The Scriptures clearly show that this little flock of ancient worthies will have a very honorable position in the future, under the Millennial reign, but they will not be spirit beings, because not begotten of the Spirit. Their experiences and victories were before Pentecost. The Scriptures assign to them a very honorable place as representatives of Christ and the Church amongst men. The Lord and the Church, the Kingdom class, will be invisible to men, and their communications will be made through the ancient worthies, who will be perfected as Adam was perfect. With added knowledge, they will be examples to the remainder of mankind as well as representatives of the Lord's Word, authority and power amongst men.

(Continued on Second Page.)

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TODAY!

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WATCH FOBS.

Two beautifully engraved watch fobs, one with the photo of Pastor Russell and one with the Gethsemane Head of Christ. Price 50 cents. $2.50 for six. The Friends Supply Co., Box 338, Schenectady, N. Y.

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Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

ANY ONE SICK? Send 5 cents for complete treatise "NEW LIGHT" human ills and 35 cent treatment. A pure botanical product reaching and strengthening all the organs and nerves of the entire system. Bro. J. H. Berg, Hot Springs, Arkansas. 1jun4t

APPRECIATIONS.

Muncie, Ind., June 22.

I see by our tag that our subscription is due. Enclosed you will find $1 for another year. As we enjoy your paper very much and see you are still endeavoring to spread the glad tidings even after our beloved pastor is gone from us in the flesh, so we desire to encourage you to continue this good work by taking another year's subscription. We know your work will be forthcoming.

Yours truly,
H. G. KRULL.

Watson, W. Va., June 20.

Inclosed find one dollar for which please renew my subscription to your valuable paper. I have been a subscriber to your paper ever since you began publishing Pastor Russell's sermons and although the dear pastor is beyond the vail, I still consider its Truth features well worth the price, in fact the value will not be fully known this side of the vail. Sorry I have not renewed sooner, as I am much delayed, but procrastination is one of my besetting sins.

Yours for the Truth,
JNO. R. WATKINS.

Bellevue, O., June 22.

Please find enclosed money order for $1.00 to pay for renewal to the dear old Tribune for another year. We have had the weekly visits of the Tribune since 1911 and think very highly of its stand for Truth and righteousness and appreciate deeply the many good and helpful things published in its columns. Brother Russell's sermons is the main part for which we take the paper, but we are pleased with the firm stand it takes not only on religious views but on all questions it considers right. Wishing you the dear Lord's richest blessings and begging your pardon for allowing my subscription to go over so long, I am

Very truly yours in the Master's service,
MRS. J. S. PFISTER.

Pittsburgh, Pa., June 22

It gives me great pleasure to renew my subscription. I thank you very kindly for the effort you make in printing our dearly beloved pastor's sermons, though he is dead, yet he speaketh to us in reading his back sermons you are printing. They are always new to us. Wishing you a very successful year, I remain,

Your friend
MRS. ANNA SMITH.

Woodhaven, N. Y., June 20

Sorry to ask you to stop my paper for a while. Here is one incident that will rejoice your heart. A short time ago I was reading the Labor Tribune in the car, and back of the paper was the picture of our dear and loving pastor. A gentleman across from me asked me where I got the paper with Pastor Russell's sermon. I said the Labor Tribune, from Pittsburgh, and I handed the paper to him. He refused, but I insisted that he should take it. So, may the good result rest with the Lord.

Yours in His dear name,
EDW. GAILEY.

BROTHER.

Accidentally discovered natures antidote for tobacco habit; a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

STUDY X.

(Continued from Last Week)

Though the acceptance of the heavenly call and our consecration in obedience to it be decided at one particular moment, the bringing of every thought into harmony with the mind of God is a gradual work; it is a gradual bending heavenward of that which naturally bends earthward. The Apostle terms this process a transforming work, saying, "Be not conformed to this world; but be ye transformed (to the heavenly nature) by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God."—Rom. 12:2.

It should be noticed that these words of the Apostle are not addressed to the unbelieving world, but to those whom he recognizes as brethren, as shown by the preceding verse—"I beseech you therefore, brethren, ...that ye present your bodies living sacrifices, holy and acceptable unto God."

It is commonly believed that when a man is converted or turned from sin to righteousness, and from unbelief and opposition to God to reliance upon him, that is the transforming which Paul meant. Truly that is a great change—a transformation, but not the transformation that Paul here refers to. That is a transformation of character; but Paul refers to a transformation of nature promised to believers during the Gospel age, on certain conditions, and he was urging believers to fulfill those conditions. Had not such a transformation of character already taken place in those whom he addressed, he could not have termed them brethren—brethren, too, who had something "holy and acceptable unto God" to offer in sacrifice; for only those who are justified by faith in the ransom are reckoned of God as holy and acceptable. Transformation of nature results to those who, during the Gospel age, present their justified humanity a living sacrifice, as Jesus presented his perfect humanity a sacrifice, laying down all right and claim to future human existence, as well as ignoring present human gratification, privileges, rights, etc. The first thing sacrificed is the human will; and thenceforth we may not be guided either by our own or by any other human will, but only by the divine will. The divine will becomes our will, and we reckon the human will as not ours, but as the will of another, to be ignored and sacrificed. The divine will having become our will, we begin to think, to reason and to judge from the divine standpoint; God's plan becomes our plan, and God's ways become our ways. None can fully understand this transformation who have not in good faith presented themselves as sacrifices, and in consequence come to experience it. Previously we might enjoy anything that was not actually sinful; for the world and all its good things were made for man's enjoyment, the only difficulty being to subdue the sinful propensities. But the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things and devote all their energies to the service of God. And those faithful in service will indeed realize daily that this world is not their resting place, and that here they have no continuing city. But their hearts and hopes will be turned to that "rest that remaineth for the people of God." And that blessed hope in turn will quicken and inspire to continued sacrifice.

Thus, through consecration, the mind is renewed or transformed, and the desires, hopes and aims begin to rise toward the spiritual and unseen things promised, while the human hopes, etc., die. Those thus transformed, or in process of change, are reckoned "new creatures," begotten of God, and partakers to that extent of the divine nature. Mark well the difference between these "new creatures" an dthose believers and "brethren" who are only justified. Those of the latter class are still of the earth, earthy, and, aside from sinful desires, their hopes, ambitions and aims are such as will be fully gratified in the promised restitution of all things. But those of the former class are not of this world, even as Christ is not of this world, and their hopes center in the things unseen, where Christ sitteth at the right hand of God. The prospect of earthly glory, so enchantlonger be a satisfying portion to those ing to the natural man, would no longer be a satisfying portion to those begotten of this heavenly hope, to those who see the glories of the heavenly promises, and who appreciate the part assigned them in the divine plan. This new, divine mind is the earnest of our inheritance of the complete divine nature—mind and body. Some may be a little startled by this expression, a divine body; but we are told that Jesus is now the express image of his Father's person, and that the overcomers will "be like him and see him as he is." (1 John 3:2) "There is a natural (human) body, and there is a spiritual body." (1 Cor. 15:44.) We could not imagine either our divine Father or our Lord Jesus as merely great minds without bodies. Theirs are gloroius spiritual bodies, though it doth not yet appear how great is the glory, and it shall not, until we also shall share the divine nature.

While this transforming of the mind from human to spiritual is a gradual work, the change from a human to a spiritual body will not be gradual, but instantaneous. (1 Cor. 15:52.) Now, as Paul says, we have this treasure (the divine mind) in earthen vessels, but in due time the treasure will be in a glorious vessel appropriate to it—the spiritual body.

We have seen that the human nature is a likeness of the spiritual. (Gen. 5:1.) For instance, God has a will, so have men and angels; God has reason and memory, so have his intelligent creatures—angels and men. The character of the mental operations of each is the same. With the same data for reasoning, and under similar conditions, these different natures are able to arrive at the same conclusions. Though the mental faculties of the divine, the angelic and the human natures are similar, yet we know that the spiritual natures have powers beyond and above the human—powers which result, we think, not from different faculties, but from the wider range of the same faculties and the different circumstances under which they operate. The human nature is a perfect earthly image of the spiritual nature, having the same faculties, but confined to the earthly sphere, and with ability and disposition to discern only so much beyond it as God sees fit to reveal for man's benefit and happiness.

The divine is the highest order of the spiritual nature; and how immeasurable is the distance between God and his creatures" We are able to catch only glimpses of the glory of the divine wisdom, power and goodness as in panoramic view he causes some of his mighty works to pass before us. But we may measure and comprehend the glory of perfect humanity.

With these thoughts clearly in mind, we are able to appreciate how the change from the human to the spiritual nature is effected, viz., by carrying the same mental powers over to higher conditions. When clothed with the heavenly body, we shall have the heavenly powers which belong to that glorious body; and we shall have the range of thought and scope of power which belong to it.

The change or transformation of mind, from earthly to heavenly, which the consecrated experience here, is the beginning of that change of nature. It is not a change of brain, nor a miracle in its changed operation, but it is the will and the bent of mind that are changed. Our will and sentiments represent our individuality; hence we are transformed, and reckoned as actually belonging to the heavenly nature, when our wills and sentiments are thus changed. True, this is but a very small beginning; but a begetting, as this is termed, is always but a small beginning; yet it is the earnest or assurance of the finished work.—Eph. 1.13, 14.

Some have asked, How shall we know ourselves when changed? How shall we then know that we are the same beings that lived and suffered and sacrificed that we might be partakers of this glory? We will be the same conscious beings? Most assuredly, yes. If we be dead with Christ, we shall also live with him. (Rom. 6:8.) Changes which daily occur to our human bodies do not cause us to forget the past, or to lose our identity.

These thoughts may help us to understand also how the Son, when changed from spiritual to human conditions—to human nature and earthly limitations—was a man; and though it was the same being in both cases, under the first conditions he was spiritual and under the second sonditions he was human. Because the two natures are separate and distinct, and yet the one a likeness of the other, therefore, the same mental faculties (memory, etc.) being common to both, Jesus could realize his former glory which he had before becoming a man, but which he had not when he had become a man, as his words prove—"Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John 17:5)—the glory of the spiritual nature. And that prayer is more than answered in his present exaltation to the highest form of spirit being, the divine nature.

Referring again to Paul's words, we notice that he does not say, Do not conform yourself to this world, but transform yourselves into the divine likeness; but he says, "Be not conformed....but be ye transformed." This is well expressed; for we do not tither conform or transform ourselves; but we do either submit ourselves to be conformed to the world by the worldly influences, the spirit of the world around us, or submit ourselves to the will of God, the holy will or Spirit, to be transformed by heavenly influences exercised through the Word of God. You that are consecrated, to which influences are you submitting? The transforming influences lead to present sacrifice and suffering, but the end is glorious. If you are developing under these transforming influences, you are proving daily what is that good and acceptable and perfect will of God.

Let such as have laid their all upon the altar of sacrifice continually bear in mind that, while the Word of God contains both earthly and heavenly promises, only the latter belong to us. Our treasure is in heaven: let our hearts continually be there. Our calling is not only to the spiritual nature, but to the highest order of the spiritual, the divine nature—"so much better than the angels." (2 Pet. 1:4; Heb. 1:4.) This heavenly calling is confined to the Gospel age; it was never made before it, and it will cease with its close. An earthly calling was made, though imperfectly understood, before the heavenly calling, and we are told that it will be continued after the Gospel age. Life (for those restored as human beings) and immortality (the prize for which the body of Christ is running) have both been brought to light during this age. (2 Tim. 1:10.) Both the human and spiritual natures will be glorious in their perfection, yet distinct and separate. No insignificant feature of the glory of God's finished work will be the beautiful variety, yet wonderful harmony, of all things, animate and inanimate—harmony with each other and harmony with God.

(To be continued.)

THE CHURCH OF GOD.

"Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.
Thou Church of God, awake! awake!
For light beams from on high;
From earth and dust thy garments shake,

Thy glory's drawing nigh.
"To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.
In shining robes thyself array,
Put on thy garments pure;
Thy King shall lead thee in the way
That's holy, safe and sure."

From What Are We Saved?

(Continued from Page 3.)

Glory they will have, honor they will have, perfection will be their portion in the resurrection. The remainder of the world under their tuition may gradually attain to their perfection, Adamic perfection, earthly perfection, and come to inherit the whole earth. And will enjoy the salvation God has provided for them—salvation even unto the ends of the earth—and those who will not accept that salvation the Scriptures distinctly teach us will be remanded to death, to destruction, as we read, "It shall come to pass that the soul that will not hear (obey) that prophet shall be utterly destroyed from amongst the people."—Acts 3:23.

"NEGLECT SO GREAT SALVATION"

Our text intimates that there is no escape for those who neglect so great salvation. The Apostle is speaking of himself and others when using these words, "How shall we escape?" He does not say, "How could the world escape," nor would such words have been appropriate. It is the "we" class, the Church class, the believers only, who have the light and the knowledge at the present time, and upon them properly rests now the responsibility of choosing life or death. If after testing God's goodness, if after coming to a knowledge of God's plan, we sin wilfully and repudiate the Lord's offer of salvation, it demonstrates that we are not worthy to enjoy its everlasting provisions. And thus the Scriptures speak of some who now draw back unto perdition, some who will die the second death during this Gospel age, a possibility of committing the sin unto death of which the Apostle says, "I do not say that you shall pray for it." But only believers are at the present time in any danger of committing this sin. Others have not the knowledge, have not the light that they could despise it.

By and by, however, when all the blind eyes shall be opened, when the knowledge of the Lord shall fill the whole earth, it will then be true of the remainder of the world that they will be offered the great salvation which God has prepared for them in their times and seasons, and then it will be proper to apply to them the words of our text, "How shall we escape if we neglect so great salvation" as will then be within their reach.

We hope, dear friends, that something in this discourse has helped you to discern clearly what God proposes to save men from and what he proposes to same them to. It is a reasonable salvation, a grand, a glorious one. You will thank God in proportion as you are able to grasp and appreciate this message from his Word. I hope to hear from the interested ones, and will be glad to send you literature freely. Make no mistake about the matter: if you understand and appreciate the great salvation now offered, this is your chance, and but one chance or trial for eternal life is offered to any in the Scriptures. Let us who have seen and heard of the great salvation seek to make our calling and election sure to a place in the little flock of overcomers.

Appreciations.

Mt. Pleasant, Pa., June 20

As I have not been a subscriber to the Labor Tribune for the last two years does not say I was not a reader of it. Other members of my family who are subscribers for it from which I had the pleasure to enjoy. I am now enclosing one year's subscription. Please mail it to Mt. Pleasant, Pa.

Love to all,
J. L. FREED.

Cleveland, O., June 21.

Enclosed find one dollar for subscription to the Labor Tribune which has expired since May 16th. Thank you kindly for continuing to send it after my subscription had expired. I like the Tribune very much and I look for it regularly every week, most especially for our dear beloved Pastor Russell's back sermons. They are new to me, many of them, having been delivered before I came into Present Truth, and also for the main Truth features that are published in your grand paper. I love the Tribune for the stand that you take in publishing the Truth. I admire your courage, and pray that the Heavenly Father may continue to bless your efforts in sending forth the good news to the world.

Yours by His grace,
S. L. HILL.

New Brighton, N. Y., June 22.

You will find enclosed the sum of $1.00 which is for the renewal of my subscription for the Tribune. I appreciate the continuance of Pastor Russell's sermons and also the many other valuable feature of your paper. May the Lord bless you in the spreading of the Gospel through your paper.

Yours respectfully,
M. FRITZ.

Akron, O., June 22.

I have been taking the Tribune for a number of years, appreciate very much its religious features. Inclosed find 10c for some extra numbers of the Tribune containing Tom Watson's defense of Pastor Russell.

Yours,
A. H. MARTIN.

Fremont, O., June 22.

As you have been strongly advertising for the sale of U. S. Liberty bonds and recommending them as the safest and surest investment that any man could invest in, and since it is made so plain in the Bible and by Bible students that during this world war all present governments will be broken to shivers as a potter's vessel (Rev. 2:26, 27) and that upon their ruins a new government—one of righteousness, 2 Pet. 3:13—will be established—a government that will make the whole world one grand Republic, ruled under one head, which I'm quite sure that no Bible student doubts will be established not later than 1925, and if it comes to pass that way and the bonds which the U. S. is now issuing under the present government to be redeemable in 30 years and at the earliest possible date not before 15 years; then I ask if this government is broken up before that time what will its bonds be worth on the dollar under the new form of government? I'm not a traitor, but from the foregoing views that I have, I cannot understand how the buying of these bonds was such a very safe investment or how the new government will handle them, but I'm sure things will be done on quite a different basis from what they are done now.

Yours
GEO. T. ZELLERS.

EXPLANATION.

Pittsburgh, June 19.

In defense of the Tribnue and that others better understand it and my letter published in, and not to have it cast reflections on any others, especially W. W. Giles, of Portsmouth, Va., who does quite a lot of publishing of Truth matters in harmony to the views of Brooklyn and who sent me the following letter:

R. J. Craig—Dear Bro.—I saw your notice in the Labor Tribune and I wrote to tell you that while I do not give much credit to J. A. Oppy's views as expressed in the press, I have no right to condemn him for his belief, nor for yours, and I believe I am justified in saying no one has a right to slur one or use such language as you expressed in writing to the valuable Labor Tribune. It is pure judging others, and on the strength of Rom. 2 I believe you are as guilty as Oppy, I am sure of it.

Kindly, W. W. GILES.

So, in justice to the Labor Tribune and to Bro. Giles I would like to make the following statement, that I did not seek to judge any one person, but I do the methods they seek to use in expounding their view. The press or Labor Tribune was opened by the strength of Pastor Russell and his sermons and publications and the subscription list so built up on its strength and it would be a financial injury to the Tribune or any other so like for others to seek to express their views. No one objects to Bro. W. W. Giles' way or methods to advertise his own printed matters in pamphlet form, neither would they object to Oppy or any others. All have a right to their views. I judge them not or their honesty of heart, and as Bro. W. W. Giles says, Pastor Russell did not have the exclusive right to teach and feed the household of faith. Nevertheless we had no reference to the rights others claim, although Pastor Russell had always able assistance of God. But in my letter referred only to the methods they sought to use, and to protect the Labor Tribune subscription list to those who look for what they are paying for I wrote that letter. So let Bro. Oppy use Bro. W. W. Giles' methods to bring his views before others and no one will object or judge him. I am sorry to think others thought I judged any individual. My reference was he was not in harmoyn with Brooklyn or the majority of the Bible students, which is true without judging the heart. Yet God is the judge who stated out of thy own mouth will I judge you.

Trusting that this will be better understood, both to myself and others on the subscription list of the Labor Tribune and any other paper who opened their columns on the strength of Pastor Russell's sermons, I remain as ever an appreciator of the reliable Tribune and the Brooklyn service.

ROBERT J. CRAIG.

P. S.—Since writing the above I find that Bro. Giles is not in harmony with our friends in Brooklyn, N. Y. He differs with them in matters, means and methods. I write this to keep matters straight.

R. J. C.

Bellingham, Wash., June 20.

Enclosed please find P. O. money order for one dollar for renewal of my subscription to the National Labor Tribune which expired May 20th, 1917. We appreciate very much the features of the Truth which you are pleased to publish from week to week. Regarding the Number 666, Rev. 13:18 asked about by one of your readers in issue of June 7th, a question regarding this was asked Pastor Russell in 1911, page 37, "What Pastor Russell Said," published by Bro. Jones of Chicago, in answer to which he stated that he believed it represented the title of papacy. This is sufficient evidence for me. Knowing as I do, that Pastor Russell was that Servant, and Jehovah's mouthpiece. Any other explanation is out of harmony with God's word.

Yours in the one Blessed Hope.
H. G. LOVING.

MY STRANGER GUEST.

Whence came my Stranger Guest?

(Written for Natl. Labor Tribune.)

From a certain province in a distant land, a town of such and such a name. It was indeed of little consequence, nor in fact did the answer contain the greatest possible truth of the matter. Actually and in the highest sense his abode had been in the city of Experience, located in the vast province of Endeavor. He had come; that was all. Breezes from a higher altitude had fanned him. Suns of a warmer clime had browned him, minstrels of a more tuneful region had harped to him, the arms of an endless peace had caressed him. From beyond the uncertain sea of strife, baffling and defying the fogs and mists of doubt, in the great transoceanic ship of Resolve, propelled by the power of Truth, on and on he had sailed, and now he was here.

Not at the first glance did one grasp all this, yet something of it from the first. There is indeed that in great souls which suggests the illimitable star-vistas of night; which, did we read it aright, might draw aside the veil of these darksome years and direct the mind toward the new heavens and the new earth of the future. All the great forces appeared to have touched hands in him; they moved within and about him; they at once acclamated and insulated him. His voice was as the voice of the deep.

To entertain such guest as this my humble home seemed all too mean. Yet was he welcome. He did not scorn the viands nor mock my shallowness of thought, but bore himself reposeful and serene. Nor did he offer pay, but simple, heartfelt gratitude he gave, until I felt ashamed and bowed my face upon my robe.

And then a tale he told, and therein lay full measure of all payment for all time. That tale is with me still, and when the larger scenes of life to come shall ope before my then enraptured view, this tale, this wondrous thing of bliss, shall lie enfolded in the place where it found rest—deep in the treasure chamber of my heart.

The words were simple yet of burning power. First they told of prevailing love, and then of wisdom, while might and justice found a place; these four all equal. The fashionment of bright unnumbered and unmeasured spheres he gave. Then came tarth's grand creation, man, a royal being, one of God-like image formed, his home a place of splendor all unmarred of peace supreme, the crystal waters of the rivers four in number, that loved the land and sustained the heart of its beauty; the trees set forth for fairness and for use; the knowledge but of good since evil had not come. Then with swift change of voice and gesture spake the stranger of a broken law, a fall, a tempter, shame, ejection from the home; of thorns and thistles and of slavish toil; of strife and sorrow, of murder and of death; until the wells of pity were unsprung and the warm tears subdued mine eyes. One shaft of gold alone withstood the gloom—the promise of a brighter, better time to come. when sin and death should be o'er thrown.

The story then embraced this scene: A world of woe, with evil rampant; men enmeshed in sin; until God's wrath burst down, engulfing all except a few. Thus that world passed away. Howe'er, still stood the curse. And now great cities fell, consumed, and Death strode on and on, mocking man's futile strength. Yet all the while there stood the bow of promise, could the eye but see it from the dark abyss of grief. Some few there were who did. The world went on its way.

A star shone forth, breaking with cheer the dome of night. How came it there, untold by astrologic lore? The hearts of kings divined its mission and drew down power from the boundless depths. These were the kings of wisdom, sages mild, versed in large secrets, with minds unbarred to truth where'er it came, simple and kind. These hailed the star, precursor of deliverance, for what it was, and, following, sped to find its king.

But earth had set no mansion for the prince. Alas, No! He lay within a stall. The cattle fed anear him. Poor shepherds knelt around the child. The din of men roared on without and few there were who knew or cared.

Time slipped away. One stood before a man in whom poor human hearts had well found peace, had such hearts been prepared. Not sceptred, He, save with repose of mien. Crowned but with majesty. Effulgent but of love. And she, the woman seeking him, had wept. Her brother had been dead four days. The master might have saved him had he came in time. He bade her sorrow cease. Then to the tomb. Awed stand they all. What he will do they do not know. He speaks. "Come forth!" and lo! the living dead, all wrapped in grave clothes, there appears and is released.

Thus from the hold of death, to dwell on earth a further span. He brought forth three; Oh, ineffable might! fore-gleaming wondrously the glory of that time, that day to come, when all men shall be raised and ransomed millions healed.

But the jealousy of men was roused—jealousy "cruel as the grave!" and like some destroying monster savage for the fray it launched itself upon him so that He died beneath its fangs, and in that dying secured the right to break the power of death—forever; by paying the price for all.

But not for long could earth hold the Sinless One. God raised Him up. Soon He departed, saying ere He went that He would come again to rid the world of woe. Now, during this long Gospel Age He calls His "Bride." with voice of tenderness and yearning love. She is to assist Him in His future work—His dove, His undefiled, His precious church, His peerless one, dear to Him as the apple of His eye. Not many rich or great or learned are there, but such as search for truth as for hid treasure and place its value high o'er that of rubies. These constitute His "Bride."

But consider now the Harvest time—that which He had promised. The Harvest is the ending of the Age. He had declared. Then He would do a strange, but useful work, dividing "wheat" from "tares." His own from false ones, fair appearing though these "tares" might be. The signs would show that time. The wise would be enlightened and would know. for "as a thief" He was to come the second time, unseen by natural eye. The eyes of understanding would discern His presence by the signs, and all the watchful ones would be prepared.

* * * *

My stranger guest arose. His arm aloft was raised. He stood as though a being not of earth and said:

"An angel came to me. He stood with one foot on the sea and one foot on the land. And clothed he was with cloud, yet had his face quite glorious. A book was in his hand. Then said a voice, "Go, take the book and eat it up." And I obeyed, and found it sweet at first but soon quite bitter."

My guest smiled now. His hand toward me reached unwittingly. Within it was a book. In wonder I beheld and heard the name pronounced—"The Book of Truth Unsealed."

"Wilt thou receive it?"

Would I? Did I dare? The Book of Truth unsealed! and it for me!

" 'Tis sweet at first, but bitter soon 'twill grow," he said; "for all must suffer much who follow truth. Men will dispraise them as men did their Lord. But priceless does his heart become who holds this pearl, and soon the large unfolding of his life shall show the wisdom of the high eternal Plan."

And then—and then—while fell the gates of all resistance in my heart; while all absorbed, my gaze was held and held; and while my tears rained on the cover of the book, now in my hand; my guest—the beaming lovelight glorious in his face, his hand upraised in parting benediction—smiled and was gone.

WALTER SARGEANT.

Halifax, N. S.

BROOKLYN ACADEMY OF MUSIC—JUNE 3.

The first public meeting held in Brooklyn under the auspices of the Watch Tower Bible and Tract Society since the death of our dear Pastor, was the afternoon of Sunday, June 3, in the Academy of Music, in which Brother Russell spoke once a month prior to the completion of The Temple in New York City. Brother Russell always spoke to large audiences in the Academy, and many have been the requests for another series of discourses there. The meeting proved to be such a success that at its conclusion announcement was made for another discourse the following Sunday. The Auditorium was crowded to the roof, about 2,500 being present. Excellent attention was given throughout the discourse, and many favorable expressions were heard among outsiders respecting the beautiful tribute paid to the man who for 40 years stood as a beacon light proclaiming a Time of Trouble at this time, preparatory to the inauguration of Messiah's Millennial Kingdom for the blessing of all mankind. Practically all the Brooklyn newspapers, including the Brooklyn Daily Eagle, spoke favorably of the service. Following is one of the published reports:

"J. F. Rutherford, addressing an audience which crowded the Academy of Music yesterday afternoon, arraigned Billy Sunday with having appropriated to his own use Pastor Russell's published views on the Second Coming of Christ. The speaker charged the Evangelist with preaching questionable theology, declaring it wholly inconsistent.

" 'Are we at the End of the World?' was the subject of Mr. Rutherford's address. This was his first public appearance in Brooklyn since the death of Pastor Russell.

" 'Criticism of a man is hradly the proper course for a Christian," he said, 'but criticism of a man's teachings is always proper. A man who addresses the Heavenly Father and Redeemer in familiar terms, such as Old Pal, is irreverant toward God and the Lord esus. Such conduct and such words lead to irreverance on the part of the people.

"The present world-war, the threatening famine and pestilence, the fomenting revolution in various parts of the world, all are evidences of the passing away of the present unrighteous order."—Watch Tower.

Cleveland, O., June 23.

I see by the label that my subscription to the Labor Tribune expired April 26. I thank you for so kindly sending the paper after so long over due. I thank you for continuing to publish dear Pastor Russell's sermons. Enclosed please find check for one dollar for another year's subscription.

Sincerely yours,
ANNA ARTER.

Dayton, O., June 22.

Enclosed find one dollar for which kindly renew my subscription to your paper. I certainly enjoy the religious feature of your paper.

Yours vary truly,
MRS. MARY ARMSTEAD.

Napolion, O., June 22.

Enclosed find check for $2.00 for which you may renew subscriptions to Tribune for one year for L. M. Burr of Maltinta, Ohio, and for myself. We appreciate very much your publishing the I. B. S. A. material, and most of all Pastor Russell's sermons. I am sure that the time is close when all the world will eagerly inquire concerning the Truth and the outcome of the present world wide disturbance or conflagration.

Sincerely yours,
R. G. RUSSELL.

Valencia, Pa., June 22.

Inclosed please find money order for renewing my subscription for another year. I favor and appreciate your paper very highly and I thank my dear Lord. He is still supplying His dear children spiritual food through the Tribune. I have been taking it for a number of years, it has always been me a great blessing and as I live so far away I do not get to all the meetings. I find great comfort and blessings in getting the back sermons of our dear departed pastor. Hoping you will continue to publish them.

Respectfully yours,
MRS. M. H. BOICK.

Ussery, Ala., June 11.

The Tribune of May 31, 1917, did not come to us. Will you please, if it is convenient, send to us a copy of that date. We do not want to fail to get a copy of the Tribune.

Yours truly,
AMOS J. KEMP.

IF I COULD KNOW.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The noise, the weariness, the strife,
And all the nameless ills of life—
What peace it would afford!

I wonder if he really shares
In all these little human cares,
This mighty King of kings!—
If he who guides through boundless space
Each radiant planet in its place,
Can have the condescending grace
To mind these petty things.

It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The blessed thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine.
The love for me once crucified
Is not the love to leave my side.
But waiteth ever to divide
Each smallest care of mine.

—Selected.

TRANSVERSE AND PARALLEL.

My will, dear Lord, from thine own run
Too oft a different way;
'Tis hard to say, "Thy will be done,"
In every darkened day!
My heart longs still to do thy will
And all thy word obey.

My will sometimes would gather flowers;
Thine blights them in my hand;
Mine reaches for life's sunny hours
Thine leads through shadow land
And many days go on in ways
I cannot understand.

Yet more and more this truth doth shine
From failure and from loss:
The will that runs transverse from thine
Doth thereby make its cross;
Thine upright will cuts straight and still
Through pride, and dream and dro

But if in parallel to thine
My will doth meekly run,
All things in heaven and earth are mine;
My will is crossed by none;
Thou art in me, and I in thee:
Thy will and mine are done.

—I. E. PAGE.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$118.00
Amount received	5.00
Total	$123.00
Paid out	$127.00

C&B LINE DAILY BETWEEN CLEVELAND & BUFFALO
3 — MAGNIFICENT STEAMERS — 3
The Great Ship "SEEANDBEE"—"CITY OF ERIE"—"CITY OF BUFFALO"
BETWEEN
CLEVELAND—Daily, May 1st to Nov. 15th—BUFFALO
Leave Cleveland - 8:00 P. M. | Central Standard Time | Leave Buffalo - 8:00 P. M.
Arrive Buffalo - 6:30 A. M. | | Arrive Cleveland - 6:30 A. M.
Connections at Buffalo for Niagara Falls and all Eastern and Canadian points. Railroad tickets reading between Cleveland and Buffalo are good for transportation on our steamers. Ask your ticket agent for tickets via C. & B. Line. New Tourist Automobile Rate—$5.00 Round Trip, with 2 days return limit, for cars not exceeding 127 in. wheel base.
Beautifully colored sectional puzzle chart of The Great Ship "Seeandbee" sent on receipt of five cents. Also ask for our 24-page pictorial and descriptive booklet free.
The Cleveland & Buffalo Transit Company
Cleveland, Ohio
The Great Ship "SEEANDBEE"—the largest and most costly passenger Steamer on inland waters of the world. Sleeping capacity, 1500 passengers.

JUL 5 1917

The 45th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 31. PITTSBURGH, PA., THURSDAY, JULY 5, 1917. All Subscriptions Payable in Advance.

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POSITIONS FOR TWO TRADE UNIONISTS

The British Government Hangs Out New Munitions Work Regulation Bill Until After Consultation With Trade Unions.

LONDON, June 22.—In the Birthday Honors' list, as it is called, two labor names figure as new Privy Councillors. One is James Henry Thomas, who is a labor Member of Parliament and the organizing secretary of the huge Amalgamated Society of Railway Servants. He has sat in parliament for the city of Derby for the labor interest for the past seven years and is a very honest labor leader. Starting work at nine years of age he ultimately became an engine driver on the Great Eastern Railway and rose steadily until his union work monopolized all his time.

The other new labor Privy Councillor is Thomas Ashton. He is one of the best known leaders in the coal mining industry. The son of a miner, he worked in the pit in his early youth and in 1865 was appointed secretary of his branch of the Miners' Association, rose later to become general secretary of the Lancashire and Cheshire Miners, then general secretary of the Miners' Federation of Great Britain and later joint secretary of the National Miners' Federation. A Privy Councillorship does not carry any special official weight. It is note or less of an honorary distinction but at the same time *it is* an honor and usually awarded for merit.

I have before mentioned that a revised measure is passing through Parliament dealing with the control of munitions factories, regulating hours, wages and conditions generally. The original bill was pretty good in its way but it fell hardly upon many workers in certain directions. The idea was that the new bill would remove these hardships instead of which, in the opinion of a great many working men, the new bill imposed fresh shackles upon individual liberty. The recent engineers' strike, although entirely unofficial, drew attention to these suspicions. As a result the measure is now being hung up until certain negotiations have taken place.

Dr. Addison, the Minister of Munitions, is in consultation with the Amalgamated Society of Engineers and the other trade unions affected by the bill as well as with representatives of employers, with the object of securing a general understanding of the provisions of the bill and of coming to an agreement in regard to the amendments proposed by various organizations. These amendments include a proposal that before the principle of dilution (I have frequently explained that this dilution means the introduction of practically unskilled labor on machine work where formerly skilled labor had the monopoly) is applied to private work of any particular class public notice shall be given and opportunity afforded for consultation if necessary with the parties concerned. Concurrently with these negotiations on the bill Dr. Addison is taking the opportunity of ascertaining whether he can include in the bill certain amendments of the Munitions of War Acts in respect of leaving certificates and other matters which have been found to cause inconvenience and unrest. The negotiations are proceeding satisfactorily, and will be carried through as expeditiously as possible.

Considerable misapprehension seems to prevail with regard to the wages of employees in the engineering and foundry trades. This award, which began to operate on April 1, was limited in its application to the members of the societies included in the Engineering Employers' Federation who are engaged in the federated shops and foundries, and its general effect has been to increase the wages of men $1.25 per week and the wages of boys and youths 60 cents per week.

There is no foundation for the statement, widely circulated in some parts of the country, that the Minister of Munitions has authorized an advance of $1.25 per week to munitions workers irrespective of the trades in which they are employed. But the Minister has undertaken to extend the award of the Committee of Production so as to make it applicable to the employees of all unfederated firms in the engineering and foundry trades under his control, and a clause has been inserted in the Munitions of War Bill to empower this extension.

Meantime, as a result of the action of the Minister of Munitions the award of the Committee of Production has been adopted almost universally throughout the engineering and foundry trades. The award has also been voluntarily adopted by the Midland Employers' Federation with its 337 members, and by other branches of the metal trades not directly affected by the decision of the committee, while over a wide area in the chemical industry advances of $1.25 per week have been given to men and 60 cents a week to boys and youths by award or agreement.

The current number of the magazine of the Birmingham Gas

(Continued on Page Four.)

EX-MAYOR CRAVER BOOMED FOR JUDGESHIP HONORS

Citizens of Youngstown Urge Governor Cox to Make the Smokey Valley's Popular Mayor a Judge, and He May Get the Job.

YOUNGSTOWN, Ohio, June 28.—Prominent citizens and the toilers of Mahoning County are deeply interested in the appointment of an additional Judge and if Governor James Cox of Ohio desires to enhance the value of his administration in the estimation of the people of this great industrial town he will appoint as the new Judge the Hon. Alvin W. Craver who has already served two terms as Mayor of Youngstown.

There is no use in talking about the popularity of Ex-Mayor Craver as the people have already registered their approval of him in electing him Mayor a second time. The significance of such an election can be appreciated when it is known that this is an overwhelming Republican center and the men employed here all stand for a high protective tariff.

HON. A. W. CRAVER

Twice Mayor of Youngstown urged as next Judge of Mahoning County.

The late President William McKinley always found an enthusiastic welcome here and to change the Republican sentiment over to Democracy requires a man of character and influence. This could not be done by any ordinary citizen without the assurance that the people were placing in office one who was thoroughly competent to manage the affairs of an industrial center like this.

The men in the mills here are almost a unit for the appointment of Ex-Mayor Craver to the Judiciary.

He is a lawyer of profound legal ability and stands high among the legal profession of Ohio. Prior to his graduation from the Ohio Northern University in 1897, he worked on his father's farm. He knows what it is to toil and struggle against adversity. He is a man of indefatigable energy and has won his way to success from the very bottom of the ladder. No man in Mahoning County is better fitted to fill the office of Judge than the Ex-Mayor and the appointmen by Governor Cox will meet with enthusiastic approval from all parties in the Mahoning and Shenango Valleys.

WILL AMERICA PROFIT BY ENGLAND'S TRIAL?

BOSTON, July 2.—Will America profit by the bitter experience of England during the first year of the war, when that country's workers collapsed through sheer exhaustion, asks Grace Scribner, in a statement issued by the Methodist federation for social service.

When the war broke there was a hysterical demand in England for production, and pressure was brought upon practically every agency of production to speed up to its fullest capacity, she writes:

"Men, women and children worked to the very limit of their endurance. But in a few months the strain began to tell. Strikes began to break out; production was lowered, despite the excessive hours and speed. A thoughtless public accused the workers of 'slacking' and indignantly demanded that they raise no questions concerning hours and wages while the nation's life was in peril.

"But a few of the more thoughtful saw in the nation's unrest something more than a lack of patriotism. And finally the government itself, alarmed by a disastrous shortage of munitions, appointed a special committee to look into conditions among the munitions workers.

Will America profit by that experience? Or must we travel the same hard road? Many agencies are trying to head off the danger, chief among them the government itself."

The writer insists that the government needs help in maintaining this attitude.

POISONING IN MUNITIONS.

WASHINGTON, July 2.—The federal bureau of labor statistics has issued a bulletin (No. 219) on Industrial poisons used in the manufacture of explosives. The 41 factories visited employ 90,000 workers, of which one-third were exposed to poisons.

It is stated that it was impossible to obtain accurate figures as to the amount of sickness and death since the war started. Many cases were never recognized; in some factories there was either no medical care or it was inadequate, and in other p'ants records were so incomplete "as to render the data somewhat misleading."

Based, however, upon physicians' reports only, although information as to other cases was obtained, it was found that in 38 plants, in the space of about one year, there was 2,567 cases of industrial poisoning, in which 75 were women. Of the total number of cases 53 were fatal, two of them being women.

The report states that "the character of the work required" leads to a very high labor turnover. One plant reported that it was necessary to employ about 4,000 men during 13 months to keep up a force of 200. On the whole, wages are high and living conditions poor in many of those places.

"FREEDOM FOR ALL" IS DUNCAN'S GUIDE.

Washington, July 2.—President Gompers has forwarded this cablegram to James Duncan, first vice president A. P. of L. and member of the special diplomatic mission of the United States, now in Petrograd:

"Cablegrams from Petrograd published in America newspapers of June 11 contain information that a conference has been called at Petrograd to consider advisability of calling a congress of socialistic bodies and federations of trade unions of the world. The credential issued to you by executive council, American Federation of Labor, authorizes you to participate in such conference, and if invited, you are advised to accept and participate. The American Federation of Labor is the most democratically organized and controlled labor movement in the world, and of course you will insist upon acceptance of fundamental principles of democracy for every country; also the necessity for all the peoples of each country, large and small, to live their own lives and work out their own destiny. The cause for which America entered the war was to safeguard these principles and much as we desire peace, no false notions should prevail. The world cannot longer endure half autocracy and half democracy; either the one or the other will prevail and American labor is in the fight for the destruction of autocracy and for the victorious universal establishment and maintenance, of democracy."

WOMEN IN RAILROAD SHOPS.

SUSQUEHANNA, Pa., July 2—For the first time in the history of the Erie railroad shops at this place, women are being employed to operate drill presses and to work at other mechanical occupations.

PHILADELPHIA, July 2.—The Philadelphia & Reading railroad has opened an employment bureau for women and has already engaged women to replace army and navy recruits.

CORONER'S FRIENDS READY FOR BATTLE

Politicians Lining Up in Big Campaign to Start After the Fourth of July.

There is a general line-up throughout the country for Hon. Samuel C. Jamison, who has re-entered the field for another term. The political leaders throughout the country declare there is no candidate in the field to whom such an easy victory is promised as the present Coroner of Allegheny County. The present incumbent has made such a remarkable record that an opponent who can defeat him must be a man of exceptional ability and alluring traits, besides, it is said a phenominal wave of discontent will be essential to defeat Jamison. The contest, however, begins in reality on the fifth day of July and from that day on an interesting campaign is to be waged. Up to this time the present Coroner has the field to himself with the exception of a few nonentities, who have no prestige and less following.

CORONER SAMUEL C. JAMISON Begins Gig Drive For Re-Election.

There are a few dissatisfied politicans whom Coroner Jamison was unable to please during the time he acted in the capacity of chairman, that are slow to go along. But the indications are they will eventually fall in line and be found bringing up the rear behind the political band wagon. The platform orator has been too busy making patriotic appeals to give much time to politics, but from now on he will be heard on the street corners and in the groves. As for any criticisms against the administration of Coroner Jamison the latter's friends openly declare nothing injurious can be said. Any candidate entering the field against the Cororner will have to have an issue and in the absence of this efforts will be a waste of time and money.

That Sam is popular none will dispute; that he is a politician all must agree and as for strategy Sam stands in a class with Field Marshal Joffre and Sir Douglas Haig.

The General Assembly is now closed and all the big guns are ready for action. The big drive will begin as soon as the fireworks on the Fourth are out of the way and all are anxiously awaiting final orders.

BIG VICTORY WON AGAINST LABOR SKATE

JUDGE ORR ISSUES ORDER THAT FOREIGN SIGN COMPANY SHALL NOT BE INTERFERED WITH IN WORK HERE.

An end has finally been put to any interference by M. P. Gordon, Business Agent of Electrical Workers, Local Union No. 5, with the A. & W. Electric Sign Company of Cleveland.

Judge Orr of the United States District Court has ruled that Gordon must no longer interfere with any work being done in the Western District of Pennsylvania by the A. & W. Sign Co.

Judge Orr has gone further he has ruled that the A. & W. Sign Co. need give no notice to said M. Gordon as Business Agent or in any other capacity. The only notice the A. & W. Sign Co., shall give is left entirely in the hands of the local contractor, who shall have charge of any work of said A. & W. Sign Co. Even in this instance said Gordon is not recognized and the Court Order absolutely ignores this business agent. The Court Order is as follows:

"And now, to-wit.: June 25, 1917, this matter come on for hearing on rule to attach Defendent for contempt of Court, and by agreement of counsel, it is ordered and directed that the rule for attachment be dismissed and the injunction be dissolved with the right of Plaintiff to renew the same on further interference by Defendent with the rights of Plaintiff in this proceeding. It further appears to the court that Plaintiff in this proceeding uses only union employees and has verbally agreed that the local contractors for their work, all of whom shall be union men, shall notify Local Union No. 5, during the present year, of all work in which plaintiff is interested, and if said local contractor fail to notify Local Union No. 5 for such omission, Plaintiff to notify said local contractors of the entry of this order."

LOOKING FOR ELIJAH THE PROPHET

ALLEGHENY, PA., August 20, 1905.—Pastor C. T. Russell spoke in Allegheny Sunday at 3 p. m., Carnegie Hall, from the text, "Behold I will send you Elijah the prophet before the coming of the great day of the Lord: and he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:5, 6.

Knowing that we are teaching the imminence of the establishment of Christ's Millennial Kingdom, some are inclined to doubt the possibility of its establishment until first Elijah the prophet or teacher shall be sent of God and recognized in the world. We are queried on the subject. What do we believe respecting Elijah? Is Dowie he? If not, in what direction should we look for the promised Elijah? We reply that neither Mr. Dowie nor any human being fills the picture, the demands, the requirements of the prophecy. The fulfilment must be looked for on a much larger, a much grander scale.

JOHN THE FORERUNNER OF JESUS

In order to gain a comprehensive view of the matter we look back to the Lord's first advent, and there see John the Baptist doing a work in the Jewish Church, introducing to it Jesus in the flesh. Jesus said to John the Baptist, "This is the Elias, if ye can receive it." (Matt. 11:14.) That is to say, John the Baptist was acting amongst the Jewish household of faith in the power and spirit of Elijah, who was to follow. His relationship to the future Elijah, the greater Elijah, was very similar to the relationship of our Lord Jesus to the greater Christ. By this we mean that our Lord Jesus at his first advent, presented himself to the Jews as the Messiah, knowing in advance that he would be rejected by them, knowing that he would be crucified, knowing that he would be raised from the dead on the third day, and forty days later would ascend up on high to appear in the presence of God on our behalf, knowing that he would be absent from the world for more than eighteen centuries, knowing that in this interim the holy Spirit would select both from the Jews and Gentiles a "little flock" to constitute his associates in the Kingdom—a little flock as the Bride of Christ, or otherwise known as the members of his body of which he is Head or chief—knowing that when the full number of members had been selected the second advent would take place, accompanied by the glorification of the great Christ, Jesus and his members, and followed by the Kingdom of God under the whole heavens, blessing all the families of the earth.

Our understanding is that the work of John the Baptist at our Lord's first advent was merely a diminutive foreshadowing or illustration of the greater work of the greater Elijah, whose ministry is to introduce the second advent of Christ and the Church in glory. In other words, fleshly Israel at the first advent stood for or represented spiritual Israel at the second advent. Our Lord's first advent and its work amongst nominal Israel foreshadowed his second advent in spiritual power and glory in the end of this age, manifesting himself to spiritual Israel. The ride on the ass as King of the Jews was but a figure or illustration there made representing the fact that the Lord at his second advent will gradually take unto himself his great power and reign. And John the Baptist, the announcer of the first advent of Jesus to the Jews, the one whose message prepared not all the people but the Israelites indeed, typified, represented, was the forerunner of the greater Elijah, whose teachings were not intended to convert the world, but were intended to make ready the Lord's elect spiritual Israelites indeed, that they might have a special blessing at our Lord's second advent.

We have seen that John the Baptist served the purpose of Elijah to as many of the Jews as were Israelites indeed—so many of them as could and did receive Jesus as the Messiah—but the work of John was far from accomplishing the great things predicted of Elijah, the prophet, mentioned in our text. Nevertheless in every particular there was some measure of likeness as between John and the true antitypical Elijah. For instance, he failed to establish unity and harmony in Israel as respects the relationship of the people to their God, he failed to do a mediatorial work except for a few. The masses were not prepared by his message, and as a consequence there came upon that typical nation a judgment of the Lord, a time of trouble such as they had never previously had. This foreshadows also the fact that the antitypical Elijah will similarly fail to establish peace and harmony and righteousness and relationship between God and man in the earth, and that consequently this age will end, as did the Jewish age, with a time of trouble.

This is expressed in the last sentence of our text. The matter is put in a tentative form, as though the Lord had said, "The great Elijah whom I will send to the world will or will not have success in carrying out his purpose. If he have success it will be manifested in the bringing of the world into harmony with me; if he does not succeed then my curse will be that of teaching the world of mankind a great lesson of humility and obedience, I will allow them to pass through a time of trouble, a curse, a scourge, which will effectually teach them a lesson which they would not receive from my especially appointed representative—the antitypical Elijah, the Prophet."

THE CHURCH IN THE FLESH IS ELIJAH

Now, dear friends, I want to lay before your minds a word-picture of the great Elijah mentioned in our text: It is the Church in the flesh —this side the vail—even as the Church in glory, the other side of the vail, is the Christ. We make the statement first and give the demonstration of its truthfulness afterward. Christ in the flesh, the apostles in the flesh, and all the faithful of the Lord's people throughout the Gospel age during their early careers, and their living representatives now in the world, are fulfilling the work ascribed to Elijah. They have been endeavoring to bring about harmony, reconciliation, fellowship between God and his people; they have been endeavoring to effect a reconciliation between God and man. God himself has laid the foundation of the reconciliation in the sacrifice of his Son, and the Apostle declares that he has made us able ministers of his Word, as though God did beseech men by us to be reconciled to him. Our Lord Jesus began this work while in the flesh, and he personally was the Head of this great Elijah, his Church in the flesh, which during nearly nineteen centuries now has been laboring together under his supervision to bless the world, to reconcile the world for so many as would be willing to hear and to heed.

It was not prophesied that Elijah would have success. On the contrary, the mere statement that if his labors were not unsuccessful in bringing about reconciliation this curse would follow, implies the probability of the latter. Other Scriptures, other prophecies, show us most distinctly that the Lord had foreknown and foretold through the prophets that the great time of trouble would surely come. Note, for instance, the words of Zephaniah the prophet, "Wait upon me, saith the Lord, until I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy"—the fire of divine anger, the just punishment for the wrong course taken by those who had been so highly favored of the Lord in respect to knowledge of the divine character and plan. This figurative declaration of the intensity of the trouble with which this present age will terminate, and which will inaugurate the new dispensation, fully agrees with the statement of our text, that if Elijah's message went unheeded, did not succeed in converting mankind, then a curse, a great trouble, would be sent upon them by the Lord, with the view of teaching them the necessary lesson which they would not learn otherwise.

That the curse, the trouble, the fire of that day, will be effective, and will yield blessed results, is distinctly shown by the same prophet, Zephaniah, for through him the Lord immediately adds, "Then will I turn unto the people a pure language (a pure message), that they may all call upon the name of the Lord to serve him with one consent." (Zeph. 3:8, 9.) The scourging, the curse, the time of trouble, the symbolical fire, will accomplish for mankind in short order what the message of the Elijah failed to accomplish. But how glad we are that, whether in one manner or in another, the world shall ultimately come to a clear knowledge of Truth, to a true appreciation of God's love and mercy, to a full opportunity of benefiting thereby and becoming reconciled to the Father, who has provided the basis of reconciliation in the death of his Son.

A TIME OF TROUBLE

Daniel the prophet (12:1) also refers to this curse or time of trouble with which this Gospel age shall end. He speaks of it as "a time of trouble such as was not since there was a nation," and tells us that it will occur at the second coming of Christ, when he shall stand up and assume authority in the beginning of his reign. The same thought is given us in Revelation, where we are distinctly told that our Lord shall take unto himself his great power and reign, and at that time the nations will be angry and God's wrath will come upon them, and that they shall be broken in pieces as a potter's vessel under the rule of Messiah's iron rod of inflexible justice. (Rev. 11:15-18.) The Apostle Paul also notes the coming of this curse as a sure thing, and declares that our Lord at the second advent shall be revealed in flaming fire taking vengeance—symbolical fire, it is true, a symbol of the destructive force which will be exercised against everything that will oppose the laws of Messiah's Kingdom. Again, he tells us, "The fire of that day shall try every man's work of what sort it is. (II Thess. 1:8; I Cor. 3:13.)

The Apostle James also, guided by the holy Spirit, foreknew that the Elijah class would not be successful in its endeavor to bring about a reconciliation, and that the result would be a time of trouble. Note his words, "Be patient, therefore, brethren, for the coming of the Lord draweth nigh." "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." (Jas. 5:1, 7.) The Apostle Peter also tells of this great curse which shall come upon the world in the end of this Gospel age because of the failure of the mission of Elijah —because the antitypical Elijah, the Church in the flesh, fails to establish righteousness and love in the earth, fails to bring about reconciliation; therefore the Apostle Peter describes in the same symbolical language that the fire shall burn so that the elements of society will melt with the fervency of the heat of anarchy, and the heavens also will be on fire—that is, shall participate also in this fiery trial, this curse which the Lord shall permit to come upon the world of mankind in the end of this age, as a reward for their selfishness and for their rejection of his teachings, their failure to be reconciled and to be drawn with the attitude of love.

"EVERY HAND AGAINST HIS NEIGHBOR"

As we look out into the world we are surprised at how little has been accomplished by the Lord's faithful followers—they have accomplished so little in the earth. Their work has merely gathered the Elijah class and witnessed to the remainder of the world. And this indeed was all the Lord intended for this age, as the various Scriptures show us. He foreknew the meagerness of results that would follow all of our efforts.

We do indeed see a spread of the humanitarian sentiment throughout the world. We are glad to note that a larger number of people than ever possess some measure of sympathy for one another, evidenced by the hospitals and public homes and public schools and infirmaries, etc. Nevertheless if we were to credit all these to purely Christian sentiment we would probably err. On the contrary, we the bound to assume from the knowledge we have on the subject that a measure of selfishness runs all through these various benevolences; and as for the hospitals, there is more or less of pride on the part of medical men in connection with their establishment; and as for their support, it comes largely through the public purse through the appropriations of the State treasury; and as for the benevolent sentiments which lie back of such appropriations for buildings, maintenance, etc., we are not to forget that those who vote the moneys pay comparatively little of the taxes, and that they are influenced to some extent by architects and builders, who hope to make some profit out of the contracts, and by some who hope to obtain for themselves positions of influence or advantage in connection with the administration of benevolence.

Thus, while wishing to give all proper credit for the benevolent spirit of our times, which is very great, we see that it would be a mistake not to notice that selfishness also has a hand in the benevolences. Besides, we live in a day when many wealthy people have more money than they know what to do with, in a day when some who profess Buddhism and not Christianity are giving millions for the endowment of schools, the building of libraries and supplying Church organs. We must remember that the mental organization of the natural man contains the organ of benevolence and also the organ of approbativeness, and to such it would be but the natural thing to use money in such a manner as would bring comfort or advantage to others and honor to himself.

But as we look all over the world we not only see that it is not converted after nearly nineteen centuries of the preaching of the Gospel, with more or less of admixture of error, but we see what is still more discouraging as respects the conversion of the world, namely, that the one-fourth of the human family, accredited with being of Christian faith, furnishes probably nine-tenths of all the murderers, suicides and crimes of every character committed in the world. We are not claiming that this is the result of Christianity, we are not claiming that anything in the teachings of the Lord and the apostles favors any such immoralities—we are not even claiming that the false teachings of the sects favor any of these misdoings. What we do claim is that these facts prove that the knowledge of the liberty wherewith Christ has made us free affects favorably only a small proportion who come in contact with it, and that amongst that favorably affected portion a comparatively few are saints indeed, who in their earthly life are members of the great antitypical Elijah, whose lives are devoted to the promulgation of the Gospel and doing all in their power to turn men from sin to righteousness, to harmony with the Lord.

THE WORLD'S CONVERSION HOPELESS

How we wish that we could have all true Christian people see positively and distinctly the utter hopelessness of expecting that the Elijah class in the flesh will effect the reformation of the world. If we could accomplish this, then they would know assuredly that the only way of preparing the world for Messiah's second advent would be the way which is here outlined in our text, namely, that God would smite the earth with a curse, with the time of trouble in which all earthly institutions will go down in anarchy, and on the ashes of which the Kingdom of God's dear Son, the Kingdom of righteousness and life and peace, would be permanently and thoroughly established, the world by its trouble learning better than ever the exceeding sinfulness of sin, and the futility of hoping for peace or blessing or joy through any other channel than harmony with the Lord and his divine arrangements.

Those who tell us that the world is rapidly being converted, and that soon the Lord's prayer will be fulfilled which says, "Thy Kingdom come, thy will be done on earth as it is in heaven"—these dear friends surely are closing their eyes to the plain facts of the case. Can they not see that if God's will were done as fully in all parts of the earth as in this city of Allegheny, one of the most moral and law-abiding cities probably in the world, the condition would be far from that described in the Lord's prayer? Is God's will done in Allegheny as it is done in heaven? Surely not! If the Elijah class, the Church in the flesh, could accomplish such a conversion of the whole world as would bring all to the condition of the citizens of Allegheny, the world would still be in the very condition which would call forth the great curse, the time of trouble, as necessary to the ushering in of the Kingdom of God's dear Son.

But not only so, cast your mind backward to where the Gospel first was preached. Look at Jerusalem, look at Antioch, look at the cities of Asia Minor, at Corinth, at Rome, where the Gospel was first and successfully planted, and what do we see? We see that almost every spark of true religion, true Christianity, has died out in all these places. What then could we hope for in respect to the world in general? If we could establish Christianity in every quarter of the world, in every city and town and village and hamlet, not only would they still be far from the condition mentioned in our Lord's prayer, but we have no assurance of their remaining even in that moderate condition for any length of time.

No, dear friends; what we need is the second coming of our Master and the establishment of his Kingdom, not only in great glory but also in great power—the forcible destruction of sin and iniquity the forcible binding of Satan, the forcible establishment of righteousness in the earth. Only by a general conversion can we ever hope to bring about the Millennial Kingdom, and more than this will be necessary; for as we find in our own flesh now, while our hearts are loyal to the Lord, evil is ever present with us seeking to entrap us, to ensnare us by overcoming us. The world will need what the Lord has promised for that glorious Millennial time, namely, that full assistance will be granted to all who will desire it—full restitution power to lift them up again out of sin and degradation, mental, moral and physical, and to bring back to original perfection all who will.

ELIJAH IN PROPHECY

We propose on the next Lord's day to continue our examination of the Scriptural evidences that the Church in the flesh is the antitypical Elijah, whose coming must precede the establishment of the Kingdom of Messiah in power and great glory; but on this occasion, before closing, we wish to draw your attention to some prophecies respecting this Elijah class furnished us by the Lord in the last book of the New Testament. Not directly but indirectly Elijah is there shown to have been a type of the Gospel Church, his experiences typifying our experiences. For instance, he was persecuted because of his fidelity to the Truth. The Church also experiences such persecution.

Elijah's principal persecutor was Jezebel, the wicked queen of Israel, who is mentioned by name as the type of the enemy of the saints. Israel, who is mentioned by name as the type of the enemy of the saints. (Rev. 2:20.) As Jezebel's persecuting power was exercised through her husband, the king, so Papacy's persecuting power was exercised through the Roman empire to which she was joined. As Elijah fled from Jezebel into the wilderness, where he was miraculously nourished by the Lord, so the true Church was led symbolically into the wilderness of isolation, but was miraculously sustained by God, and her life was not permitted to be utterly destroyed. As Elijah was three and one-half years in the wilderness, and during that time there was no rain and a great famine prevailed, so the Church was three and one-half symbolical days, or 1260 literal years, in the wilderness condition, during which time there was a spiritual famine because of lack of Truth, the living water.

As Elijah at the close of the three and a half years returned from the wilderness and manifested the errors of Jezebel's priests, so the true Church at the close of the 1260 years again came into prominence, since which time a great blessing of refreshment has come to the world, and Bibles at the rate of millions of copies every year are spread broadcast.

King Ahab and his people at first rejoiced that Elijah and his God were honored, but the spirit of Jezebel remained unchanged, and she again sought Elijah's life, and he again was compelled to flee into the wilderness. So with the blessings here; the world in general recognizes not the Lord's hand in them, and the Jezebel principle, and spirit, not only in Papacy but in Protestantism, will doubtless, as soon as the federation now proposed shall be effected, persecute the Lord's true followers, the Elijah class, and cause them again to flee into the wilderness as Elijah their type did.

As Elijah's career ended by his being taken from the earth, so when the saints shall have been changed from earthly to heavenly conditions, this will be the end of the Elijah class. Its work will have been accomplished in its own development and in the witnessing, it has done before the world. How it has witnessed, and what its message in the world has been, and what its work as the Christ on the other side the vail will be, we leave for consideration on next Lord's Day.

I CAN TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that for me;
I only know He saith, "Child follow Me."
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door.
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found.
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in my path—
And I can trust.
—Selected.

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LET US FORBEAR.

In hours remaining, do not repine;
Within each moment we may define;
Something to treasure, to chide our fears,
Binding the heart-wounds, drying the tears.
Cease thy repining, is it not well,
To gather sunshine Grief to dispel,
Biding hope enter, to live anew
Cherishing ever the good and true.

Dead leaves now lying, drifting azar
Dear ones long bidden, Through gates ajar,
Leave us to sighing, bitter the pain,
Our souls outcrying, sighing in vain.
Yet while we linger, sweet flowers will bloom;
Still is enshrouding, its bonds shall
Friends will grow dearer and though the tomb;
fail;
For christ is risen, His shal prevail!

In hours remaining, let us forbear
The heart restraining, some soul to cheer;
Sweet be the morrow, for it may bring,
Treasures and pleasures on golden wing.
The morning's beauty will come again,
Its precious hours can not remain,
Let them be fraught with patience and care
With loving kindness let us forbear.

Be not cast down with sorrow the while
Dear souls are fainting, Earth needs thy smile,
Thy light to conquer and fondly bless
Tenderly leading, in paths of peace.
They shall not stray who ne'er cease to pray;
The hand extending, cheering the way
And though no tribute the world may bring.
They are the children of a King.

B. F. KENDALL.

APPRECIATIONS.

Bridgeport, Kas. June 27.

I herewith enclose one dollar to renew my subscription for one year. The Tribune is like an old friend, and its weekly visits are always welcome. The sermons are like new, although they were read the first time published. Wishing the Tribune success, I remain

Yours very truly,
JOHN P. NOELING.

Mt. Forest, Canada, June 26.

We notice that our subscription to the Labor Tribune expires with this week. Enclosed please find $1.50, the price of our renewal to Canada. We find the sermons by Pastor Russell, though preached so long ago very daisy and helpful, and are glad that you are reprinting them. His writings and sermons show the silver lining to the dark cloud that hangs over the world at this time. We hope to have your paper with the sermons continued to us as long as possible.

Yours truly,
ROBT. HERSHEY.

Aberdeen, Miss., June 29.

Enclosed please find money order for one dollar in payment of my subscription. I so much enjoyed the back sermons of our dear Pastor Russell. They are especially helpful to the isolated ones who are deprived of daily fellowship of God's dear children. I would not like to be without your good paper, so long as it brings to us our dear pastor's sermons. With best wishes I am

Your friends in the Truth,
S. M. GRIFFIN.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from Last Week)
STUDY XI.

THE THREE WAYS—THE BROAD WAY, THE NARROW WAY, THE HIGHWAY.

The Broad Road to Destruction. The Narrow Way to Life. What is Life? The Divine Nature. The Relationship of the Divine and Human Natures. The Reward at the End of the Narrow Way. The High Calling Limited to the Gospel Age. Difficulties and Dangers of the Narrow Way The Highway of Holiness.

"Wide is the gate of destruction, and broad that way leading thither; and many are they who enter through it. How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it!"—Matt. 7:13, 14, Diaglott translation.

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there nor any ravenous beasts shall go up thereon, nor be found there; but they that walk there shall be delivered."—Isa. 35:8, 9.

Three ways, the "broad road," the "narrow way" and the "highway," are thus brought to our atention in the Scriptures.

THE BROAD ROAD TO DESTRUCTION.

This road is thus named because it is most easy to the degenerate human race. Six thousand years ago, as a sinner condemned to destruction, Adam (and the race represented in him) started upon this road, and after nine hundred and thirty years he reached its end—destruction. As years and centuries have rolled on, the downward path has become more and more smoothly worn, and the race has sped more and more rapidly to destruction, the way becoming daily more glazed and slimed and slippery with sin. And not only does the way grow more slippery, but mankind daily loses the power of resistance, so that now the average length of human life is about thirty-five years. Men now reach the end of the road—destruction—nine hundred years quicker than did the first man.

For six thousand years the race has steadily pursued the broad, downward way. Only a few, comparatively, have tried to change their course and retrace their steps. In fact, to retrace all the steps, and reach the original perfection, has been impossible, though the effort of some to do so has been commendable, and not without beneficial results. For six thousand years sin and death have reigned relentlessly over mankind, and driven them upon this broad road to destruction. And not until the Gospel age was a way of escape brought to light. Though in previous ages rays of hope were dimly seen in types and shadows which were joyfully hailed and acted upon by a few, yet life and immortality were not brought to light until the appearing of our Lord and Savior, Jesus Christ, and the proclamation by the apostles of the good tidings of redemption and remission of sins and a consequent resurrection from the destruction. (2 Tim. 1:10.) The teachings of Jesus and the apostles bring to light life—a restitution or restoration to life, for all mankind, as based upon the merit and sacrifice of the Redeemer; and they show this to be the significance of many Old Testament types. They also bring to light immortality, the prize of the high calling of the Gospel Church.

Although a way of escape from the broad road to destruction has been brought to light through the gospel, the great mass of mankind heeds not the good tidings, because depraved by sin and blinded by the adversary. Those who now gratefully accept the promise of life, restoration to human existence, through Christ, have pointed out to them a new way which has been opened up, by which consecrated believers may go beyond the human nature and be changed to a higher nature—the spiritual. This new way "consecrated for us"—the royal priesthood (Heb. 10:20)—our Lord called

"THE NARROW WAY TO LIFE."

Our Master tells us that it is because of the narrowness of this way that the many prefer to remain on the broad road to destruction. "Strait (difficult) is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Before considering this way and its dangers and difficulties, let us notice the end to which it leads—life. As already seen, life may be enjoyed on various planes of being, higher as well as lower than human. Life is a broad and comprehensive term, but here our Lord uses it in reference to that highest form of life, pertaining to the divine nature—immortality—the prize for which he invited us to run. What is life? We not only realize it in ourselves, but we see its operation in lower animals, and even in vegetation, and we are told of its existence in higher forms, angelic and divine. How shall we define a term so comprehensive?

While we may not be able to discover the secret springs of life in all, we may safely assume that the Divine Being, Jehovah, is the great fountain of all life, from which all these springs are supplied. All living things result from and depend on him for life. All life, whether in God or in his creatures is the same: it is an energizing principle, not a substance. It is a principle which inheres in God, but which in his creatures results from certain causes which God has ordained, and of it he is therefore the cause, the author or fountain. Hence the creature is in no sense a part or an offspring of the Creator's essence or nature, as some imagine, but he is God's handiwork infused with life.

Recognizing the fact that only in the divine nature is life independent, unlimited, exhaustless, ever continuous and neither produced nor controlled by circumstances, we see that of necessity Jehovah is superior to those physical laws and supplies which he ordained for the sustenance of his creatures. It is this quality, which pertains only to the divine nature, that is described by the term immortality. As shown in the preceding chapter, immortal signifies death-proof consequently disease and pain-proof. In fact immortality may be used as a synonym for divinity. From the divine, immortal fountain proceed all life and blessing, every good and perfect gift, as from the sun the earth receives her light and vigor.

The sun is the great fountain of light to the earth, illuminating all things, producing many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond upon a brick, and upon various kinds of glass, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and to transmit it. So with life: it all flows from the one exhaustless fountain. The oyster has life, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher manifestations of life, in beast, fish and fowl. Like the various kinds of glass under sunlight, so these various creatures show forth differently the various organic powers they possess, when life animates their organisms.

The polished diamond is so adapted to the light that it appears as though it possessed it within itself, and were itself a miniature sun. So with man, one of the master-pieces of God's creation, made only "a little lower than the angels." He was so grandly formed as to be able to receive and retain life by the use of the means which God supplied, and never grow dim. Thus Adam before he fell grander than any other earthly creature, not by reason of any difference in the life principle implanted, but because of a grander organism. Yet, let us remember that as the diamond can reflect no light except when shone upon by the sun, so man can possess and enjoy life only as the supply of life is continued. Man has not inherent life; he is no more a fountain of life than a diamond is a fountain of light. And one of the very strongest evidences that we have not an exhaustless supply of life in ourselves, or, in other words, that we are not immortal, is that since sin entered, death has passed upon all our race.

God has arranged that man in Eden should have access to life sustaining trees, and the paradise in which he was placed was abundantly supplied with numbers of "every (kind of) tree good for food or for adornment. (Gen. 2:9, 16, 17.) Among the trees of life good for food was one forbidden. While for a time forbidden to eat of the tree of knowledge, he was permitted to eat freely of trees which sustained life perfectly; and he was separated from them only after transgression, that thereby the death-penalty might go into effect.—Gen. 3:22.

Thus the glory and beauty of humanity are seen to be dependent on the continued supply of life, just as the beauty of the diamond is dependent on the continued supply of sunlight. When sin deprived humanity of the right to life, and the supply was withheld, immediately the jewel began to lose its brilliancy and beauty and finally it is deprived of its last vestige in the tomb. His beauty consumes away like a moth. (Psa. 39:11.) As the diamond loses its beauty and brilliancy when the light is withdrawn, so man loses life when God withholds the supplies from him. "Yea, man giveth up the ghost (life) and where is he?" (Job. 14:10). "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Verse 21.) "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." (Eccl. 9: 10.) But since a ransom has been found, since the death penalty has been provided by the Redeemer, the jewel is to have its beauty restored, and is again to reflect perfectly the Creator's image when the Sun of Righteousness shall arise with healing in his wings. (Mal. 4:2). It is because of the sin-offering, the sacrifice of Christ, that "All that are in their graves shall come forth." There shall be a restitution of all things; first an opportunity or offer of restitution to all, and ultimately the attainment of human perfection by all who will obey the Redeemer.

This, however, is not the reward to which Jesus refers as the end of the narrow way. From other Scriptures we learn that the reward promised to those who walk the narrow way is the "divine nature"—life inherent, life in that superlative degree which only the divine nature can possess—immortality. What a hope! Dare we aspire to such a height of glory? Surely not without positive and explicit invitation could any rightfully thus aspire.

From 1 Tim. 6:14-16 we learn that the immortal or divine nature was originally the possession of divinity only. We read: "He (Jesus) in his time (the Millennial age) will show who is the blessed and only potenate—the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." All other beings, angels, men, beasts, birds, fish, etc., are but vessels, holding each its measure of life, and all differing in character, capacity and quality according to the organism which it has pleased the Creator to provide for each.

Further, we learn that Jehovah, who alone possessed immortality originally, has highly exalted his Son, our Lord Jesus, to the same divine, immortal nature; hence he is now the express image of the Father's person. (Heb. 1:3) So we read, "As the Father hath life in himself (God's definition of "immortality"—life in himself—not drawn from other sources, nor dependent on circumstances, but independent, inherent life), so hath he given to the Son to have life in himself." (John 5:26.) Sinct the resurrection of the Lord Jesus, then, two beings are immortal; and, amazing grace! the same offer is made to the Bride of the Lamb, being selected during the Gospel age. Yet not all of the great company who are nominally of the Church will receive this great prize, but only that "little flock" of overcomers who so run as to obtain it; who follow closely in the Master's footsteps; who, like him, walk the narrow way of sacrifice, even unto death. These, when born from the dead in the resurrection, will have the divine nature and form. This immortality, the independent, self-existent, divine nature, is the life to which the narrow way leads.

This class is not to be raised from the tomb human beings; for we are assured by the Apostle that, though sown in the tomb natural bodies, they will be raised spiritual bodies. These all shall be "changed," and even as they once bore the image of the earthly, human nature, they shall bear the image of the heavenly. But "it doth not yet appear what we shall be"—what a spiritual body is; but "we know that when he shall appear, we shall be like him," and share in "the glory to be revealed."—1 John 3:2; Col. 1:27; 2 Cor. 4:17; John 17:22; 1 Peter 5:10; 2 Thes. 2:14.

Not only is this high calling to a change of nature confined exclusively to the Gospel age, but it is the only offer of this age. Hence our Lord's words quoted at the beginning of this chapter include on the broad road to destruction all who are not on the way to the only prize now offered. All others are still on the broad road—these only have as yet escaped the condemnation that is on the world. This, the only way of life now open, because of its difficulty, finds few who care to walk in it. The masses of mankind in their weakness prefer the broad, easy way of self-gratification.

The narrow way, while it ends in life, in immortality, might be called a way of death, since its prize is gained through the sacrifice of the human nature even unto death. It is the narrow way of death to life. Being reckoned free from the Adamic guilt and the death penalty, the consecrated voluntarily surrender or sacrifice those human rights, reckoned theirs, which in due time they, with the world in general, would have actually received. As "the man Christ Jesus" laid down or sacrificed his life for the world so these become joint sacrificers with him. Not that his sacrifice was insufficient and that others were needed; but while his is all-sufficient, these are permitted to serve and to suffer with him in order to become his bride and joint heir. So, then, while the world is under condemnation to death, and is dying with Adam, this "little flock," through the process of faith reckonings and sacrifice, already described, are said to die with Christ. They sacrifice and die with him as human beings, in order to become partakers of the divine nature and glories with him; for we believe that if we be dead with him, we shall also live with him. If we suffer with him, we shall also be glorified together.—Rom. 8:17 and 2 Tim. 2:11, 12.

(To be continued.)

Pittsburgh, N. S., June 26.

I am sure that the friends of Pastor Russell's sermons and writings on your subscription list all along the line will join in this appreciation to you and your good paper for so many years faithful service to them and the cause they have so much at heart, and as the Master has stated to His own. Learn of Me: for I am meek and lowly of Heart. Mat. 11:29, and as was Mary, we are willing to sit at the Master's feet and learn of Him, and to thus be better able to use the alabaster box of ointment in due time to pour out life itself in laying down our life for the brethren, not in seeking to discover new things or pastures but to be edifying to others with that which God has already provided. Psa. 23. Enough so as to develop the fruits of the spirit and the most essential fruit, love. 1 Cor. 13. Oh, as to such an extent that others may not we have been with the Master and learned of him. Realizing where "boasting ends, true dignity begins," and as the Master stated, my Sheep hear my voice, and a stranger they will not follow. It will not be the brain age, but as draw the heart conditions, first by recognizing justice as we find it in Jesus Christ, the child of obedience, then where love overcomes justice as in free will offerings through love, it is not our brain that will make us acquainted with our God, although the brain capacity is all right in its place but it is when we begin to use less of our own brains in matters, and more of that which God now supplies that we are able to have the spirit of a sound mind, and are not led astray by the brain capacity of every Tom, Dick and Harry that may arise up among us any more, than Lucifer's brain capacity, but in thankful hearts to hold fast to that which we have that no man take thy crown, and with a calm and thankful heart recognize that God is love even amidst the world in arms, being able to look properly through it and beyond it.

Now, with an appreciative heart to the Labor Tribune and for Pastor Russell's sermons, and writings, I remain as ever, an appreciator of both.

ROBERT J. CRAIG.

QUESTIONS AND ANSWERS.

NOTE—If any of the readers of the Tribune wish to ask further questions in regard to the teachings of the I. B. S. A. they may do so, and they will be answered strictly according to those teachings which claim to be in harmony with the Bible. Address questions to the Question Department of the National Labor Tribune, of Pittsburgh, Pa.

QUESTION—In what sense was Jesus the bread of Life that came down from Heaven? What did he mean by saying the "Son of Man" ascended into heaven?

L. J. LEWIS.

ANSWER—When Jesus said, I am the bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh which I give for the life of the world, and except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, the Jews strove among themselves saying, how can this man give us his flesh to eat? Many of the disciples also complained that it was a hard saying, and they went away and walked no more with him.

We do not suppose that our Lord meant that any one in order to obtain eternal life, must eat his flesh and drink his blood in a literal sense, but that they were to assimilate and appropriate the sacrificed humanity.

Neither do we suppose he meant that his flesh came down from heaven in a literal sense. It was his life as a human fleshly being that he gave for the life of the world. And his life came from heaven, being the same life, or identity, which he had in his prehuman existence, and which was simply transferred from the spirit to the human body. It was the human body and the human mind which he called his flesh, and which he gave for the life of the world.

One of the many titles applied to our Lord is the "Son of Man," and this title is used, not merely in respect to his earthly life, but also respecting his present condition in glory, and to the prehuman Logos.

The Scriptures identify this title "the Son of Man" with all three of these conditions. For instance:—The Son of Man shall send forth his angels." Math. 13:41. "So shall it be in the days of the Son of Man." Math. 24:27, 37. "When the Son of Man shall come in his glory, and all the holy angels with him," Math. 25:31. "Of Him shall the Son of Man be ashamed, when he cometh in the glory of the Father." Mark 8:38. "What and if ye shall see the Son of Man ascend up where he was before?" John 6:62. "He that came down from heaven, even the Son of Man." Jno. 3:13.

The Jews evidently thought the title "the Son of Man" applied to their expectant Messiah as shown by the fact that they inquired, saying, "We have heard out of the Law that Christ abideth forever, and how sayest thou the Son of Man must be lifted up? Basing their understanding, no doubt, upon the statement in Daniel 7:13, "I saw in the night visions, and behold one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and there was given him dominion and glory, and a Kingdom." This is identical with the description in Rev. 14:14 where our Lord represents himself as one "like unto the "Son of Man coming to reap the harvest of the Gospel Age.

Our Lord was the "Son of Man" in the sense that he was the only real Son and heir of Adam. The dominion was lost by Adam and redeemed by our Lord, of whom it is written prophetically, "Unto thee shall it come, O thou tower of the flock, even the first dominion." This title "The Son of Man" should be used in the emphatic form "THE Son of THE Man." All others of Adams' sons were born degenerate. So that none were able to redeem the lost possession, nor to "give himself a ransom for his brother."

Our Lord was the "Only begotten Son of God" as the Logos in the sense that he was the only direct creation of Jehovah, while all others of His creatures were His indirect creation through the Son. And it was as the Logos, the "Only Begotten" that he was given to be the world's redeemer. "The Logos was made flesh."

It was because Jesus knew of his pre-human existence that he said to the Jews, "before Abraham was I am." He simply said that he existed before Abraham, and his existence never ceased from the time that he was "the beginning of the Creation of God," until it ceased at Calvary for three days, after which he was raised from the dead to die no more.

Just what our Lord meant by saying "no man has ascended into heaven save the Son of Man which came down out of heaven" we may not surely know. He may have reference to his visits to earth on several occasions, his visits to Abraham for instance. Or he may have meant that no one else ever had the honor of being associated with the Father in the heavenly courts. In Proverbs 30:4 we read, "Who hath ascended up into heaven, or descended? Who hath established all the ends of the earth? What is his name, and what is his son's name if thou canst tell?" Isaiah 9:6 tells us something about the Son's name. "For unto us a child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Lucifer, when he became ambitious, said, "I will ascend unto heaven, I will be like the Most-High. I will exalt my throne above the Stars of God." The Scriptures clearly indicate that Jesus, in his pre-human existence, was above all the other Stars of God, next to the Father, and he is clearly identified with the "Son of Man."

Reason and common sense would tell us he never went to heaven as a flesh and blood being. A human being could not pass through space. He would die from several different causes before he got started. If he could have gotten there He could not have existed on the spirit plane, and he could not have seen the Father, nor heard his voice. As the "Man Christ Jesus" he could not have understood the plans and purposes of God, for "the natural man knoweth not the deep things of God, neither can he know them, for they are spiritually discerned."

He, no doubt, knew of his miraculous birth, and that he was sent into the world by the Father for a purpose, so at the age of twelve years, when he had come to the place where he was amenable to the law, and was regarded as a "Son of the Law," we find Him in the temple consulting with the doctors, and asking them questions, no doubt, to learn whether or not his mission was to begin at that time. Finding that it was not, he knew the only thing was to wait until he was thirty years of age, when, according to the law he would have attained to manhood's estate. So "when he began to be about thirty years old, he came to be baptised of John in Jordan." There he received a begetting of the spirit to a new nature, the spirit nature and "the heavens were opened unto him." The higher spiritual things were opened to his mind, and he could understand what the Scriptures said concerning Him. He was born in the court condition, and when he gave himself in consecration at Jordan, and was anointed with the Holy Spirit, he was in the Holy, or the first of the heavenlies. There he could get the light from the Golden Candlestick, the Word of God. After he had been in the wilderness forty days, probably meditating upon and studying the Scriptures, Satan came along to tempt him, telling him to turn the stones into bread because he was hungry, but he did not say, No, Satan, I cannot do that, for I have been up to heaven, and my Father told not to, but he said, "It is written thou shalt not live by bread alone." It was from the written word that he got his instructions from the Father. So of the Church it is said, "they shall all be taught of God," through his Word.

There are other instances in which some of our Lord's titles are used which show that he is the same yesterday, today and forever. It is stated that Jehovah created all things by Jesus Christ, and yet he was not Jesus until his birth, nor was he Christ until his baptism, but he was the same individual who created all things. Again it is said of those who crucified him, "For had they known they would not have crucified the Lord of Glory." He was not the Lord of Glory when he was crucified, but he was at the time the Apostle made the statement.

It is a wonder some ones does not come along and try to tell us that he must have been brought back to earth after he was glorified, and was crucified over again in fulfillment of that Scripture.

The great Jehovah who said, "come and let us reason together," must have expected us to use our reasoning faculties, if we have any to use, in considering these subjects. And if we have any talents, let us not use them in trying to convince ourselves or others that we have "seen a great light", but let us try to keep the light which we already have trimmed and burning and do what we can to show others the "true light, which lighteth every man that cometh into the world."

Question—I believe that the entrance door for the "little flock" into the heavenly kingdom is still open. But were I to feel that it is now closed, and the little flock class completed, would be my destiny? Answer—The sacrifice? And what in that event would be my destiny? Answer—the Heavenly Father is seeking for the bride of Christ class "such as worship him in spirit and in truth;" such as delight to do his will irrespective of reward to the heavenly kingdom honors; such as will cheerfully sacrifice even tho they think the bridal door is closed. God seeks not such as sacrifice merely to receive the reward of the heavenly calling. He is not interested in bargain hunters. Only those who are satisfied with the reward the Lord grants them in this earthly life are fit subjects for the kingdom; those who have the spirit so often expressed by Pastor Russell,—"I am not working for any reward the Lord may give me in the life beyond the grave. I am working for the Lord because of the reward he already has given me and is giving me day by day. "This is the true spirit of consecration and sacrifice. He was working for the Lord to measurably pay off his indebtedness to him for past favors received and not for future favor anticipated. Like David of old he said, "I delight to do thy will, O my God."

To get into the heavenly kingdom one must have disposition to consecrate and sacrifice as thoroughly after they feel the door may be closed as when they felt the door was still open. Should one to any degree feel disposed to refrain from sacrifice he would to that extent be drawing back. Of such the Lord says, "My soul hath no pleasure in him ." He would be headed for the second death. To get even into the "great company" one must strive for the high calling in Christ. There is no invitation to attainment in the "great company." The invitation is not to a place in God's kingdom but rather to please Jehovah by a cheerful, willing sacrifice of earthly things. To sacrifice the pretty things of earth for the attainment of glorious heavenly things is selfishness—seeking self gain. Selfseeking in the antithesis of sacrigce—just the opposite. The incentive for sacrifice must not be the reward of immortality, but the innate delight to please the Lord and do his will. This means the sacrifice of those things to which we have natural right; giving up what costs us something, else it is no sacrifice at all; giving up earthly joys and pleasures. And some of these we may call christian fellowship, but which in reality may be visitings with truth people for self gratification and gossiping, and keep others from their work. The destiny of anyone taking from off the sacrificial altar any portion of his offering, if persisted in, is oblivion.

Eureka, Cal., June 26.

Some one unknown to me kindly subscribed for your paper in my name and it has been coming regularly ever since. I have enjoyed reading the paper and have nothing but words of praise for the paper, especially the religious part, the publication of Pastor Russell's sermons, and other articles of the same line, but I must curtail living is high, everything expensive, but my income has not increased any. I thank you for continuing the paper past the time paid. I will enclose 50 cents and when that is used up please stop the paper.

Yours very sincerely,
A. F. TOMLINSON.

Kennebunkport, Maine, June 27.

I wish to renew my subscription for another year. I cannot get along without the Tribune, it is always a welcome guest in the home. May the dear Lord gratefully bless you in the stand you have taken for the Truth, and speeding the glad tidings.

Yours respectfully,
ETTA L. BONNEY.

Waterlily, N. C., June 27

Enclosed find one dollar for which please send me your excellent paper another year. Please change my address from Washington, D. C., to Waterlily, N. C., and oblige an old subscriber.

FRANK M. MITCHELL.

FAITH

"To follow where an unseen Captain leads,
To heed commands unheard by mortal ear,
To battle with a known, yet unseen foe—
Ah! This is faith.

"To choose the right when others think you're wrong,
To stand for Truth while Error laughs in scorn,
To tread the lonely way unto the end—
Yes! This takes faith.

"To wear a smile where you receive but frowns,
To kiss the hand that wounds your poor heart so,
And pray for those who fain your life would take—
Ah! This is faith.

"To fix your eyes on 'that within the veil,'
Your heart's devotion set on things above,
To wait with patience till God calls you home—
Faith's victory won!"

Alvin, Texas, June 27.

You will please find enclosed one dollar for your National Labor Tribune. I thank you for all past favors and I do appreciate your bold stand for justice. With best wishes, I remain.

R. L. CAMERON.

Richmond, Missouri, June 2[illegible].

Find enclosed [illegible] dollar to pay my subscription for [illegible] ensuing year to the Tribune. I [illegible]eciate Pastor Russell's sermons ve[illegible] much and also the straight forward [illegible]y in which you expose graft and fr[illegible]d and stand for the right and justic[illegible]

You[illegible]
JO[illegible] W. CAMBBELL.

Tayp[illegible] Scotland, June [illegible]

Thanks for y[illegible]r kindness in sending your paper so regularly and for continuing to s[illegible]d it so long although I have not sent [illegible]n my subscription this year. Through [illegible]anged conditions and circumstances I don't wish to continue it, so enclose [illegible]5c for those sent. I appreciate very much your faithfulness in publishing Pastor Russell's sermons. I believe they are one of the means the Lord is using for the enlightenment of mankind while he is setting up his kingdom for the blessing of the whole world and you will have a blessing through having a share in circulating it.

Yours sincerely,
M. MILLAR.

Dover, N. J., June 2[illegible].

Find enclosed stamps to pay for my subscription to date. I am under the necessity of asking you to discontinue my subscription for the present until you hear from me. It is like parting with an old friend, but I make no bills only that I can pay for.

Yours in Brotherly love,
ELIAS COSS.

Utica, N. Y., June 27

Enclosed find one dollar check with which to renew my subscription to the Tribune, which I enjoy very much on account of Pastor Russell's sermons.

MRS. A. CHAMBERS.

Philadelphia, Pa., June 2[illegible].

Please renew the Tribune for another year. I enjoy the sermons of Pastor Russell very much; also other Truth features in it. Enclose find P. O. order for one dollar through Watch Tower Bible and Tract Society.

Yours respectfully,
ERNEST MELLON.

East Palestine, Ohio, June 29.

Please find enclosed one dollar to renew my subscription to the National Labor Tribune, which I notice is somewhat past due. Thanking you very much for sending to me after my Subscription espired. I do not want to miss one Issue as long as you publish Pastor Russell's Sermons. These sermons are more interesting than when they were first published, as we are living in the very time, and the things that are now transpiring are just as he told us they would, and when we know that these things have been foretold and pointed to by our dear pastor years ago, and when we read these sermons now, which are as if they were written but yesterday, and the divine Plan of the Ages, and the appreciations of the friends. We look for each Isue of the Tribune, with an anxious desire. May the Lord's blessing be with you for allowing the message of the Truth to have a place in the columns of the Tribune.

J. A. BENZENHAFER.

Omaha, Neb. June 2[illegible].

Enclosed find post office money order for one dollar for the renewal of my subscription to your excellent paper the Labor Tribune. I thank you for continuing to send me your paper after my time had expired.

Yours respectfully,
JOHN GUSTAFSON.

Cleveland, O., June 28.

Enclosed find money order for one dollar for Labor Tribune. I appreciate your paper particularly because of publishing the sermons of Bro. Russell; one of the most Christ-like and zealous servants of the Lord since the days of the Apostle Paul.

Sincerely,
MISS ADA G. JUDSON.

Baltimore, Md., June 29.

Please find enclosed one dollar for renewal of Tribune for one year. Am sorry that I did not send it sooner, but I have been to a great expense on account of sickness in family. May the dear Lord bless and reward you richly for the stand you have taken for the Truth. The reprinting of the sermons of Pastor Russell is very much appreciated.

Yours in the service of our King,
SAMUEL Q. APPLER

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UNREST IN ENGLAND AMONG WAGE EARNERS

British Seamen's Union Refuses to Work Ships Carrying Certain Socialist Delegates to Russia.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, July 1.—At a recent conference organized by British Socialists and held at Leeds (Yorkshire) to give a send off to the three Socialist delegates, headed by Ramsay Macdonald, who were going to Petrograd the question was raised by a Socialist seaman about the compensation to be given to the widows and children of merchant seamen on unarmed vessels who have been torpedoed by German submarines. The matter of this Leeds conference is a highly controversial one and I do not want to go into it at all deeply. Sufficient it is to say that the seamen's request that Ramsay Macdonald and his colleagues should carry to Stockholm on the way to Petrograd a demand for compensation from the German Government for these widows and orphans was shouted and laughed down by the assembled Socialists, most of whom are of the type known in this country as pacifists.

The seamen were bitterly offended at this. They have a strong union of over 100,000 members and control practically all the ports. This association, the National Seamen and Firemen's Union, promptly, as a result of the resentment felt, declared that no British crew would carry Ramsay Macdonald and his two colleagues anywhere by sea. It was neither a strike nor a boycott but something of both. The Socialist pacifist delegates went to a port to sail but were promptly held up there. They tried a second port and also failed there and have since returned to London.

The sailors declare they will not work on any ship conveying this delegation to Petrograd or Stockholm unless such delegates give an undertaking in writing that no war settlement can be made in Germany until the German Government makes compensation to the relatives of Allied and Neutral seamen who have been murdered when endeavoring to escape from their sinking ships that were torpedoed by German submarines. A message to that effect has been sent by the seamen's union to the Russian revolutionary government and there the matter stops for the time being.

A remarkable strike has just run its course in a few days at Manchester. The local typesetters, or compositors as we call them, are members of the Manchester Typographical Society. This union recently put in a claim for an advance in wages which was refused. A strike took place therefore last Friday so that Manchester—a city of somewhere about 760,000 population—had no evening papers on Friday, no papers, daily or evening, on Saturday and no weekly papers on Sunday. The newspapers were prepared to concede the men's demand but the jobbing printers refused and this is what actually held up the trouble over the week-end. It was settled by Monday morning. The position of the great city without newspapers was very odd and the people who did not think it was possible to get on without their daily paper found that after a day or two they managed very well. What would have happened if the strike had lasted longer, however, might have been a very different thing.

Some rather striking facts regarding the progress of the Amalgamated Society of Engineers were brought out at a meeting held in honor of William Cooper, an assistant general secretary, who has just retired after long years of service. In 1861, when Cooper joined the organization, the membership was 22,750; today it is 249,155. Then the funds amounted to $366,990; now they are $8,717,770. During the 56 years $49,218,610 was paid out in benefits. As is fairly well known, the foundations of the superannuation reserve fund were laid by Mr. Barnes, M. P., who was general secretary when its formation was decided upon. The responsibility for the details which its setting up involved rested, however, with Cooper, who was selected by Barnes for the task. Since May, 1902, when Cooper took up the duties, the interest earned by the fund has been $1,137,745, and $3,525,000 has been put out on loan to members. Altogether, the income and expenditures have been about $8,750.000.

In consequence of the increased cost of living it has been decided at a meeting of the General Council of various trade unions which are affiliated to submit to the Government Committee on Production the necessity for an increase of $2.50 per week in the wages paid to their workmen and $1.25 per week to the wages of youths. This demand is put forward on behalf of some 500,000 or 600,000 workers who are connected with the following, among other, trade unions:—The National Union of General Workers, the Workers' Union, the Dock, Wharf, Riverside and General Workers' Union, the Amalgamated Society of Gasworkers, Brickmakers and General

(Continued on Page Four.)

OH, JOY! THIS IS EASY MONEY!

Business Agents are busy calling strikes. Contractors have lost more than $1,500,000 in Pittsburgh during the last ten years. The hold-up season is on in full. Well, the big fellers are getting theirs. Who is going to stop us.?

BIG BATTLE ON FOR POLITICAL HONORS

JUDGES, DISTRICT ATTORNEYS, MAYORS, COUNCILMEN AND OTHERS IN BIG FIGHT FOR PLACES.

The political situation in this great center of iron and steel industries is at last adjusting itself to E. V. Bobcock, the millionaire lumberman and financier, heading the Republican administration forces under the leadership, persumably, of Mayor Joseph G. Armstrong, while the opponent in the arena is the eminent physician Dr. J. P. Kerr, president of the Business Council.

The candidacy of Dr. Kerr will be under the direction of Public Service Commissioner William A. Magee, who now holds the distinction of being the personal representative of Governor Martin G. Brumbaugh.

Hurled into the conflict will be a regiment of candidates seeking Councilmanic honors. Flanked on either side will be regiment of lawyers, some of whom will be seeking the suffrage of Allegheny County Citizens as available timber for the judiciary, while the remainder are making a teriffic drive for the office of District Attorney of Allegheny County.

The present Judges of Allegheny County, who are asking to be re-elected are Hon. Thomas D. Carnahan, Hon. Joseph M. Swearingen, Hon. Thomas J. Ford, Hon. John D. Shaffer, and Hon. Josiah Cohens.

After the places held by the five judges, just named are at least a dozen more and it is hard at the present time to predict the course of battle. However, it is certain that drives for the vacancies by new applicants will be made from every angle.

Judge James B. Drew, of the Allegheny County Court, seeks a place among the Common Pleas Court Judges. Judge Drew is wasting no time and those who are pressing his candidacy declare there will be no let-up in the on-slot until the closing of the poles.

The latest announcement is that of James Harvey Harrison, or as he is better known, J. Harvey Harrison, who was born in Harrison Township, Allegheny County, on March 4, 1857. He is a "son of the soil," a farmer's boy and obtained his education first, in the "Little Old Red Schoolhouse" in that Township, then at the Pittsburgh High School, graduating from the Commercial Department thereof in June, 1874.

For two years he taught school in Harrison Township, while preparing himself for college. He entered Washington & Jefferson College in September, 1877, where he spent one year, going thence to Lafayette College where he graduated in the Class of 1881.

He read law under David D. Bruce, of the law firm of Bruce & Negley, was admitted to practice on December 31, 1883, and an April 1st, 1884, went into partnership with Samuel C. Schoyer, which association continued until the death of Mr. Schoyer in 1890. Since that

(Continued on Page Five.)

TO FIX STEEL PRICES.

WASHINGTON, July 9—The price of steel will be fixed by the government within three weeks, acording to officials connected with the shipping board, the federal trade commission and the council of national defense. It is declared that the government has grown weary of waiting for the steel men to reach an agreement and has determined finally to take matters in its own hands.

The federal trade commission now is at work on an investigation of steel production costs, the results of which it will report to the President. Following this, it is stated, a steel price will be fixed without further parleying.

It is definitely known that the government has grown tired of lengthy conferences on the steel question and will not permit any temporizing on the part of the steel men. The department of justice is in possession of a vast amount of evidence regarding the activities of the steel trust and the government will not hesitate to use this in bringing about a quick settlement on a steel price just as soon as the federal trade commission has reported on the cost.

Government officials declare that it is especially important that the steel price controversy be brought abruptly to an end and placed on a basis of at least partial government control, inasmuch as the entire industry now is in a chaotic condition.

Manufacturing establishments dependent on the steel mills for materials are operating only 25 to 60 per cent of normal. This is delaying the output of the entire country and the delay affects munitions of war as well as other products vital in the carrying on war preparations.

With a strong hand over the steel industry the government expects to be able to speed up the mills and get a greater output, both for itself and for industries generally.

Recently a compromise on a price of $80 a ton for steel was tentatively reached between the United States Steel corporation, which now is producing nearly half of the output, and the government. Chairman Denman, of the shipping board, strongly objected to this price and opposition from other government quarters resulted in the postponement of the fixing of the price until the trade commission can report on production cost.

The great bulk of the steel production is concentrated in so few hands that the government feels it will have no difficulty in enforcing quick acceptance of the price it sets and it is hinted that the evidence against the steel magnates which the department of justice holds will not be lost sight of by government representatives in adjusting the matter.

FALL KILLS MINE OFFICIAL

William McLean, aged 37 years Clinton avenue, Oakdale, yesterday was killed in the Oak Ridge mine of the McLean Coal Co. when a cable broke, throwing him down a chute. He was a son of Robert McLean, president of the company, and was superintendent of the mine.

OPEN SHOP EMPLOYERS HOLD 200,000 CARPENTERS

Important U. S. Supreme Court Decision Handed Down, Opening Way to Criminal Prosecution for Interference.

Charles H. Merritt,

Chairman American Anti-Boycott Association.

I take pleasure in submitting herewith the full text of the majority and minority opinions of the United States Supreme Court in the Paine Lumber Co. case, together with the following analysis prepared by Daniel Davenport and Walter Gordon Merritt, solicitors for the plaintiffs.

The suit was against Elbridg H. Neal, individually and as secretary and treasurer of the Joint District Council of New York and vicinity of the Brotherhood of Carpenters, and others.

The long-delayed decision was rendered on June 11th, and while the case is dismissed by a divided court, all of the important legal questions upon which such momentous consequences hung, have been determined in favor of the plaintiffs. The difficulty of the questions involved is shown by the fact that the court, after holding the case over two years and ordering a re-argument on its own motion, is now divided on a number of different points.

The case was instituted in April, 1911, by eight open shop manufacturers of doors, sash, wood trim, etc., who were shut out of the New York market by a combination in restraint of trade. The defendants were (1) representatives of the Carpenters' Union, an organization of 200,000 members; (2) Local Union manufacturers of wood trim who unionized on condition that the carpenters would call strikes against the material of open shop competitors; (3) and about 100 builders who had entered into agreements not to use open shop woodwork. The proofs showed that the Carpenters' Union forbade its members to handle the open shop woodwork and that in view of the power of the Building Trades Unions requiring the employment of union men exclusively in all trades, it was practically impossible to erect a building with open shop woodwork in New York City. By repeated strikes, contractors and dealers were forced into written agreements not to use the open shop products and prescribing a large forfeiture for so doing. The result was a general abandonment of this open shop material in the New York building trades and the substantial exclusion of the plaintiffs from the New York market.

At the outset a preliminary injunction was granted, and on final hearing the District Court, which was later sustained by the Circuit Court of Appeals, held that the combination violated the Sherman Anti-Trust law and the State Anti-Trust laws, but that a private party was not entitled to an injuntion against such acts, his remedy being limited to an action at law for treble damages while the right to the injunctive remedy was confined to the Attorney General by the wording of the Act.

After the Circuit Court of Appeals affirmed the final judgment of dismissal on April 7th, 1914, the Clayton Act of October 15th, 1914, was passed, clearly giving the right of injunction to a private party, in addition to the remedy at law for treble damages. The case then came before the Supreme Court of the United States on the plaintiff's appeal, and the questions presented and disposed of by the court in its recent opinion are of the utmost importance.

1. The justices are in general agreement that the combination violates the Federal Anti-Trust law. Justice Pitney in his dissenting opinion states: "There is no serious dispute about it here," and "the proofs render it clear that defendants are engaged in a boycotting combination in restraint of interstate commerce prohibited by and actionable under the Sherman law." It is, therefore, well settled that the combination in question constituted an unlawful combination in restraint of trade within the definition set forth in the Danbury Hatters' case.

2. The majority of the court are of the opinion that under the provisions of the Clayton Act, amending the Sherman Act in that respect, an injunction suit of this kind can now be maintained, but that under the original Anti-Trust law as it existed at the time this case went to final judgment, a private party had no right to injuntive relief. For this reason and this reason alone, the case was dismissed.

This decision as to the effect of the Clayton Act is of the greatest importance. That law was passed by Congress at the special behest of labor, which sought thereby to wipe out the decision of the Supreme Court in the Hatters' case; it contains provisions that the labor of a human being is not a commodity; that the Anti-Trust laws shall not be construed to forbid the existence or operations of labor organizations or their members and that in certain classes of cases

(Continued on Seventh Page)

DIVINE PREDESTINATION IN RESPECT TO MANKIND

ALLEGHENY, PA., July 26, 1905.—Pastor C. T. Russell addressed the Bible House congregation in Carnegie Hall, Allegheny, at 3 p. m. Sunday. He endeavored to make plain from the Scriptures the subject of divine predestination, which has vexed and perplexed theologians for centuries. His text was, "Whom he did foreknow, he also did predestinate." (Rom. 8:29.) His discourse follows:

The public press informs us that our Lutheran brethren throughout the U. S. are being greatly stirred over the subject of divine foreordination or predestination. They have recently held a synodical conference in Indiana, at which the subject has been warmly debated pro and con, the Ohio synod by its representatives denouncing the doctrine and desiring its expurgation from the Lutheran Confession of Faith, the other synods supporting and endeavoring to uphold the Confession. The dispute is an old one, and nearly every denomination of Christendom has been more or less exercised respecting it. Of recent years, however, doctrines have been relegated to the rear by nearly all except the Lutherans, simply because with the advancing light of our day theologians realize that the creeds formulated in and shortly after the Dark Ages would best be hidden as much as possible from the public scrutiny, as they would not stand the light of present-day investigation and intelligent reasoning.

We take this subject to-day, dear friends, because we believe it is susceptible of a reasonable, Scriptural explanation, abundantly satisfactory to every consecrated Christian here. We hope to show you that the difficulty surrounding the question lies not in the Scriptural statements respecting it, but in the fallacies of the various creeds and traditions, which not only make void the teaching of the Word of God, but confuse the people of God on this as well as on other subjects. We hope to show you from the Scriptures that the doctrine of predestination is Scriptural, reasonable and beautiful, and thus to confirm your faith in God, in his Word and in his purposes yet to be accomplished, of which the Lord through the prophet declared, "My ways are not your ways, neither are my plans your plans, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my plans than your plans."—Isa. 55:8.

DIFFICULTIES OF SO-CALLED "ORTHODOXY"

In order to have the subject clearly before our minds it is advisable that we glance at the commonly accepted view of foreordination and the difficulties which it presents, that turning from this we may see the beauty and reasonableness of the Scriptural presentation. Our Methodist friends and some others ignore the subject of foreordination, but not without difficulty, for they can not avoid the conclusion that either the Almighty Creator knew what he was doing and is doing, or that he is working on a haphazard plan, the results of which he does not know. To feel that we have to do with a God who is not omniscient would necessarily mean a serious diminishing of our faith and confidence and hope. We might think of the Almighty as well intentioned, kindly disposed, but if we did not have confidence in his foreknowing—that he knew the end from the beginning—the apparent failure of the divine plan in the past six thousand years would seriously discourage our faith and hope respecting the future.

On the other hand our Presbyterian, Lutheran, Congregational and Baptist friends, with others who hold with them the predestination doctrine have their difficulties. Holding that God foreknew and predestined whatsoever cometh to pass seems to force the conclusion that God himself has been the author of sin, the designer of it, the instigator of it, the perpetuator of it, and the further conclusion that all who were saints were foreordained to be saints, and all the wicked were foreordained to be wicked; that this foreordination respecting them began in the divine purpose before the foundation of the world, and hence before the creation of the first pair, renders the difficulties all the greater, especially when we add to it either the written or unwritten creeds of all these denominations to the effect that the little flock are going to a corner of heaven predestined for them, while the great mass of mankind are going to a great place called hell, elaborately fitted up with a complete corps of fire-proof devils and with fuel to last to all eternity. To think of this being a divine provision for the great majority of the race before the work of creation had begun—no wonder it staggers our dear friends. It is to their credit that they are renouncing such a heathenish theory, and that some of them are straining the eyes of their understanding for a better light on the subject.

THEIR "HELL" IS THE DIFFICULTY

The difficulty with those who hold the so-called orthodox view of predestination is in their erroneous view of hell—in their erroneous view of what constitutes the wages of sin, death. If they could get rid of the hell-fire, eternal-torment theory, invented during the dark ages, when men supposed that they did God service in burning one another at the stake, and if instead of that repugnant and false view they could get the real Scriptural view of it—that death, annihilation, is the wage of sin—they would thereby remove from before their mental vision the great obstacle which hinders them from seeing predestination in its true Scriptural light.

As a matter of fact the word predestination is never used in the Scriptures in respect to the wicked, nor even in respect to all the good. It is applied wholly to the Church and her interests, and never applied to the world and its interests. We are not wishing to give the thought that God does not have a foreknowledge respecting the world's interests and affairs, but merely pointing out that all the statements along these lines are to the Church and respecting the Church.

FOREKNOWLEDGE NOT FOREORDINATION

It is a common mistake to confuse foreordination with foreknowledge. The two thoughts should be kept separate and distinct before our minds; God as an omniscient one knows all things, and during the 6000 years since the fall of father Adam he has permitted sins of different kinds which he did not foreordain. To foreknow that mental, moral and physical degradation would follow Adam's sin and the sentence of death therefore visited upon him, and that this the whole human family would be overwhelmed in sin and death and become a groaning creation, is one thing, and to foreordain or decree or cause to come to pass such things is quite another matter. God denies that he is in any sense of the Word the author of evil. He admits that he is the author of many things that are called evils in the world, that are calamities, and that he has permitted these and even ordained some of them as punishments for sin, but he nowhere declares against all sin, wickedness. On the contrary he declares himself standard of righteousness and purity and truth, and commands sinners everywhere to repent and reform—to cease to do evil and to learn to do well.

Divine foreknowledge foresaw Adam a perfect man under perfect conditions but with imperfect knowledge and subject to temptation, foresaw his fall into sin, under the penalty of sin, foresaw all the consequences as they have occurred, and permitted all these without foreordination intruding upon the matter at all. On the other hand, foreordination came in when God purposed the salvation of Adam and his race. He foreordained, planned in advance, what he would do: He would provide a Redeemer who would give an illustration to all the angels as well as to the fallen race, not only of his sympathy and compassion toward us as sinners, but also of his own justice, and demonstrate that his law is unchangeable, that the sentence of death once passed could not be rescinded, that if Adam were released from that sentence it must be by having another take his place and die in his stead.

The Father foreordained that his only begotten Son, higher than angels as well as higher than man, should be the Redeemer and this necessitated his leaving the glory which he had with the Father and the heavenly plane and his assumption of the earthly human nature of Adam, in order that, as by one man's disobedience came death, by man also might come the resurrection of the dead. Because a perfect man had sinned and been sentenced to death, so it was necessary that another perfect man should take his place in death, in order to pay his penalty. This God foreordained should be accomplished in his own due time, and we well know that God's due time was more than 4000 years after the transgression had taken place. Then the only begotten Son, having assumed human nature for the very purpose, gave himself a ransom for Adam and for all who were involved with him in his sentence, and thus by the grace of God "tasted death for every man."

The Father predestinated further that his Son should not be the loser by such disobedience to the divine plan. Indeed he purposed on the contrary a reward and high exaltation to him who was already higher than all others and next to the Father himself. He predestinated a new begetting to his Son, that thus after giving his life for man's redemption he might grant him a new plane of being. He predestinated that the time of his consecration, when he would be thirty years of age, he should be begotten again by the holy Spirit to a new nature, so that while he, according to the flesh, was dying for the three and one-half years of his ministry and accomplished the death at Calvary, he nevertheless was living as a new Creature during those three and a half years, and as a New Creature was raised from the dead upon the third day, a spirit being, of the divine nature, far above angels, principalities and powers, and every name that is named, to die no more, but on the contrary in a future "due time" to assume the kingship of earth and to bless Adam and all of his race, whom he purchased with his life, his own precious blood. The foreordination undoubtedly includes the glorious Kingdom of the Millennial age, in which Messiah shall be King over all the earth and exercise his authority in restraining Satan and all evil, and in causing all mankind to come to a knowledge of the plan of God, and by obedience to the divine requirements, through the assistance and restitution processes that will then be in operation.

THE PREDESTINATION OF THE CHURCH

Throughout the Scriptures the Church, the little flock, are everywhere spoken of as the "elect" of God; even those who dispute the doctrine of election can not gainsay this fact. As already pointed out, their objection to the doctrine of election, their desire to deny it, is aroused to their opposition by the thought that the few are elected to heaven and the many are elected or predestinated to eternal torment. But the Scriptures, as we have seen, teach nothing of this kind. They teach that the whole world of mankind were redeemed by the precious blood, and that the whole world is to receive a blessing at the hands of the Redeemer in due time, and that the due time for the world to receive its blessing will be during the Millennial age, the period of Messiah's reign, but that during this Gospel age, in advance of that reign of righteousness, the Lord is electing or selecting from amongst the redeemed world a little flock, a Royal Priesthood, to be associated with the Redeemer in the great work of blessing all the families of the earth.

This view that the election of the Church does not mean the reprobation of the world, but, on the contrary, signifies the blessing of the world through the elect Church, is unobjectionable from any and every point of view. On the contrary such an election is desirable and advantageous in every sense of the word. It is such an election as we are accustomed to in our form of government. The law makers and rulers of the people are chosen or elected from the whole for the very purpose of serving or blessing the whole. The elect are few, the nonelect are many, yet the propriety of the matter and the resulting advantages are fully appreciated. Nor does it occur to any one to suppose that those who are non-elect to congress or some other official position are reprobated to eternal torment or anything disadvantageous. Whence then came the ridiculous absurd misconception of election as the Scriptures present it—the supposition that all except the elect were to suffer torture because non-elected?

FOREKNOWN AND PREDESTINATED

We might quote various Scriptures aside from our text in proof that the Church was foreknown of God, and predestinated as a class to occupy a certain glorious position in connection with the divine plan for the world's salvation. For instance, in Ephesians 1:5 the Apostle speaks of the Lord as having predestinated us unto the adoption of sons, and, following, in verse 11, he adds that we are "predestinated according to the purpose" of God. The Apostle Peter also speaks of the Church as the "elect according to the foreknowledge of God."—I Pet. 1:2.

One mistake which seems to becloud the mental vision of many is the supposition that this foreordination of the Lord respecting the elect was an individual foreordination, as, for instance, that the Lord foreknew you and me, and determined before the foundation of the world that we should be of the elect Church. Nothing of this kind is found in the inspired records. What we do find is a declaration that the Church as a whole, as the Bride or the consort of the Lord Jesus, was foreknown and predestinated of the Father; and, in harmony with that predestination, that there should be such a Bride class, the Lord has been "calling" out of the world individuals of a peculiar disposition, zealous for good works and full of faith in his promises, to the intent that these might make their calling and election sure—might by obedience to the conditions laid down secure a place amongst the very elect, who, as the glorified Bride of Christ, shall be all that the Father intended and predestinated.

It is not for us to say that God could not have known in advance, if he had chosen, just how each one who heard the call and responded to it would ultimately conduct in the race course, running for the great prize of joint-heirship with his Son, but it is for us to know that God has not anywhere indicated such an individual election or foreordination. It is for us to notice that all the references to the elect pertain to the Church as a whole, and not to its individual members, except as they shall by the grace of God make their calling and election sure by obedience to the terms of their covenant.

THE IMPORT OF OUR TEXT

This whole subject is beautifully clear from the standpoint of our text, after once our minds are freed from the absurdities with which they were so long freighted. The Apostle is discussing the interests of the elect Church—he is assuring us that God is for us and not against us; that although the difficulties and trial by the way may seem to be adverse to our interests, nevertheless we have the assurance of God's Word that if we are truly his he will overrule in all of our affairs so that all things will work together for good because we love him and have been called according to his purpose—called in harmony with his purpose—called in harmony with his predestination. He predestinated that there should be a Church, and he has caused the message or invitation to call to membership in that Church to come to us. The fact that we have heard and appreciated that call is an evidence that God is for us and desires that he should make our calling and election sure to a place in that glorious company which he has predestinated.

It is to these whom he would encourage, the "called ones according to his purpose," that th eApostle explains the method, the modus operandi of their predestination, saying: "Whom he (Jehovah) did foreknow he also did predestinate (foreordain) to be conformed to the image of his Son, that he might be the first-born among many brethren." Let us notice the limitations that are placed about this elect class. The Lord predestinated, foreordained before man was created at all, that in view of the redemptive work to be accomplished he would select from amongst men the Bride class, and he foreordained also that each one who would be of that Bride class would be a "copy of his Son"—have the same character likeness as Jesus.

Was that a safe predestination? Surely it was. Will that predestination permit any to get into the Bride class while possessing a different character from that of their Lord and Redeemer? By no means. It fixes and limits the class most absolutely, and all will agree that the limitations are most just and reasonable. The Almighty has a great favor to bestow, and he proposes to bestow it upon a certain limited number and that each one who would be of that limited number must have the character-likeness of the Lord Jesus. Our hearts say Amen to such a glorious predestination as this. And that is the end of the matter—no other predestination is mentioned. The Scriptures show us various classes of saved ones, some on one plane of being, others on another; but this elect class on the higher plan, "partakers of the divine nature," must all have peculiar characteristics that are here set forth. Note carefully the statement again, that predestination is not that certain ones shall escape certain eternal torment, but that they shall be sharers of the Kingdom if of the character-likeness of the Redeemer.

THE METHOD OF GOD'S ELECTION

Our next query is, How does God undertake to make this election or selection which he foreordained? The Apostle explains the procedure in minutiae, saying that the predestinated ones were all called, and that previous to their call they were justified, and that previous to their justification they were honored—honored, blessed with the privilege of hearing the message of God, the tidings of great joy—whereas the majority of the world are not thus specially honored at the present time, but are in ignorance, blindness, deaf to the word of the Lord. And we might remark that just at this point a mistranslation in the common version has helped to becloud the subject, for this word honor from the Greek Doxazo is mistranslated glorified. Now let us reverse the order of this statement and see the whole matter in the light of our experiences.

God has predestinated, foreordained, that he will have an elect little flock to be the members of the Royal Priesthood, under the great High Priest Jesus, who in conjunction with him shall bless the world. In order to find these and to select them from amongst men he honors some, blesses some with the light of the knowledge of his grace—the knowledge of the redemptive work accomplished by our Lord, the knowledge of the fact that coming to the Father through him they may have forgiveness of sins and reconciliation. So many as take these steps become what is known in the Scriptures as justified ones, whose sins are forgiven, who are counted as no longer dead in trespasses and sins, but as restored to divine favor. To these justified ones the Lord then sends the call, the invitation, to be of the Bride of Christ—the invitation to walk in the footsteps of the leader, to fill up that which is behind of the afflictions of Christ, to be dead with him in the present, that they may also live with him in the future.

Not all of the justified have responded to this call or invitation of the Gospel age. The great majority have been satisfied to simply have a measure of reconciliation and have ignored the Apostle's exhortation, "I beseech you, brethren, (by God's mercy as justifying you from sins), that ye present your bodies living sacrifices, etc." (Rom. 12:1.) But those who do accept the call are counted as in the race to win the prize of joint-heirship in the Kingdom, and they are exhorted by the Apostle to so run as to obtain—to make their calling and election sure by obedience—to fight the good fight of faith and to lay hold upon the blessings promised. These are reckoned to be the called ones, the runners in the race from the time they accept the divine invitation to call and start on the race course to run for the prize. Some run faithfully, zealously, others languidly; the faithful, the zealous, the self-sacrificing, are the ones who demonstrate their attainment to the character-likeness of their Redeemer.

"THE VIRGINS HER COMPANIONS"

These are the class whom the Lord predestinated should be shares in Emmanuel's glorious Kingdom. Laggards amongst these called ones, the less zealous, do not come fully up to the character-likeness of the great Overcomer or Redeemer, and will therefore not be in the elect little flock, his Bride. Nevertheless having espoused the cause of righteousness, they will not be condemned with the world but will be tested, and, if under the tests of trials and difficulties they do not deny the Lord, they may be of the great company who, coming through great tribulation, will not be in the throne but before it, who will not constitute the living stones of the Temple but will serve God in his Temple, who will not be the Bride, the Lamb's wife, but the servants of the virgins, her companions who follow her, who share a blessing but not the supreme blessing of the elect. Here, then, are two classes amongst the called—the little flock and a great company, both particularly mentioned by our Lord, and particularly differentiated the one from the other.—Psa. 45:14; Rev. 7:13-15.

Thus we see that there will ultimately be two classes received amongst those who have been called, but that only the little flock, or the elect, the predestinated, the Bride class, constitute the overcomers. Yet both of these classes, favored and developed, chiseled and polished during this Gospel age, will, the one on a superior and the other on a

(Continued on Second Page.)

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APPRECIATIONS.

Allison Park, Pa., July 6.

I am in arrears with my subscription to the Tribune and am mailing you sum which I trust will cover up arrears and also some in advance. I am glad to note that you are still publishing the good news of the Kingdom which I feel sure all true Christians at heart are still praying for. I will be glad to receive a copy of the Tribune each week.

Thanking you for not dropping my name from your list of subscribers, I remain,

Yours in Present Truth,
W. J. McKIBBEN.

Salemsburg, N. C., July 6.

Enclosed find P. O. Money Order for $1.00 to pay for my subscription for the year 1917. Sorry to have left you waiting. Thank you so much for continuing to send the Tribune. I appreciate it so much on account of its Truth features.

May success be yours as you continue to publish the "Glad Tidings."

Sincerely yours,
MRS. G. L. SIKES.

Ypsilanti, Mich., July 6.

I notice my subscription to the Labor Tribune has expired and so you will find inclosed one dollar for renewal and will say I am also glad you are printing our dear pastors back sermons. We find that many are very appropriate for the time in which we live and I think they will yet be a great blessing to many.

Wishing you rich success in your efforts, I am as ever,

Your fellow servant,
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For Money Order enclosed please renew my subscription to Labor Tribune ascertified "The Pastor Russell Features."

Thanking you for the continuation of this department, I remain,

Yours truly,
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Belleville, Can., July 6.

Just a note of appreciation of the fact that you are continuing the printing of our dear Bro. Russell's Sermons and other matters of great interest to those of like precious faith, in spite of attempts to side-track you into printing erroneous ideas and "New Light" so-called. Truly we are living in a peculiar time and it behooves each one of us to be on guard against the wiles of the Adversary.

Thanking you in anticipation for your kind attention and with best wishes for the success of your paper which I appreciate very highly, I still remain,

Your Brother in the Master's Service,
WM. A. BROWN.

Eugene, Ore., July 7.

Enclosed find money order for one dollar for renewal of my subscription for another year, beginning Jan. 27, 1917. As I remember I have been a subscriber of your paper since 1906 or 1907 and have appreciated it very much, especially the religious features.

Wishing you success and the Lord's blessing, I remain.

Yours truly,
N. S. PERDEW.

Johnson City, Tenn., July 5.

I see by the tag on my paper that my subscription has expired. I have enjoyed your paper very much and especially our dear pastor's sermons and all the good things. I am near 76 years of age, my sight is failing me of late and I have a very small income and no home of my own and will have to ask you to discontinue the paper for the present. I am sorry to have to do this but I cannot see my way out just now.

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The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from Last Week)
STUDY XI.

In the beginning of the Millennial age, those who now walk the narrow way will have gained the great prize for which they ran, immortality; and being thus clothed with the divine nature and power, they will be prepared for the great work of restoring and blessing the world during that age. With the end of the Gospel age, the narrow way to immortality will close, because the select "little flock" that it was designed to test and prove will have been completed. "Now is the accepted (Greek, dektos, acceptable or receivable) time"—the time in which sacrificers, coming in the merit of Jesus and becoming dead with him, are acceptable to God—a sacrifice of sweet odor. Death, as the Adamic penalty, will not be permitted forever; it will be abolished during the Millennial age; as a sacrifice it will be acceptable and rewarded only during the Gospel age.

It is only as "new creatures" that the saints of this age are on the way to life; and only as human beings are we consecrated to death—sacrifice. If, as human creatures, we be dead with Christ, as new, spiritual beings, we shall live with him. (Rom. 6:8.) The mind of God in us, the transformed mind, is the germ of the new nature.

The new life would be easily chocked; and Paul assures us that when begotten of the spirit through the truth, if we live after the flesh, we shall die (lose our life), but if we, through the spirit, do mortify (put to death) the deeds of the body (the disposition of the human nature), we (as new creatures) shall live; for the sons of God are those led by the spirit of God. (Rom. 8:13, 14). This is a thought of utmost importance to all the consecrated; for if we have covenanted with God to sacrifice the human nature, and if that sacrifice was accepted by him, it is useless to attempt to take it back. The human is reckoned of God as dead now, and must continue to be; nevermore can it be restored. All that can be gained, then, by turning back to live after the flesh, is a little fleshly gratification at the expense of the new spiritual nature.

There are, however, many consecrated ones desirous of the prize, and who have been begotten of the spirit, who are partially overcome by the allurements of the world, the desires of the flesh, or the arts of the devil. They partially lose sight of the prize set before us, and try to walk upon a middle road—to keep the favor of God and the favor of the world, forgetting that "the friendship of the world is enmity with God." (James 4:4), and that the instructions to those running the race for the prize are, "Love not the world, and, does not honor one thing more but that honor which cometh from God only."—1 John 2:15; John 5:44.

These, love the friendship of world, but who have not wholly forsaken the Lord and despised their covenant, receive a warning and chastening by the fire of affliction. As the Apostle expresses it, they are delivered over to Satan for the destruction of the flesh, that the spirit (the newly begotten nature) may be saved in the day of the Lord Jesus. (1 Cor. 5:5.) If not rightly exercised by the discipline, they will finally be received into the spiritual condition, and have the everlasting, spiritual life as angels have it, but will lose the prize of Immortality. They will serve God in his temple, and stand before the throne, having palms in their hands (Rev. 7:9-17); but though that will be a blessing it will not be as glorious as the position of the "little flock" of overcomers, who will be kings and priests to God, seated with Jesus in the throne as his bride and joint heir, and with him crowned with immortality.

Ours is a rugged, steep, narrow way, and were it not that strength is furnished for each successive step of our journey, we could never reach the goal. But our Captain's word is encouraging: Be of good cheer; I have overcome; my grace is sufficient for thee, for my strength is made perfect in weakness. (John 16:33; 2 Cor. 12:9.) The difficulties of this way are to act as a separating principle to sanctify and refine a "peculiar people" for "heirs of God and joint heirs with Jesus Christ." In view of these things, let us come joyfully to the throne of grace, that we may obtain mercy and find grace to help in time of need, while we fight the good fight of faith and lay hold on "the crown of glory"—immortality, the divine nature.—2 Tim. 4:8; 1 Peter 5:4.

THE HIGHWAY OF HOLINESS.

While the special hope of the Gospel age is so surpassingly glorious, and the way to it is correspondingly difficult—narrow, hedged in by hardships and dangers at every step—so that few find it, and obtain the great prize at its end, the new order of things in the age to come is to be entirely different. As a different hope is held out, so also a different way leads to it. The way to immortality has been a way which required the sacrifice of the otherwise lawful and proper hopes, ambitions and desires—the sacrifice forever of the human nature. But the way to human perfection, to restitution, the hope of the world, requires only the putting away of sin; not the sacrifice of human rights and privileges, but their proper enjoyment. It will lead to personal purification and restoration to the image of God as enjoyed by Adam before sin entered the world.

The way back to actual human perfection is to be made very plain and easy; so plain that none may mistake its way; so plain that "the wayfaring man, and those unacquainted therewith, shall not go astray" (Isa. 35:8—Leeser); so plain that none will need to teach his neighbor, saying, Know the Lord, for all shall know the Lord from the least unto the greatest. (Jer. 31:34.) Instead of being a narrow way that few can find, it is termed "a highway," a public road—not a narrow, steep, rugged, difficult, hedged by-way, but a way specially prepared for easy travel—specially arranged for the convenience and comfort of the travelers. Verses 8 and 9 show that it is a public road, open to all the redeemed—every man. Every man for whom Christ died, who will recognize and avail himself of the opportunities and blessings purchased by the precious blood, may go up on this Highway of Holiness to the grand goal of perfect restitution to human perfection and everlasting life.

Nor will those be accounted justified and granted a reckoned standing of holiness and perfection in the sight of God; when started upon this highway of holiness they may go up thereon to actual perfection, as a result of endeavor and obedience, to which all things will be made favorable by their Redeemer, then reigning in power. Each individual will, according to his necessities, be aided by the wise and perfect administration of the new kingdom. This, as well as the highway, is the legitimate result of the ransom. Since our Lord, the man Christ Jesus, gave himself a ransom for all, and desires all to come to a knowledge of the truth, and thereby to actual perfection, why does he not at once make a good and broad highway for all? Why does he not remove the obstructions, the stumbling stones, the pitfalls and snares? Why not help the sinner back to full harmony with God, instead of making the way of return, instead of being thorny, hard to find, and still harder to walk in? A failure rightly to divide the Word of truth, and to see that the present narrow way leads to the special prize, and is for the trial and selection of a little flock of overcomers, the body of Christ, which, when selected and exalted with their Head, shall bless all nations, has led some to very confused ideas on the subject. Failing to see God's plan, many try to preach a highway of holiness, an easy way to life, in the present age, when no such way exists, and they confuse and compromise the truth by the fact. The facts and the Scriptures with their mistaken theories. On the highway soon to be opened, only the unholy things will be prohibited, while those who travel the narrow way must deny themselves of certain things which are not sinful, as well as war continually against besetting sins. This is a pathway of holiness, as that of this coming age is to be a highway of righteousness.

Of that highway it is significantly stated in symbolic language that "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there." (Isa. 35:9.) How many frightful lions are now in the way of those who would be led in the right ways, and to pursue righteousness! There is the lion of a degenerate public sentiment, which would keep many from venturing to obey the dictates of conscience in matters of every-day life, touching their business arrangements, etc. The lion of temptation to strong drink hinders thousands who would gladly flee to a sober life. Prohibitionists and temperance workers now find a herculean task on their hands to get rid of the lion and power of the next age can remove; and the same may be said of other worthy efforts at reformation, to which all any ravenous beast go up thereon." No giant corporations, organized to control the public good, operate at the expense of the general good, will be tolerated. "They shall not hurt nor destroy in all my holy mountain" (kingdom) saith the Lord. (Isa. 11:9.) Though there will be difficulties in the way, both of the world's and our own propensities to evil, etc., yet, in comparison with the narrow way of this age, that will be an easy way. The stones of stumbling stones shall all be gathered out, and the standard of truth shall be lifted up for the people. (Isa. 62:10.) Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. (Mal. 3:15, 18) Its professional advocates, trusting encouragements and plain instructions, as returned prodigals, mankind will be trained and disciplined up to the grand perfection from which father Adam fell. Thus "the ransomed of the Lord shall return" (from destruction, by the grand highway of holiness)..., with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10.) Of the world in each of these ways, because the third was not yet due to be opened up—just as when an opportunity to receive its due reward, while to evil will be meted out its just deserts. (Mal. 3:15, 18)

ESTABLISHED 1877

The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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RAILWAY MEN IN CONVENTION IN LONDON

A Government Stenographer Found Amongst Newspaper Men and Turned Out--Many Important Questions Discussed

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, July 8—The annual conference of the National Union of Railwaymen was opened in the Memorial Hall, London, on June 18. The railwaymen's conference was last held in London in 1901, when the membership was approximately 83,700; today it is 340,457, a remarkable record of sixteen years' progress. A. Bellamy, the president, was in the chair. This year Bellamy retires from the office of president under the rule which limits the holding of the office to three years. He has actually held the office for six years, his second term beginning with the reconstitution of the railway society into the National Union.

After the reception committee had extended a welcome to the delegates, J. H. Thomas, member of parliament, rose and protested against the presence of an official notetaker for the government. Amid shouts of "Out with him," a resolution was moved and seconded that the gentleman be ordered to withdraw at once. The president said they were not opposed to the presence of the usual representatives of the press; their complaint was that a reporter employed by Government had been sent there for the purpose of taking shorthand notes of the proceedings. At the conclusion of the president's remarks a person who had been seated at the press table picked up his hat and withdrew.

The president, in his address, said that with regard to after the war problems he was glad to be able to say that steps had been taken by the Labor party and also by the Government to consider and report upon such problems as demobilization, unemployment, restoration of trade union conditions, finance, housing, and many other aspects of national and social life which would arise immediately after peace was declared. He hoped the decision of the Manchester conference of the labor party would receive the enthusiastic support of their members when reconstruction passed from theory to practice. What was to be the position of railwaymen after the war? It seemed almost impossible from the companies' point of view that railways could revert to their old position. The sacrifices which railwaymen had made at least ought to be recognized to the extent of assuring them very much improved conditions in the future. These things were strong reasons why the Government should never again lose control of the railways. Personally he considered that the best method would be for the Government to acquire and work the railways, but it ought to be made unmistakably acceptable to railwaymen unless they were given a share in the management.

Referring to the work of the War Emergency Workers' Committee, of which he is a member, the president claimed that had many of their suggestions been adopted much of the present chaos and confusion would have been avoided and the maximum advantage gained for the community. At one of its first meetings, in August, 1914, this committee urged upon the Government the necessity of at once controlling the purchase and distribution of food. Unfortunately the Government were concerned too much with getting men for the army and navy to give the necessary attention to this important question. "Never before has such rapacity and greed for gold been unfolded as the history of food purchase and distribution has revealed during the months since war broke out, and to allow these people to escape by payment of an excess profits tax seems to me the heighth of leniency."

How far the physique and stamina of the people had suffered time would prove, but he suggested that even at this late hour more drastic steps ought to be taken to prevent this wholesale robbery and plunder of the people. Had this question been tackled boldly two years ago he believed many of the industrial troubles of the last few months would have been avoided. They could not bind the workers with the restrictions of the Munitions Act and leave other classes free to exploit without trouble to the end.

Turning to another topic of the week echoes of the recent unrest amongst the engineers are still heard. Events recently have revealed a widespread unrest in the engineering industries of the country. The strike on the Clyde (Scotland) last year—the strike that was followed by the deportations—was the first sign of a general discontent which, so far from being allayed, seems to have increased. In the earlier part of this year there were strikes at Liverpool, on the Tyne, and at Barrow. A month ago strikes occurred simultaneously in London, Manchester, Sheffield, Leicester and Coventry, and four or five smaller towns. Obviously a state of affairs which produces these strikes in an industry essential to the prosecution of the war is very serious whatever the cause or causes may be.

(Continued on Page Four.)

TO THE BLACKLIST WITH TEDDY—NO LABEL FOR THE COLONEL, NEVER!

"Something else was said between the two and the colonel continued to shake his fist at Gompers. The yelling of the crowd made what was said quite inaudible. 'Brave Teddy', shouted some. 'Answer him', cried others at Gompers.

"The colonel stalked back to the center of the stage."—New York World, July 7, 1917.

ROOSEVELT AND GOMPERS FIGHT OVER RACE RIOT

Colonel Refuses to Accept Apology for Wholesale Murder and Big Labor Leader and Former President Makes Meeting Lively

NEW YORK, July 11.—Bitter denunciation of the race riots in East St. Louis by former President Theodore Roosevelt, an attempt to explain them by the economic position of labor to imported negro workers by Samuel Gompers, and a more impassioned reply by Col. Roosevelt, shaking his fist in Gomper's face, led almost to a fight on the stage of Carnegie Hall and provoked wild and prolonged disorder in the audience.

The hall was packed with persons who had come to a meeting arranged by the American Friends of Russian Freedom, the American Ambulance in Russia and the mayor's committee, for the reception of the Russian commission to greet Boris A. Bakhmeteff, the new Russian ambassador, and his fellow commissioners, but Russia absorbed only a minor part of the interest of the evening.

The central figure was the Colonel—cheered deafeningly for long minutes when he entered, introduced by Mayor Mitchel as "the foremost private citizen of our country," cheered again in his appeal to America to cast the beam of racial violence out of her own eye and in his attacks on German militarism, and then when he bent over Mr. Gompers afterward and shook his fist in his face, so closely that to people out in the house it must have appeared as if he were striking him.

Mr. Roosevelt was interrupted in his address by Mr. Gompers, who rose from his seat and approached the former President.

"Why don't you accuse after an investigation?" the labor leader demanded.

COLONEL REPLIES HEATEDLY

With these words, he returned to his seat. Col. Roosevelt strode over to his chair and exclaimed:

"Mr. Gompers, why don't I accuse afterward? I'll answer now when murder is to be answered."

With that, the Colonel brought down on Mr. Gompers' shoulder his open left hand, which he had raised above his head. At this junc-

(Continued on Seventh Page.)

PUDDLERS GET ANOTHER ADVANCE

At an examination of the sales sheets of the Western Bar Iron Association, and members of the Amalgamated Association of Iron, Steel and Tin Plate Workers, held at Youngstown, Ohio, Tuesday, July 10, the puddlers in the mills of the above organization will receive the highest rate in the history of the trade during the next 60 days, the bi-monthly examination of sales sheets showing that bar iron is selling at an average card rate of $2.65. The rate for May and June was $2.45. This fixes the rate for July and August at $12.50 a ton.

YOUNGSTOWN, Ohio, July 11.—Fully 10,000 sheet and tin workers will profit by a 16⅔ per cent advance dating from July 1, which came as a result of the bi-monthly examination of sales sheets today.

CONFER TO SETTLE STEEL PRICE FIGHT

WASHINGTON, July 11.—Steps to thresh out and compose all the differences between the steel interests and the various governmental departments were taken today in a conference in the office of Secretary of War Baker. Present with Secretary Baker were James Farrell of the United States Steel corporation, President Grace of Bethlehem, E. G. Gary, Charles M. Schwab and Alvah Dinkey, the latter of Carnegie Steel, representing the steel interests.

Secretary Daniels, Chairman Denman of the shipping board and Bernard Baruch of the Council of National Defense also were present.

The entire steel situation, from the production of pig iron up to the delivery of finished steel plates, was to be canvassed. Disagreements over prices to be paid by the government were to be composed and resultant unnecessary delays to be eliminated.

LABOR SKATES HAVE CANDIDATES UP A TREE

Six Labor "Leaders" Have Office Seekers Believing Labor Vote Can Be Handed to Politicians Who Come Across.

No more than a half dozen labor skates are terrorizing every candidate running for office in Allegheny county, and they have actually made eminent lawyers believe that they cannot win unless they have an endorsement, when in reality that endorsement does not mean the lining up of the rank and file of labor, but it means "coming across" with the coin to a few blackmailers who have for the last ten years been holding up every candidate for office in Allegheny County.

Citizens are actually astounded when they are confronted with the demand that "labor will not fall in line for you unless you contribute to the committee." This flimsy introductory is offered, or something equally as absurd, and even intelligent lawyers cannot understand why labor should repudiate them. It is amazing how some of the candidates begin to justify themselves by way of long explanation as to what they have done for labor. Some of these men have indeed done much while others who have been liberal contributors have awakened to find the money they have given has not gone to labor at all, but to the grafters, who filch in the name of labor.

The real strength of labor is better illustrated in the candidacy of one Robert McGrath than any other recent candidate who may be produced. McGrath was President of the Iron City Trades Council, and said McGrath became a candidate for Register of Wills against William Conner. McGrath went to Harrisburg prior to his candidacy, and while there gave out a statement in demanding legislation that he represented 2,000,000 workingmen in Pennsylvania. Returning he began a most vigorous campaign against Conner, who resides in Braddock, a town where labor skates are not recognized. The brewers, the rummies, with the Republican organization, or that portion that could be induced to fall in line whooped it up for McGrath. When the returns were in, McGrath was defeated in Allegheny County by a majority of 30,000. The general without an army discovered that real labor is not to be deceived. They cannot handle the men in the mills, factories, shops or mines. Laboring men select candidates without any regard to labor skates or fake endorsements.

Sad as may be the statement the truth nevertheless must be out. Mills like Jones & Laughlins, where probably between 10,000 and 15,000 men are employed, do not recognize the skate, nor is he given

(Continued on Seventh Page)

WESTINGHOUSE SEEKS 1,000 MEN TO BE INTERNED TEN MONTHS MAKING SECRET MUNITIONS

The Westinghouse interests here are seeking 1,000 men who are willing to sign an agreement to enter a new plant to be built for the manufacture of war munitions by a secret process and remain imprisoned for 10 months, all communication with the outside world to be shut off.

Men who have been approached were told that the plant will manufacture a powerful implement of war and the secret must be guarded until the Government sees fit to make the details public. Only those workmen and officials who will be engaged in the production of the new weapon will know its character and the details of manufacture.

Recreation and entertainment of every possible sort will be furnished the isolated employes. Pay, double what they get now, is guaranteed and bonuses will be paid for high production. Only picked men whose Americanism is unquestioned and whose skill in their respective vocations is of the highest will be employed.

Officials of the Westinghouse interests refuse to talk. Artisans of high standing who were appointed by the Westinghouse agents, said they had received an intimation that the new plant would turn out, in large quantities, one of the late inventions of Thomas Edison.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from Last Week)

STUDY XVII.

EXPLANATION OF CHART REPRESENTING THE PLAN OF THE AGES.

The Ages.—The Harvest.—Planes of Actual and Reckoned Standing. The Course of our Lord Jesus.—The Course of His Followers.—Three Classes in the Nominal Church—Separation in the Harvest. —The Anointed Class Glorified—The Great Tribulation Class.—The Tares Burned.—The World Blessed. —The Outcome Glorious.

As the frontispiece of this volume we give a chart representing the plan of God for the world's salvation. By it we have sought to aid the mind, through the eye, in understanding something of the progressive character of God's plan, and the progressive steps which must be taken by all who ever attain the complete "change" from the human to the divine nature.

First, we have an outline of the three great dispensations, A, B, C—the first of these, A, lasting from man's creation to the flood; the second, B, from the flood to the commencement of the Millennial reign of Christ, at his second advent; and the third, or "Dispensation of the Fulness of Times," C, lasting from the beginning of Christ's reign for "ages to come." (Eph. 1:10; 2:7.) These three great dispensations are frequently referred to in the Scriptures: A is called "the world that was;" B by our Lord Jesus is called "this world," by Paul "the present evil world," by Peter "the world that now is." C is called "the world to come, wherein dwelleth righteousness," in contrast with the present evil world. Now evil rules and the righteous suffer, while in the world to come this order is to be reversed: righteousness will rule and evil-doers will suffer, and finally all evil will be destroyed.

In each of these three great dispensations, epochs or "worlds" God's plan with reference to men has a distinct and separate outline; yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom—though these parts considered separately fail to show their deep design. Since the first "world" ("heavens and earth," or that order of things) pased away at the time of the flood, it follows that it must have been a different order from "this present evil world" of which our Lord said Satan is the prince; hence the prince of this present evil world was not the prince of the world that was before the flood; although he was not without influence then. Several scriptures throw light on God's dealings during that time, and thus give a clear insight into his plan as a whole. The thought suggested by these is that the first "world", or the dispensation before the flood, was under the supervision and special ministration of angels, who were permitted to try what they could do to recover the fallen and degenerate race. Doubtless, with God's permission, they were anxious to try it; for their interest was manifested in the singing and shouting for joy over the works of creation. (Job. 38:7.) That angels were the permitted though unsuccessful rulers of that first epoch is not only indicated by all references to that period, but it may reasonably be inferred from the Apostle's remark when, contrasting the present dispensation with the past and the future, he says (Heb. 2:5), "Unto the angels hath he not put in subjection the world to come." No; that world is to be under the control of the Lord Jesus and his joint-heirs; and hence it will not only be a more righteous administration than that of "the present evil world." but it will also be more successful than that of the first world or dispensation under the "ministration of angels," whose inability to reclaim the race is manifest from the fact that man's wickedness became so great that God in his wrath and righteous indignation destroyed with a flood the whole of the race then living with the exception of eight persons.—Gen. 7:13.

During the "present evil world," man is permitted to try governing himself; but by reason of the fall he is under the control of Satan, the "prince of this world," against whose secret machinations and intrigues he has vainly striven in his efforts at self-government during the long period from the flood to the present time. This attempted reign of man under Satan is to end in the greatest time of trouble the world has ever known. And thus will have been proven the futility, not only of angelic power to save the race, but also of man's own efforts to reach satisfactory conditions.

The second of these great dispensations, B, is composed of three distinct ages, each of which, as a progressive step, leads upward and onward in God's plan.

Age D was the one during which God's special dealings were with such patriarchs as Abraham, Isaac and Jacob.

Age E is the Jewish Age, or the period following the death of Jacob, during which all of his posterity were treated by God as his special charge—"his people." To these he showed special favors, and declared, "You only have I known (recognized with favor) of all the families of the earth." (Amos 3:2.) These, as a nation, were typical of the Christian Church, the "holy nation, the peculiar people." The promises made to them were typical of the "better promises" made to us. Their journey through the wilderness to the land of promise was typical of our journey through the wilderness of sin to the heavenly Canaan. Their sacrifices justified them typically, not really; for the blood of bulls and goats can never take away sin. (Heb. 10:4.) But in the Gospel Age, F, we have the "better sacrifices," which do make atonement for the sins of the whole world. We have the "royal priesthood" composed of all those who offer themselves to God "living sacrifices," holy and acceptable, through Jesus Christ, who is the Chief or "High Priest of our profession." (Heb. 3.1.) In the Gospel age we find the realities of which the Jewish age and its services and ordinances were shadows.—Heb. 10:1.

The Gospel age, F, is the period during which the body of Christ is called out of the world, and shown by faith the crown of life, and the exceeding great and precious promises whereby (by obedience to the call and its requirements) they may become partakers of the divine nature. (2 Pet, 1:4.) Evil is still permitted to reign over or rule the world, in order that by contract with it these may be tried to see whether they are willing to give up the human nature with its privileges and blessings, a living sacrifice, being made conformable to Jesus' death, that they may be acounted worthy to be in his likeness in the resurrection.—Psa. 17:15.

The third great dispensation, C, is to be composed of many ages—"The Ages to Come." The first of these, the Millennial age, G, is the only one concerning which we have any definite information. It is the thousand years during which Christ wil reign over and thereby bless all the families of the earth, accomplishing the "restitution of all things spoken by the mouth of all the holy prophets." (Acts 3:19-21.) During that age, sin and death shall be forever blotted out; for "Christ must reign till he hath put all enemies under his feet. . . . The last enemy that shall be destroyed is death"—Adamic death. (1 Cor. 15:25, 26.) That will be the great reconstruction period. Associated with Christ Jesus in that reign will be the Church, his bride, his body, even as he promised, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."—Rev. 3:21.

The "Ages to Come," H, following the great reconstruction period, are to be ages of perfection, blessedness and happiness, regarding the work of which, the Scriptures are silent. It is enough to know, at this distance, that they will be ages of glory and blessing under divine favor.

Each of these dispensations has its distinct seasons for the beginning and development of its work, and each ends with a harvest manifesting its fruits. The harvest at the close of the Jewish age was a period of forty years, lasting from the beginning of Jesus' ministry, when he was anointed of God by the Spirit (Acts 10:37, 38), A. D. 29, until the destruction of Jerusalem, A. D. 70. In this harvest the Jewish age ended and the Gospel age began. There was a lapping of these dispensations, as represented in the diagram.

The Jewish age ended in a measure when, at the end of his three and one-half years' ministry, the Lord rejected that nation, saying, "Your house is left unto you desolate." (Matt. 23:38.) Yet there was favor shown them for three and one-half years after this, by the confining to them of the Gospel call, in harmony with the prophet's declaration (Dan. 9:24-27) regarding seventy weeks (of years) of favor toward them, in the midst of the last of which, Messiah should be cut off (die), but not for himself. "Christ died (not for himself, but) for our sins," and thus caused the sacrifice and the oblation to cease, in the midst of the week—three and one-half years before the expiration of the seventy covenant weeks of Jewish favor. When the true sacrifice had been made, of course the typical ones could no longer be recognized by Jehovah.

There was, then, a fuller sense in which that Jewish age closed with the end of the seventieth week, or three and one-half years after the cross—after which the gospel was preached to the Gentiles also, beginning with Cornelius. (Acts 10:45.) This ended their age so far as God's favor toward and recognition of the Jewish church was concerned; their national existence terminated in the great time of trouble which followed.

In that period of the Jewish harvest the Gospel age had its beginning. The design of this age is the call, development and trial of "the Christ of God"—Head and body. This is the Spirit dispensation; hence, it is proper to say that the Gospel age began with the anointing of Jesus "with the Holy Spirit and with power" (Acts 10:38; Luke 3:22; 4:1, 18) at the time of his baptism. In relation to the Church, his body, it commenced three and a half years later.

A "harvest" constitutes the closing period of the Gospel age also, during which there is again a lapping of two ages—the Gospel age ending, and the Restitution or Millennial age beginning. The Gospel age closes by stages, as did its pattern or "shadow," the Jewish age. As there the first seven years of the harvest were devoted in a special sense to a work in and for Israel after the flesh, and were years of favor, so here we find a similar seven years indicted as having the same bearing upon the Gospel Church, to be folowed by a period of trouble ("fire") upon the world, as a punishment for wickedness, and as a preparation for the reign of righteousness—of which more again.

THE PATH TO GLORY

K, L, M, N, P, R. each represents a different plane. N is the plane of perfect human nature. Adam was on this plane before he sinned; but from the moment of disobedience he fell to the depraved or sinful plane, R, on which all his posterity are born. This corresponds to the "Broad Way" which leads to destruction. P represents the plane of typical justification, reckoned as effected by the sacrifices of the Law. It was not actual perfection, for "the Law made nothing perfect."—Heb. 7:19.

N represents not only the plane of human perfection, as once occupied by the perfect man, Adam, but also the standing of all justified persons. "Christ died for our sins, according to the Scriptures," and in consequence all believers in Christ—all who accept of his perfect and finished work as their justifier—are, through faith, reckoned of God as justified as though perfect men, as though they had never been sinners. In God's sight, then all who accept of Christ as their Redeemer are reckonedly on the plane of human perfection, N. This is the only standpoint from which man may approach God, or have any communion with him. All on this plane God calls sons—human sons. Adam was thus a son (Luke 3:38), and had communion before he became disobedient. All who accept of our Lord Jesus' finished ransom work are counted or reckoned as restored to primitive purity; and in consequence they have fellowship or communion with God.

During the Gospel age God has made a special offer to justified human beings, telling them that on certain conditions they may experience a change of nature, that they may cease to be earthly, human beings, and become heavenly, spiritual beings, like Christ, their Redeemer. Some believers—justified persons—are satisfied with what joy and peace they have through believing in the forgiveness of their sins, and so do not heed the voice which calls them to come up higher. Others, moved by the love of God as shown in their ransom from sin, and feeling that they are not their own, having been bought with a price say, "Lord, what wilt thou have me do?" Such have the Lord's answer through Paul, who says, "I beseech you, brethern, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." (Rom. 12:1.) What does the Apostle mean by thus urging the presentation of ourselves as living sacrifices? He means that we should consecrate to God's service every power and talent we possess, that henceforth we may live not for self, nor for friends, nor for family, nor for the world, nor for anything else but for, and in the obedient service of, him who bought us with his own precious blood.

But since God would not accept of blemished or imperfect typical sacrifices, and since we all became sinners through Adam, can we be acceptable sacrifices? Paul shows that is is only because we are holy that we are acceptable sacrifices. We are not holy like Jesus, who knew no sin, for we are of the condemned race; nor yet because we have entirely succeeded in reaching perfection of conduct, for we reckon not to have attained that perfection to which we are called; but we have this treasure in (fragile and leaky) earthen vessels, that the glory of our ultimate perfection may be seen to be of God's favor, and not of our own ability. But our holiness, and our acceptableness to God as sacrifices, come from the fact that God has justified us freely from all sin, through our faith in Christ's sacrifice on our behalf.

As many as appreciate and obey this call rejoice to be accounted worthy to suffer reproach for the name of Christ, and look not at the things that are seen, but at the things that are not seen—at the "crown of life"—"the prize of our high-calling in Christ Jesus" and "the glory that shall be revealed in us." These, from the moment of consecration to God, are no longer reckoned as men, but as having been begotten of God thro the word of truth—no longer human, but henceforth spiritual children. They are now one step nearer the prize than when they first believed. But their spiritual being is yet imperfect; they are only begotten, not yet born of the spirit. They are embryo spiritual children, on plane M—the plane of spirit begetting. Because begotten of the Spirit, they are no longer reckoned as human, but as spiritual; for the human nature, once theirs, once justified, they have now given up or reckoned dead—a living sacrifice, holy, acceptable to and accepted of God. They are now new creatures in Christ Jesus: old things (human hopes, will and ambitions) have passed away, and all things have become new; for "ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." (2 Cor. 5:17; Rom. 8:9.) If you have been begotten of the Spirit "ye (as human beings) are dead, and your life is hid with Christ in God."

Plane L represents the condition of perfect spiritual being; but before plane L can be reached, the conditions of our covenant must be carried out. It is one thing to covenant with God that we will be dead to all human things, and a further thing to perform that covenant throughout our earthly career—keeping the "body under" (dead), keeping our own will out of sight, and performing only the Lord's will. The entrance upon plane L is called birth, or the full entrance into life as a spirit being. The entire Church will enter on this plane when gathered out (selected) from the world in the "harvest" or end of the Gospel age. The "dead in Christ shall rise first." Then we, who are alive and remain, shall be changed in a moment—made perfect spiritual beings with bodies like unto Christ's glorious body (for "this mortal must put on immortality"). Then, that which is perfect having come, that which is in part (the begotten condition with the various hindrances of the flesh to which we are now subject) shall be done away.

(To be continued.)

ARMAGEDDON

We sit here and whisper and wonder
Of the woes that are coming on earth,
When the stooped, silent toilers in thunder
Shall ask what the ages are worth.

There'll be curses and cries for the reasons,
And a tempest of feet on the stairs;
And kings will turn white in their treasons,
And prelates grow pale at their prayers.

There'll be cries—there'll be beating of hammers,
For anarchs will gather again;
There'll be knocking at gates—there'll be clamors
By night—there'll be whirlwinds of men.

—EDWIN MARKHAM.

GENERAL CONVENTIONS OF I. B. S. A.

AT BOSTON—AUG, 1-5.

The Convention Committee at Boston is making arrangements for accommodations for those who attend the Convention at Boston, August 1st to 5th. Very desirable rooms are being engaged in the large and commodious dwelling-houses in close proximity to Tremont Temple. Some of these rooms will easily accommodate four persons, and where there are four in a room, accommodations may be had for 50c per day. Where there are less in the room the price will be more, of course. Where rooms are taken for an entire week better rates can be made. This will give some of the friends opportunity to visit Boston before and after Convention, if they so desire. Assignments will be made from the I. B. S. A. Headquarters from and after July 23d until the time of the Convention. Friends anticipating attending will favor the Convention Committee by making application for rooms as far in advance as possible, so that assignments may be ready upon their arrival. In making applications please state the number, sex and color of persons desiring to room together. Do not send any money as deposit on rooms. Prior to July 23d address all communications to John R. Jones, Secretary, 53 Laurel St., Somerville, Mass.; from and after that date address him I. B. S. A. Headquarters, Tremont Temple, Boston, Mass.

AT AURORA—AUG. 8-13

The Aurora Convention promises to be a splendid one, and well attended We are pleased to advise the friends that the Photo-Drama Creation will be shown each evening, except Sunday evening, at the Convention Auditorium. In due time the programs will be made up and announced. Please address all communications to F. S. Wade, Sec'y, Box 179, Aurora, Ill.

AT TACOMA—AUG. 16-19

Arrangements have been completed for a four-days Convention at Tacoma, Washington, August 16th to 19th inclusive. A number of our ablest Pilgrim brethern will be present to address the Convention, and it is expected that many of the friends in the Northwestern States and in British Columbia will attend. The outlook is splendid for this Convention. Inquiries concerning accommodations, etc., should be addressed to J. M. Fleetwood, Secretary, 902 North Sheridan Ave., Tacoma, Wash.

AT OAKLAND, CAL.—AUG. 22-26

The Society takes pleasure in announcing a five-days Convention at Oakland, Cal., August 22 to 26, inclusive. The City of Oakland has tendered the use of its handsome million-dollar municipal auditorium to our Association, free of charge. The Society is arranging for a number of its ablest Pilgrims to attend. This Convention will accommodate especially the friends of Nevada, Northern California and Oregon. The local committee is arranging for accommodations at Oakland's splendid hotels, private boarding houses and rooming houses at prices reasonable and to suit every one. The welfare of the friends will be well looked after. Name of local secretary of this committee, will be announced later.

AT LOS ANGELES, CAL.—AUG. 31-Sept. 3.

The Society was requested to hold a Convention in Southern California, and the various classes there agreed upon Los Angeles as the most desirable place. We are therefore pleased to announce a Convention at Los Angeles August 31 to September 3. Please address all inquiries and applications for accommodations to F. P. Sherman, Sec'y, 808 So. Figueroa St., Los Angeles, Calif.

A REMARKABLE FORECAST.

A New Napoleon Will Arise in This War! A New Civilization Will Come Out of It!—Tolstoi.

At the request of the King of England and the Kaiser of Germany, made through the Czar of Russia, the late Count Leo Tolstoi made this remarkable prophecy of Europe's future.

"This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude women. She is—with her beauty, poise, her smile, her jewels—a super-Venus. Nations rush madly at her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair ornaments, of diamonds and rubies, is engraved her name, 'Commercialism.' As alluring and bewitching as she seems, much destruction and agony follow in her wage. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

"And, behold, she has three gigantic arms with three torches of universal corruption in her hands. The first torch represents the flame of war, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is a roar of guns and of muskets.

"The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

"The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger world of literature, art and statesmanship.

"The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will develop into a destruction and calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

"But about the year 1915 the strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little military training, a writer or a journalist, but in his grip most of Europe will remain until 1925.

"The end of the great calamity will mark a new political era for the old world. There will be left no empires or kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxon, the Latins, the Slavs and the Mongolians.

"After the year 1925 I see a change in religious sentiment. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without moral feeling.

"But then a great reformer arises. He will clear the world of the relics of monotheism and lay the corner stone of the temple of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. He is already walking the earth—a man of active affairs. He himself does not now realize the mission assigned to him by Superior Powers.

"And behold, the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between women and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy.

"Political and religious disturbances have shaken the spiritual foundations of all nations.

"Only small spots here and there have remained untouched by those three destructive flames. The antinational wars in Europe, the class war of America and the race wars in Asia have strangled progress for half a century. By then, in the middle of this century, I see a heroine of literature and art rising from the ranks of the Latins and Persians, the world of the tedious stuff of the obvious.

"It is the light of symbolism that shall outshine the light of the torch of comercialism. In place of polygamy and monogamy of today there will come a poetogamy—relations of the sexes based fundamentally on the poetic conceptions of life.

"And I see the nations growing larger and realizing that the alluring woman of their destiny is after all nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and body."

THE DAWN OF PEACE

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

O, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light
And all the earth with flowers.

Aye, still depressed and dim with dew;
But wait a little while,
And with the radiant deathless rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

—JOHN RUSKIN.

THIS TOO WILL PASS!

Poor heart, break not, though cruel be thy wound,—
This too will pass!
The weariest day will end in sunset light,
And dawn must follow e'en the darkest night!

Nor drink too deeply of Joy's honeyed cup,—
This too will pass!
Caresing hands will lose their loving touch,
And words mean nothing, that once meant so much.

Ah, then, whate'er thy state, seek thou content,—
This will not pass!
Thy rest in God, He only knows and cares,
His heart of love thine every sorrow shares!

—MRS. G. W. Seibert.

DON'T FORGET THIS—When you have finished reading this paper, pass it on to some friend; maybe it will do them some good.

LITTLE BY LITTLE

Low on the ground an acorn lies—
Little by little it mounts to the skies,
Shadow and shelter for wandering herds,
Home for a hundred singing birds.
Little by little the great rocks grew,
Long, long ago, when the world was new;
Slowly and silently, stately and free,
Cities of coral under the sea
Little by little are builded, while so
The new years come and the old years go.

Little by little all tasks are done;
So are the crowns of the faithful won,
So is heaven in our hearts begun.
With work and with weeping, with laughter and play;
Little by little the longest day
And the longest life are passing away
Passing without rtturn, while so
The new years come and the old years go.

Minneapolis, Minn., July 14.

Enclosed please find check for Labor Tribune same is past due. Thank you for sending me the paper after my subscription had run out?

Yours for the Truth,
OTTO I. KJORLIEN.

Wilmington, N. C., July 12.

It gives me pleasure to renew my subscription for 1918. We thank you for the space you give to the Truth.

Very Respectfully yours,
J. M. FERREIDO.

An Army of the Lord.

(Continued from Page 3.)

A BLESSED WARFARE.

Dear friends, let us who have enlisted in this warfare fight the good fight, break our vessels, let our light shine out, blow the trumpets, cultivate in ourselves all the fruits and graces of the Lord's Spirit and put down in ourselves the foes of grace and truth, and, as the Apostle suggests, bring into captivity to the will of God even the very thoughts and intents of our hearts, that we may be wholly his, that we may be accepted in the Beloved and accounted worthy of being of the little flock, the Gideon band, to whom the victory shall be soon be granted over all the forces of evil, and whose victory shall mean not only their own blessing and glorification but also the blessing of the whole groaning creation and their deliverance from the power of sin and weakness of death.

Appreciations.

Temple, Texas, July 12.

The Tribune is appreciated very much in our home on account of its religious features. We are glad to see that you are endeavoring to continue to spread the Glad Tidings of Great Joy which shall be unto all people. We are sure that the time is drawing near when the world will inquire as to the outcome of the present great conflict. The Kingdom of Christ which we believe is near at hand will bring peace, joy and comfort to many hearts. Wishing the Tribune much success, I remain,

Yours in the Blessed Hope,
FRED WISMAR.

St. Paul, Minn., July 12.

Am sorry to ask you to discontinue to send the Tribune. Have enjoyed it very much and am very thankful to the one who had it sent to me, and I am sure I shall miss it.

With best wishes for the Tribune,
MRS. WM. STIPE.

Zippel, Minn., July 13.

As my subscription has expired June 15, I thank you very much for sending the paper to me this past year, and also the one who has paid for my subscription. I am isolated and your valuable paper is a source of comfort to me. I appreciate very much the features of the Truth, as they are a great blesing to me.

I had the great privilege to read and enjoy our dear Pastor Russell's writing since 1893 and I thank my heavenly Father for it.

I feel sorry I can not subscribe for the paper. I also have lost my husband recently through death.

Yours sincerely,
MRS. MINNIE PETERSON.

Carbondale, Pa., July 14.

Please find enclosed money order to pay for your valuable paper; also except thanks for having sent it after my time had expired. How glad I am that though Brother Russell has passed beyond the vail, he yet speaketh through the Labor Tribune.

Yours by His Grace,
THOMAS S. SCHULTZ.

Indianapolis, Ind., July 12.

I am aware that my subscription to you valuable and much appreciated paper expired September 5, 1916, and at that time I wrote you to discontinue sending it, but it has been coming just the same; so of course I feel in duty bound to pay for same, but I now say I will have to stop taking it when the time expires which will be September 5, 1917. I have take nit for ten years and asure you I am sorry to give it up, but circumstances will not permit my having it any longer. I certainly appreciate the whole paper especially the sermons of our dear departed pastor and other religious mater. Enclosed you will find $1.00 in payment for year 1916.

Wishing you continued success and that God will bless you.

MISS E. C.

DIVINE RIGHT

By HARRY ROGOFF

Only yesterday it was admitted on all sides that the great masses of the American people had not yet been aroused, that they had not yet responded to the war cry. Only yesterday the heads of the nation were put together in Washington to find ways of waking the people to a sense of realization.

This means that America's declaration of war did not come as a spontaneous outburst of the country's outraged sense of justice or of right. Germany's crimes against humanity in general and America in particular had been painted in the most glowing colors and paraded before the eyes of the masses for 30 months. Every device to work up sentiment against the barbarians and Huns of Europe had been utilized by the master heads of our sensational press. Surely, if but a spark of war feeling had glowed in the nation's blood, it would have blazed into furious flames.

A war kindled by popular wrath has the force of a public calamity. We must bow before it as we would before destructive forces of nature. Being a product of blind instinct, it cannot be overcome by reason. We must stand aside and allow the fury to spend itself, or at least to abate somewhat before daring to interfere.

Not so with a war decreed from above evolved from the inner consciousness of a few men or decided upon within the four walls of a hall—whatever dignity or authority attaches to it. Such a war cannot overwhelm us; cannot demand that we suspend reason to facilitate its course.

A war decreed by ruling heads proceeds either from interest or principle. In either case its justification depends upon a reasonable argument. The men who decided upon it must deem their reason infallible, or divine. Their psychology bears a close resemblance to that of the monarchs and popes of centuries ago.

One who knows himself a mere human being, with human limitations of mind and heart, will not find in his soul the strength, the courage, to send millions of his fellow-men to certain death. It is conceivable for him to lose his senses and be swept from the moorings of conscience when caught in a wave of popular passion sweeping up from below. But it is not conceivable for him to reach such a decision after calm, deliberation and sober thought.

The men who plunged America into the war did it with calm minds and in cold blood. They figured and calculated, they reasoned and argued. It amounts, then, to this: A handful of men weighed their several minds against millions of others' lives; on one scale they placed their own meager reasons and on the other the seas of blood and tears of countless thousands—and judged their scale the heavier.

The spirit of "divine right" must have entered into these men when they committed this act. In these fateful days of deliberation they must have hypnotized themselves into a mental state akin to that of God's anointed of ancient days, who believed themselves but agents of God's wish and will.

Either this or—

(New York Call.)

PREPARE THE YOUTH FOR VALIANT SERVICE.

Give Him the Sword of The Spirit—The Truth, so that he may be Prepared to Meet the Enemy Anywhere.

The flower of the nation has registered. Never in the nation's history was the opportunity so great for spreading the TRUTH as new. One million young men are to be called upon to defend our liberties. Five hundred thousand of this vast number will be sent, as quickly as possibly, to the front for active service. These who have already seen active service and those now at the front are calling upon God as they never called before. The editorial rooms of our newspapers are flooded with photographs showing the soldiers exhibiting small testaments which have been distributed among them by those who are anxious to spread the Word. Have you a message to give to American manhood as he goes forth to do battle. Why not spread the TRUTH. Surely you have some one in whom you may be interested. Look about you, then send in his name and one dollar. If you cannot think of someone amoung your friends and neighbors, send in your subscription and let us send the TRUTH to some anxious soul. Do not delay this. Do it now. Rush your subscription. The subscription price to the friends of Truth remains the same, $1.00 per year. Send in your subscription at once.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$118.00
Amount received	5.00
Total	$123.00
Paid out	$127.00

AN ARMY OF THE LORD.

DENVER, Colo., Sept. 3—Pastor Russell, of Allegheny, Pa., preached here today to a large audience from the text, "Fight the good fight of faith, lay hold on eternal life." (I Tim. 6:12.) He said:

We are not of those who hold that wars are wholly uavoidable under our present conditions. On the contrary, we can see that in many instances wars have been immensely profitable to the advancement of civilization. The veterans who are meeting in this city today in conclave, were, so far as human judgment can discern, engaged in such a conflict as in the condition of things was unavoidable and has resulted in great advancement, improvements, etc., to the brothers who fought on both sides of the question at issue. Apparently they were conscientious people, who viewed the questions at issue from opposite standpoints, doubtless because of variant views of truth and righteousness and loyalty to principles. So we believe it has been with many of the wars the world has prosecuted. At all events we may safely assume that the men in the ranks were generally swayed by the arguments presented to their minds and fought conscientiously.

We, dear friends, who accept the revelations of Scripture respecting the future, can rejoice that the time is near at hand when Satan, the great adversary, shall be overthrown, and when Christ shall reign under the whole heavens, establishing lasting peace upon the basis of absolute equity and justice, and by restraining and controlling the selfish propensities which now lead to wars. We are assured that in that blessed time "nation shall not lift up sword against nation, neither shall they learn war any more;" and we are assured again that the Lord "will make wars to cease unto the end of the earth." (Isa. 2:4; Psa. 46:9.) We are assured further that although Messiah's Kingdom will be introduced by the most terrible time of trouble the world has ever known, a time of anarchy, confusion, which symbolically in the Scriptures is compared to fire and whirlwind and floods, yet eventually, after these troubles shall have taught the world its lesson and brought it into proper subjection to righteousness, Immanuel himself shall be known as the Prince of Peace, in whose Kingdom nothing shall hurt or stumble any.—Isa. 11:9.

STRIFE MUST STILL CONTINUE.

We have not yet reached that glorious time when all shall know the truth and when righteousness shall be thoroughly established—when it will cost much to be unrighteous, unjust, and bring reward to live righteously. We are still under the domination of the prince of this world, who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) The children of disobedience are still far more numerous than the children of obedience everywhere, not only in heathen lands but also in the most civilized. Only the comparatively few are even striving to walk not after the flesh but after the spirit. All who are walking after the flesh are walking after the course of selfishness; all who are walking after the spirit are walking under the law and banner of love, under the leadership of Christ.

As our Lord expressed it, the darkness hateth the light and opposes it, and as a consequence strife is unavoidable to some extent. As for the world, selfishness being its rule, everything in strife. Each nation is selfishly seeking either to maintain an already selfishly acquired hold upon peoples and provinces or to acquire control of such. The general motive is selfishness and desire to exploit those less advanced in the scale of civilization and enlightenment—to create wealth at the expense of the less competent. The same principle applies everywhere throughout Christendom, strife for power, strife for honor, strife for wealth, strife for territory. Undoubtedly the exercise of these selfish propensities will lead to further wars, and that perhaps in the very near future, notwithstanding the fact that mankind is sick of war and butchery, and that the majority would fain establish permanent peace by arbitration. Nothing of the kind will be found practical so long as the hearts of the majority are under the control of selfishness.

FIGHTING THE GOOD FIGHT.

When our Redeemer was arraigned before Pilate he was asked whether or not he was a king, and replied, "My kingdom is not from hence, else would my servants fight." Our Lord's Kingdom was not established then and has not been established since, and hence his servants or followers are not in any sense qualified to fight for its maintenance. When it shall be established it will be a spiritual empire, against which flesh and blood will have no prevailing power. He will reign, must reign, until he has put all enemies under his feet, the last enemy to be destroyed being death.—I Cor. 15:26.

Because the time for the establishment of the Kingdom has not yet come, our Lord did not resist the authority under which he lived. He recognized that under divine arrangement the control of the world had been handed over to Gentile governments. This is pictured in the prophecy of Daniel, where the great universal empires of earth, Babylonian, Medo-Persia, Grecian and Roman, are illustrated in one vision by great terrible beasts, and in another vision by the image whose head of gold represented Babylon, whose breast and arms of silver represented Medo-Persia, whose belly and thighs of brass represented Greece, and whose feet and toes corresponded to the ten horns of the beast of civilized Rome, representing the division of Rome in a pseudo-Christian amalgamation known today as Christendom. Our Lord well knew that the divine plan had given the control of the world to these Gentile empires, and that his time to exalt his Kingdom and to exalt his authority had not yet come. He knew indeed that before the Kingdom would have authority to bless the world he must purchase the world, redeem us with his precious blood. To this he consecrated his life at baptism, to this he gave the attention of his entire three and a half years of ministry, and in harmony with this consecration he would not defend himself before Pilate but resigned his life, saying, "Thou canst have no power at all except it were given thee from above." Our Lord's fight then was not with carnal weapons or against any of the powers that be, and which were ordained of God, but with his human nature, to bring it fully into subjection to his consecration, to pour out his soul unto death. This was his battle, and right loyally he won, saying, "I delight to do thy will, O my God; thy law is written in my heart."—Psalm 40:8.

His victory meant his attainment of the right of empire, and the authority to control all the race of Adam purchased with his sacrifice. Thousands of millions of these had already gone into the great prisonhouse of death, and to this he secured the "key," the right, the authority to open, and in the resurrection morning to bid all the prisoners come forth to glorious opportunities of life and by obedience to attain everlasting life. Not only so, but in accord with the divine purpose he called for disciples, for followers, for a little flock who would follow in his steps of sacrifice and delight to lay down their lives in doing the Father's will and in preparation for a share with him in the coming Kingdom, the Millennial Kingdom, for which we pray, "Thy Kingdom come, thy will be done in earth as it is done in heaven," when in due time it shall be established.

"THE CAPTAIN OF OUR SALVATION."

These, who follow Jesus even unto death, thereby with him to attain a share in his glory, the Scriptures refer to as "soldiers of the cross," and mention Jesus as their Captain, the Captain of our Salvation, in whose footsteps we are to follow. But our limitations are the same as those of our Captain, as the Apostle points out to us saying, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (II Cor. 10:4.) We have various weapons of defence given us by our Captain, a helmet of salvation, a breastplate of righteousness, a shield of faith, etc., but we only have one weapon for offensive warfare, namely, the sword of the Spirit which is the Word of God. With this all of our fightings are to be done. We are not to use other swords, the swords of men, the creeds of the dark ages or decisions of councils, nor are we to have our own imaginations and fancies in the matter, but simply the Word of God, which is able to make us wise unto salvation, able to defend us from the adversary and all of his various attacks, able to make us mighty through God to the pulling down of strongholds of error, in the casting down of our own vain imaginations as well as those of others, permitting us to place the standard of divine truth prominently before the world.

We must lift up the divine standard and proclaim that while many of the Lord's people have been in wars and fightings according to the flesh and with carnal weapons, and with good intentions, they were never so engaged by divine authority during this Gospel dispensation. During the Jewish age the Lord indeed had an earthly kingdom, a typical kingdom, and fightings done on its behalf were typical of the good fight with the sword of the Spirit which is to be done by the spiritual Israelites during this Gospel age.

The number of genuine soldiers of the cross who have enlisted under the banner of Jesus to serve faithfully even unto death in the cause of righteousness, at the loss of earthly name and fame and advantage and comfort, and for the sake of divine approval and the prospect of sharing the everlasting Kingdom of Messiah,—the number of this class is very small indeed. It will matter nothing whatever to the world in general whether they fight with the carnal weapons or not. With this specially consecrated class, exempt from fighting with the carnal weapons, there will still be millions of nominal Christians and well-intentioned worldly people not under this divine restriction respecting weapons of warfare, who may and who will fight along the lines of goo dprinciples and for a good government, and for a good government, and for various causes and questions which they shall consider to be right and just and worthy of their blood. To such we say in the language of Shakespeare, "Thrice armed is he who has his quarrel just." It is possible for a man to be a good citizen, a good soldier, and to fight along the lines of the best worldly principles, and to be doing the best he knows how to do, and we can rejoice with such if their lives are laid down in what seems to them conscientiously a worthy cause. We may feel sure for such that their loyalty to principle will find them all the better prepared when the resurrection morning shall bring them back to the activities of earth under the more favorable conditions of the reign of Immanuel and his Bride, the little flock.

"RESIST NOT EVIL."

Not to the world in general, then, not to the masses of mankind, does the Lord address his injunction that evil is not to be resisted. All of our Lord's commands are to those who are his followers in the special sense we have intimated—those who have taken up their cross to follow him in consecration even unto death. It is the failure to notice this distinction between the consecrated and the merely nominal believers and the world which has led to so much confusion amongst believers and others respecting the peculiarity of our Lord's teachings. What mattered it to the Roman or to the Jewish nation that our Lord resisted not? What mattered it to them that he enjoined upon all who would be his disciples that they should follow his example? Their number was so small that it made little practical difference in the affairs of Judaism or in the affairs of the world, and the same has been true of the Lord's elect class throughout the Gospel age. Their swords and guns and blood have not been necessary in any of the wars or any of the victories of the world. In the world, they are not of it; their battlings, their fightings, are of a totally different kind.

While the command to these was that they were not to resist evil, it signified, as elsewhere expressed, that they were not to resist evil with evil, not to resist the world and its forces by earthly forces. Nevertheless they were to contend, to fight, to resist evil until death—"Ye have not yet resisted unto blood," is the Apostle's suggestion. (Heb. 12:4.) The implication is that we are to resist evil unto blood. Of course we are not to resist the good but to resist the evil—to resist the evil with good, to resist unrighteousness with righteousness, to resist error with truth, to resist impurity with purity. This is the good fight, this is the great fight. The great majority are on one side of the question, the Lord and his little flock are on the other side.

"BLINDED BY THE GOD OF THIS WORLD."

It is safe to say that there are a great many people in the world who are more or less supporting sin and unrighteousness and injustice and error who are not willing to be on that side of the battle, but who if they realized the true situation would be ready to contend earnestly for the right. The question is why can not all see what is right, what is truth, what is righteousness, what is purity? The answer of the Scriptures is that the Adversary, Satan, the god of this world, who now has so much influence and power, puts darkness for light and light for darkness, and thus deceives many who would love to be on the right side, and thereby utilizes them on his own side of the question. Every day we find Presbyterians, Roman Catholics, Baptists, Lutherans, Congregationalists, Episcopalians, and people of all denominations, who assure us that they have long been feeling after the Lord, seeking after the light of truth, and that, so far as they know their own hearts, they would long ago have enlisted heartily on the side of righteousness had they been able to see clearly, but that for a time their eyes were holden—the untrue appeared to be the true, it had an earthly honor and sheen and glory that deceived them; the truth appeared to be the false, it was so small, so insignificant, so unpretentious, so despised of the world.

The Lord suffers matters to be in this condition now throughout this Gospel age, to the intent that he may make selection from the world of those who specially love the light and truth, who love it more than they love houses or lands, father or mother, husband or wife or children or others dear according to the flesh, yea, more than they love their own lives. Such have the eyes of their understanding opened, and immediately a test begins which demonstrates surely to the Lord, at least, the measure of their sincerity, their honesty of heart, their desire for the truth. If they are faithful and really joy in laying down their lives in defence of righteousness, truth and in obedience to the Lord, they are of the kind whom the Lord is seeking as members of his elect class, joint-heirs in the Kingdom.

GIDEON'S BAND AND ITS VICTORY.

As already intimated some of the battles under the Jewish regime were typical of the conquests of Spiritual Israelites during this Gospel age. Gideon and his little band seemed to have been specially used of the Lord as a type of illustration of Christ and his little flock. In the type it was this battle in which the Lord gave the victory to Gideon and his little handful of followers over their enemies, delivering the people of Israel. The correspondence or antitype would be the victory which Christ and his little flock will soon have over Satan and all the forces of evil at present operating in the world for the enslavement of those who would desire to be the Lord's people were it not for the blindness which is upon them and for the deceptions which he practices over them and for the weaknesses of the flesh which ensnared them. The battle time will be at the close of this Gospel age, the great time of trouble such as was not since there was a nation, otherwise in the Scriptures called "the battle of the great day of God Almighty."—Rev. 16:14.

At the close of that great battle of the day of the Lord, with the Millennial kingdom fully established in the earth, Satan bound, and all the influences of sin restrained, and all the agencies of righteousness set free, it will mean the blessing of all the families of the earth and an opportunity to test, to prove, to demonstrate who are on the Lord's side, on the side of righteousness, on the side of truth, and who are on the opposite side of error and sin. All on the Lord's side will be accounted his sheep, as represented in the parable of the sheep and the goats, and these shall all be gathered to his right hand of favor and ultimately be granted the full liberty of the sons of God—liberty from death and imperfection and all the weaknesses that have come down to humanity from the fall of our first parents, accentuated by the six thousand years of still further degredation.

Our special interest in Gideon and his band lies in the fact that it was a selected army, a peculiar people. We remember how Gideon first invited all who wanted to serve the Lord to come to his standard, and a considerable gathering was assembled. So there are many in the world who, when they first hear of Christ and his call for followers, are ready to respond, not seeing clearly all the conditions, not realizing what it means to be one of the soldiers of the cross. In harmony with the Lord's direction Gideon set before the assembled ones the terms and conditions, and urged any to go home again, to leave the ranks, if they were not anxious to go into the fight. So Christ, our Gideon, the Captain of our Salvation, says to all who volunteer to be his disciples, "Sit down and count the cost; consider whether or not you sufficiently appreciate the blessings that are to follow and the privilege of being my disciple and inheriting my Kingdom. Before you make definite enlistment count the cost, count the self-denial, reckon that it means to love less father and mother, wife and children, houses and lands, yea, and your own life also, and to be ready to sacrifice all of these should occasion require in faithfulness to your covenant.

As with Gideon's band, the majority went back home and declined that which they at first had sought. So with those who hear of the Christ and who first contemplate being his disciples, the majority fall back, do not make the full consecration, conclude that it will be enough for them to rejoice in the blessings that Christ will ultimately bring, and that as for fighting for it and being with him in the struggle and ultimately being with him in the Kingdom glory, they do not estimate this as worthy of the sacrifice of all earthly things.

The Lord intimated to Gideon that there were still too many in the little handful of his associates, there must be another weeding out; and the test made was that he should bring them to the water, and those who took the water in one manner were accepted and those who took it in another manner were rejected, and thus under divine guidance the company was reduced to the small number which the Lord designed. So it is with the antitypical Gideon's band. Amongst those still courageous so far as fighting is concerned another test is applied, namely, loyalty to the truth, for the water, and the drinking of it, and the manner of drinking it, seem to typify the truth and how it was received. Those who lifted the water by hand to the mouth were three hundred, and they were thus marked as the Lord's selection, water here symbolizing the truth as is generally does throughout the Scriptures, and the hand—representing power, energy, co-operation—would signify the putting forth of power, the exercise of energy in connection with the partaking of the truth. And so it is not merely those of Gideon's band and who have courage and who have access to the water and who partake of it to some extent, but those who handle the truth who put forth their power or energy in connection with the use of the truth, who are exercised in connection with it. These are the ones who have a special blessing of the Lord, and constitute the special class who will have the privilege of fighting the good fight.

BREAKING THE PITCHERS.

The Apostle intimates that the armor of the Christian is peculiar in the sight of the world. So also this was typified in the armament given in Gideon's band; each had a pitcher, and in the pitcher each had a light, and in his hand each had a trumpet. In this manner they approached the enemy. First they blew a blast upon the trumpets, which represent the Word of God, the message of the Lord; then they used the ram's horn trumpets in breaking the pitchers, and thus allowing the light to shine out as from lanterns.

So the message, the blast of the trumpet, the bugle call to the world in the name of the Lord, not only have their effect upon the world, but the same bugle has its effect upon ourselves—all who belong to Gideon's band will be rightly exercised by the same message. With this trumpet we will break our vessels and let our light shine out. The Apostle intimates that the light is the spirit of the truth, the new mind, the new will in us, and that the earthen vessels represent our mortal bodies. And so it is that the channel through which we proclaim the message of the Lord against all opponents of righteousness is the same instrument by which our own mortal bodies are broken for the Lord's service, and in proportion as the vessel is broken in the same proportion the light of grace and truth will shine out to others.

The calling of Gideon's band, this sending back of some, this testing of the remainder, with the water symbolizing the truth, and how it will be received and applied, this blowing upon the trumpets, this breaking of the pitchers, this letting shine out of the light, has been going on for now over eighteen centuries, and very shortly the results will be seen, the conquest will be ours through the power of the Lord, and the time of trouble will indeed scatter all the forces of evil. Gideon's band, the Lord's little flock, will be with him in glory to bless and to uplift all the families of the earth.

(Continued on Second Page.)

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TODAY!

HEATHENDOM'S HOPE FUTURE; THEREFORE, WAIT THOU UPON THE LORD

Isaiah 25:9.

O zealous friend of missions and men!
Thy questioning lines reveal
A Martha's care for the Master's cause
Not needful for thee to feel.

Your verses declares that Heathendom walls,
And eagerly "pleads for light";
While Christian prayer and denial fails
To rescue their souls from blight.

You say, "They cry on misery's brink
For succor within our power";
"Yet twenty-nine hundred heathen sink
Into Christless graves each hour."

Are you more wise than the Father, who gave
To Justice His cherished Son?
Or has the Lord of a conquered grave
Abandoned His work undone?

Doth God depend on fallible men
To punish "The Only Name?"
And, if they fail, can His Love condemn
The helpless to endless flame?

Hath He, who claims all silver and gold,
Ordained that my scanty store
Must win a soul for the upper fold
Or sink it forevermore?

Hath He, before whose radiant face
The heavens and earth shall flee,
Consigned the fate of a blood-bought race
To mortals like you and me?

Tell us, O Christ, who suffered such loss;
Have billions of untaught slaves
Been wrecked in sight of thy blood-stained cross
And perished in hopeless graves?

Creeds answer—Yes! but reason cries—No!
And reason and Truth agree:
No jot can fail of that Word, I know,
"I will draw all men unto Me!"

When all are drawn by woolngs of love,
And knowledge and duty blend,
Then only they who rebellious prove
Will merit a traitor's end.

God hasteth not: the centuries sweep
All obstacles from His path.
His gracious Plan worketh wide and deep,
While slow is His righteous wrath.

His glory yet shall cover the earth
As waters o'erspread the sea:
Each soul shall learn of the Saviour's worth
And blood of Atonement free.

"Good will to men!"—Blest echoes that thrill
His "first fruits" with rapture grand—
"Shall be to all," when on Zion's hill
The "Bridegroom" and "Bride" shall stand.

God works by means, or worketh alone,
As serveth His purpose best;
By infinite hands makes His power known,
Or showeth His arm undressed.

O brother mine! no longer repine,
Nor question God's Love and might;
He sips the cup of a joy Divine
Who readeth the lesson right.
—GEORGE M. BILLS.

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FOR SALE AT A SACRIFICE.

Mena Film Company and Pyramid Film Company Stock. Must have money. A rare opportunity. Address "G. B. G." Care Labor Tribune.

In answering Ads. please mention the Tribune.

Any of our friends desiring copies of Tribune with Tom Watson's defense of Pastor Russell, can have same for 2 cents per copy.

Tocoma, Wash., July 12.

I see my subscription expires the 17th of this month. I have taken and enjoyed the paper nor for seven years, but under present conditions feel I must discontinue.

Respectfully,
MRS. A. METSKER.

Watertown, N. Y., July 13.

Some eleven years ago a friend of mine sent me the Labor Tribune and when tat year was out I subscribtd for it and have ben taking it ever since and I do not want to be without it while you print so much of our dear beloved Pastor Russell's writings. May the dear Lord bless you for your good work in feeding so many hungry souls with the truth as explained.

I am sending one dollar to pay for paper from July 4, 1917 to 1918.
MRS. G. W. BROWN.

The 45th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

New York Public Library Fifth Ave.

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 34. PITTSBURGH, PA., THURSDAY, JULY 26, 1917. All Subscriptions Payable in Advance.

BRITISH EMPLOYER ADVOCATES SIX HOUR DAY

Engineers Demand 100 Per Cent Increase Over Peace Time Wages--Triple Labor Alliance Fears "Industrial" Conscription.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, June 17.—Lord Leverhulme (formerly Sir W. H. Lever, the great soap manufacturing magnate, proprietor of Sunlight Soap, etc., and builder of one of Britain's most famous garden cities for his employes) at Bolton (Lancashire) on June 24th opened a new dining hall built by J. Booth and Sons, Hulton Steelworks, for the use of their workpeople. Lord Leverhulme said there was a false impression among some employers that the more hours they could work their employes the better, and the less they paid them the better still. There were some workmen also who thought the less work they could do, and the more pay they could get, the better for them. Both views were absolutely wrong. He believed that if we were to adopt in this country a six-hour working day instead of an eight-hour day we should reduce the cost of production, increase the happiness of the workers, and reduce the fatigue which was a cause of lessened output to a minimum. In eight hours' work a workman could produce as much as he could in nine hours, and in a report relating to industrial fatigue it was found that, in the case of work produced under fatigue conditions and work produced under conditions where there was no fatigue, there was an increased output in the latter case of from 50 to 120 per cent. They would have, however, to pay as much wages for the six hours' work as for the eight hours' work, otherwise they would be working short time.

With a six-hour working day, he suggested, there would be two shifts. In one, work would begin at seven in the morning, with half an hour for breakfast at half-past eight. The hours would then be from nine o'clock to half-past one. The second shift would be from half-past one to half-past four, half an hour for tea, and work then from five to eight. The workers in the two shifts could be changed about so that those who worked in the first shift one week or a certain number of days would work in the second shift other days. There would thus be variety in the hours, which was an important factor in any occupation. Under the present system people worked continuously the same hours every day and had little time for self-improvement or recreation. There was no doubt that people were not sent into the world to pass all their lives in the factory or the workshop. We wanted a better ordering of our lives to make us better citizens, and it only required organization to effect it. We should have a hard commercial struggle with competing nations after the war, and it behoved us now to examine all means that would increase our efficiency and prepare us for meeting that competition.

Tyson Wilson, Member of Parliament, said the scheme sketched out by Lord Leverhulme ought to be taken up, not by one firm here and there, but by employers and workmen everywhere. If it were to be successful it must be adopted nationally.

The Committee on Production are considering an application from the engineers for an increase on pre-war wages of 100 per cent. The application is based entirely on the increased price of living and of commidities generally. The contention is that a wage of $10 per week received before the war is today worth little more than $5. Since the commencement of the war the engineers have received a bonus of $3.00 per week, and this they are prepared to give up if their pre-war wages are doubled.

An application has also been heard from foundrymen and others for an increase of $2.50 per week to all workmen above 18 years of age (both for piecework and day work), and $1.25 per week for those under 18. This application is on present wages, which were recently increased by $3.00 per week.

It was stated on June 21st that opposition to the engineers' application for a 100 per cent advance was forthcoming from representatives of lower-paid operators. Their contention was that the doubling of wages of the higher paid men would operate unfairly, and the operative who earned $12.50 of $25 per week. A prominent representative of labor stated there would be no finality to these applications for increasing of wages so long as the prices of food and of commodities continued to increase. If the Government allowed these price advances then logically they could not refuse wage increases in order to meet those higher charges.

A special conference of the Triple Industrial Alliance—Miners' Federation, Railwaymen's Union and Transport Workers' Federation—was held in London on June 21st to ratify the constitution of

(Continued on Page Four.)

THE COAL OPERATORS MUST BE THE GOATS

Cotton Growers, Auto Owners, Lumber Men, Food Gamblers to Continue Their High Price Plunder--Coal Men Must be Patriotic.

The coal operators have been given another jolt. They have been admonished against charging high prices and informed they must either keep down the price of coal or the Government will be compelled to take over the properties and operate them. The latter naturally enough, is regarded as a sort of humorous challenge empeating, of course, from those who know nothing of the hazard the difficulties or the monumental task of digging up cash to finance a venture that has been a burden on every practical coal operator for more than a decade.

The lumberman may go on advancing prices until every community in the country is compelled to shelter its surplus population under tents or the broad canopy of heaven; until the building trades are absolutely paralyzed and home building has been suspended, while the Pittsburgh district finds its new inhabitants strewed along the river banks with no shelter. The automobile industry may shove up its prices on its cars and then issue another announcement that August 1, another increase from 25 to 33 per cent will be inflicted. Every article to be used in operation of mines has been increased from 50 to 300 per cent, but operators must not increase the price of coal even though they have voluntarily advanced the wages of the miners an extra 20 per cent.

Every product may be advanced except that which is produced by the coal men and they have become the goats. "Stung" is the word that best expresses their predicament and strange it seems that the coal operators have become the victims of the most cruel and barbarous treatment. Some are inclined to believe the "Solid South" is responsible, while others say the penalizers are probably interested in the lumber industry or agriculture rather than in coal, and they have a selfish interest. Certain, however, it is the Governmental dictator proposes that while he may stand for the food gamblers plundering the people, hoping thus to encourage the agriculturist who "seems to be getting his," the coal prices must be kept down. Thus the game goes on with the coal man carrying the burden of operating his mines at the same discouraging losses that he has struggled against for the past ten years at least. Treason is shouted at the coal operator. Commercial enterprise for the cotton men.

Every advantage goes to the South and the responsibilities, it is charged, must be met by the North. The North must face the bills; the South must be excluded from interference. No price control shall include Southern Progress and the high price of cotton is not to be interfered with. But coal—the product that the Democratic South needs to operate its industries, must be cut—even to sacrificing the profits. Hon. Jonathan Bourne, Jr., said:

"The grave dangers incident to loose legislation placing price control in the hands of one man, or of a few men, are illustrated by the decline of $13 per bale in the price of cotton when it was proposed to add that commodity to the list of articles over which the President should have control. If a $13 drop in price results from the mere suggestion that cotton be added to the list, what limit would there be to the rise and fall of prices when the power had been established and rumors were circulated regarding the action the President or his advisors would take.

"Nobody has forgotten that a few months ago there was a "leak" of information regarding a communication the President was preparing upon the subject of peace. At the time of that leak certain men operating in the stock exchange cleaned up fortunes. With price control vested in the President, which power he must necessarily exercise through others, there would be great danger of erratic price movements, both up and down, as the more or less authentic rumors circulated concerning the action to be taken. The fortunes made through the leak would be small compared with the sums of money that would change hands on the prospect of executive action in price fixing."

Prices may be fixed for coal but not for cotton. This is a Government of the South and the North must submit. Patriotism for the coal men but Democracy must have profits.

The crime is that the coal operators have been selected as the goats. The operators have been the most liberal employers of any in the Nation. Since 1898 they have recognized the eight-hour law, and since the joint conference of operators and miners, which met in the Allegheny County Court House in July, 1897, competitive states have continued to advance wages at nearly every annual or bi-ennial conference.

It was a few years later than 1897, during the McKinley administration, when the craze of forming corporations struck the nation.

(Continued on Seventh Page.)

COAL MEN WILL POOL UNITED STATES SALES.

Operators Agree to Supply All the Government Will Need.

WASHINGTON, D. C., July 17.—Coal operators of Pennsylvania, West Virginia, Virginia and Maryland at a conference here today assured Government officials they would meet all the Government's coal needs and that they would furnish amounts allotted to them by any agency the Government might name. The prices finally to be determined will be fixed after the Federal Trade Commission has completed its investigation of coal production costs.

The Government's coal requirements for the next year were put at slightly more than five million tons. Much of it must be of the so-called smokeless variety for use by warships and transports.

In agreeing to supply the Government's coal by a system of allotment, the operators bound themselves also to take care of each other's commercial orders when they are taken over by the Government. The plan adopted virtually amounts to a pool of coal sold to the Government. Conditions named by the operators will report to the coal committee of the defense council and ask advice as to allotment. The allotment probably will be made by the defense council or by the Federal Trade Commission.

BUTLER, PA., July 17.—Because of action being taken by the Government to fix the price of coal and at a conference in Washington thick-vein coal operators chiefly were represented, a meeting of thin-seam operators of Butler and Mercer counties was held here this afternoon to arrange for representation in fixing prices. The thin-seam operators claim that because of extra expense to them in taking out coal because of having to remove two or three feet of rock they could not continue production at a price that might be satisfactory to the operators of thick veins.

Preliminary arrangements were made to form a permanent organization of thin-seam operators of Western Pennsylvania, and to send representatives to Washington to present their case to Government officials. John C. Graham was chosen as president and Miss Margaret Graham secretary. It was decided to hold another meeting later and to invite the thin-seam operators of Armstrong and Clarion counties to attend. There are 200 thin-seam coal operators in the northwestern part of the State. Many say a price of $3 a ton would drive them out of business.

STEEL INCLUDED ON EMBARGO LIST.

WASHINGTON, July 17.—A long list of commodities has been named by the administrative board of the exports council as requiring licenses for shipment abroad. The list includes sulphur, saltpeter, nitrate of potash, benzol, rye, dried beans, peas, condensed milk, structural steel, shapes and mill steel including angles, tees, beams and channels, steel plates of ordinary tank quality, rolled steel floor plates, rosin and turpentine, welding apparatus, lantern oil, malt, steel plates, tank plates and boiler plates, soap and soap products and vegetable oils.

NEARLY 4,000 MEN ON STRIKE.

TULSA, Okla., July 17.—Nearly 4,000 men employed on the Prairie Pipe Line, now under construction from Cushing to St. Louis, went on strike today, according to information received here. The men demand an increase from $3 to $4 a day.

OFFERS HOME FOR HOSPITAL.

H. Kirke Porter, owner of Oak Manor, on Fifth avenue, a spacious estate in Oakland overlooking the Schenley Park and Shadyside districts, has offered the mansion house and grounds as a convalescent hospital for wounded soldiers. The home will be converted into a hospital and fully equipped by Mr. Porter, and it will be in charge of the Red Cross Society.

KILL THE APHIDS.

Plant lice on potatoes and tomatoes will seriously injure the crop unless prompt control measures are taken.

Spray the plants especially on the underside of the leaves with Black Leaf 40, one part in 600 of water, and add enough dissolved soap to make the spray spread and cling to the plants. Many leaf hoppers and other sucking insects will be destroyed by a thorough sprayer with this mixture. Spray thoroughly, as a little extra spray solution is not wasted, and often it is the means of securing an effective control.

The newly-organized union of chemical workers of Albany, N. Y., has reduced their 10 and 11-hour work day to nine hours and increased wages, with time and one-half for overtime. The union's committee will be recognized.

BIG POLITICAL DOINGS BUT ALL WAITING ORDERS

Big Deal May Upset Plans of Municipal Statesmen and Babcock May Yet Become a Nil if the Contractors Get Together.

Everywhere the political wireless is being consulted for news from the Saintly habitat with the hope that Senator Boies Penrose and the Vares may be able to reach some agreement to ditch a trainload of political junk and decide which aggregation shall be given a clear track.

Mr. E. V. Babcock, the multi-millionaire financier, it has been broadly circulated is to be the Penrose choice for Mayor of Pittsburgh, but since Mr. Babcock was promised the office of United States Senator and then again Governor, the politicians are rather skeptical as to what is going to happen, and refuse to take matters seriously until an ultimatum has been finally issued with the real facts.

Dr. J. P. Kerr is still a candidate for mayor, with no intention of even taking orders to shift his ambitions, providing Philadelphia should flash an aerial message that peace has been declared and all contracts hereafter, henceforth and perennially are to be split between McNichol and the Vares. While the politicians are submarining and causing an occasional shriek, the candidates for judge are beginning a desperate campaign. The five judges seeking re-election, have decided to open headquarters, and they are now in the battle in real earnest. These judges all have splendid records; they are going to the people of the county with a well-established and honorable standing, having given the citizens the best that was within them and having filled the exalted places which they have held for a decade with dignity and the most profound legal talent.

Candidates who seek the suffrage of the voters cannot gain much by an assault upon the present judiciary seeking re-election. The campaign must resolve itself into a clean solicitation as to what the people may expect and not what the rummies, the brothels or the gamblers may want from the court in the event of a general civic clean up. There are candidates running for judiciary honors who are looked upon as the pride of the speakeasy proprietor and the most degraded tout would fill the bill with as much grace and dignity as the political debauch.

The people undoubtedly will be awakened to the necessity of protecting the home, yet the time for action is drawing near.

Judge James B. Drew desires to represent the people of this county on the Common Pleas bench, and he is making an active campaign. He is regarded as a splendid judge in the county court. He is popular and is a splendid campaigner. He is not letting the lettuce grow under his feet during this age of war-gardening but he is sailing about in one of the most modern air craft. Alighting always in productive spots and getting a shell placed in the right spot.

William A. Griffith has been delaying his candidacy, being indisposed for a time, but he has recently returned and promises to get busy. Griffith is a lawyer with a good sized practice. None can question his legal ability and those who know him admire him for his profound knowledge of the law as well as his aggressiveness.

John N. Dunn is determined to remain in the field and has magnificent headquarters opened up in the Bakewell building. Dunn is busy all the time and his office force is on the alert. He is not making a large noise but his influence will be felt.

E. J. Smail is making a large splash and Mr. Smail is on the go all the time. He is confident that he will be one of the ten who will gain a place in the primary and that he will be in the final heat. He is pleasant about his anticipated victory and takes matters good naturedly. He is sure that not only will his own community give him an encouraging vote but he is assured through influential friends that he will have support that will be of value to him when the votes are counted.

Charles P. Lang, former city solicitor of Allegheny, and one who has been recognized as an aggressive campaigner in days when Old Allegheny was in its political prime, has entered the arena and while Lang has no brass band accompaniments, he is going to cut some swath. Lang was a most active and energetic lawyer when Allegheny was experiencing its most strenuous battles and while Lang had a most intimate acquaintance with the leading politicans when Quay was in his element, Lang never sought judiciary honors. He was a close adviser of Mayor Weyman and guided the legal affairs of that office with success to the administration. He's in the contest to capture a prize. Lang believes he's as much entitled to a judiciary toga for what public service he has rendered, as any candidate running and for length of service and labor for county and state, he far surpasses those who might be looked upon

(Continued on Page Five.)

Spiritual Lessons from the Lewis and Clark Exposition

(Continued from Page 3.)

long had enveloped the world; and as he did in olden times amongst the Israelites, so to-day he has done throughout the world, namely, he has quickened the perceptive faculties and powers of certain individuals here and there, with the result that we have about us the wonders of a new world within the last century—the vast majority of them since 1875. Neither are we done with these wonders. As we draw nearer and nearer to the great blessings of the Kingdom, all the et ceteras essential are coming forward and approaching perfection—and all great electricians, chemists and scientists in general tell us freely that as yet they know little about the various elements with which they are constantly in touch, and that they believe that the world is on the eve of greater and more astounding discoveries than any that have yet come to us.

"THE TIME OF THE END"

In the light of what we have been saying it is hoped that none of you will misunderstand our reference to a period in the Scriptures is designated "The time of the end," to mean the end of time, as so many Christian people do. We have not time here to present the Scriptural proofs, which are quite satisfactory to us, showing that this "time of the end" began in A. D. 1799, but so many as desire can secure this and other proofs on the subject in print. From this it will be seen that we have already been in the time of the end for one hundred and five years, and it is our expectation that there will be ten years more of this "time of the end" prior to the active operations connected with the establishment of the Lord's reign in all the earth—which active operations will consist of a time of trouble world-wide, such as never was since there was a nation.

We have now come to the point where our text is particularly applicable and where it becomes the key of this discourse. We quote again: "O Daniel, shut up the words and seal the book, even unto the time of the end." I remind you that the prophet had received of the Lord a vision which had perplexed him greatly, and concerning which he had made prayer with fasting. An angel had been sent to him who had explained a certain portion of his vision, but left another portion unexplained, and Daniel was solicitous respecting the unexplained portion of it, but was told that all that pertained specially to his people and all that was proper for him to understand had already been explained, and that this remaining part of the vision which he did not understand was not for him to understand. As the Apostle Paul explains, these things were written for our admonition upon whom the ends of the ages have come.—I Cor. 10:11; I Pet. 1:12.

Daniel then exclaimed, "O my Lord, what shall be the end of these things?" and got the answer, "Go thy way, Daniel, for the words are closed up and sealed until the time of the end." It is our conviction, dear friends, that we now well understand the matters which Daniel was not permitted to understand, and that our understanding of them is not the result of superior wisdom and ability, but because we are living "in the time of the end"—that the time has come for the words of the vision to be unsealed, and for all who are the Lord's truly consecrated people to be no longer in darkness respecting these things.

Although we can not now examine the various prophecies connected with this time of the end, and which mark the year 1799 A. D., and which also mark other prominent events connected with the Lord's people and the opening up of the storehouse of divine truth and grace to those who hunger and thirst for them, we can and now will lay before you a very simple proof that we are living in the period called "the time of the end." The angel explained to Daniel some of the outward evidences that would mark or indicate the time of the end—not that Daniel would live to see those evidences, for he was told on the contrary that he should rest, sleep, and should stand in his lot, be resurrected, at the end of the days. The explanation of the peculiar characteristics of this "time of the end" was evidently for the benefit of the Lord's people living at the time of the grand consummation of this age and the rising of the Sun of Righteousness with healing in his beams for the blessing of the world.

FOUR PROOFS OF THE TIME OF THE END.

Four characteristics of this period called the "time of the end" are mentioned in our text and its context in Daniel, twelfth chapter.

(1) The Lord's people in this time of the end would understand this prophecy, which Daniel was not permitted to understand, because it was not yet due time for it to be unsealed. We hold, dear friends, that many of the Lord's people already understand the matter, and that others are gradually, day by day, throughout the whole world, coming to an appreciation of it. This is one of the inward evidences, to be understood best by those whose eyes are widely opened; but other evidences are furnished which, I trust, every one of us can discern.

(2) In this time of the end "many shall run to and fro." What does this signify? Does it not point to the steamboat, the locomotive and the wonderful travel hither and thither which has come to the world through the inventions of this time of the end? We hold that it does, and we hold that no prophecy could be more literally or more truthfully fulfilled. We are living in this time mentioned by the angel when many are running to and fro. And the angel mentions this as a mark, not that the "time of the end" will soon follow, but as an evidence that we are in the time of the end. His words are, "In the time of the end many shall run to and fro."

We have already referred to the great astronomer, Sir Isaac Newton, and many if not all of you are aware that he was not only a great astronomer, the discoverer of the law of gravitation, but that he was an earnest Christian and Bible student. He wrote a commentary on the book of Daniel, and was particularly interested in the verse that constitutes our text, "Many shall run to and fro and knowledge shall be increased." On this he commented, "I should not be surprised if the time would come when men would travel at the rate of fifty miles an hour." We do not wonder that at the time it was written many considered the statement an absurdity, just as many have considered all the glorious promises of the Word.

Many of you have heard the noted infidel, Voltaire, who wrote much against the Bible, and declared that so far from inculcating knowledge and wisdom it made men foolish; and as an evidence of the baneful influence of the Bible, Voltaire mentioned Sir Isaac Newton and his comment on our text in these words: "Note the baneful effect of Bible study, as illustrated in its effect upon the great mind of Sir Isaac Newton, the astronomer. In his advanced years he became a great student of the prophecies, to such an extent that his judgment was sadly unbalanced, and he wrote in one of his Scriptural comments, 'I should not be surprised if the day would come that man would travel at the rate of fifty miles an hour.' Poor old dotard"'

Which of these clever men with keen minds was better able to forsee coming events—Voltaire, the higher critic, who sneered at the Bible, or Sir Isaac Newton, the humble, faithful, Bible student? The contrast becomes all the more marked when we remember that Sir Isaac Newton discovered the law of gravitation in 1666, nearly a century before the power of steam was discovered by Watt and the power of electricity by Franklin, and that Voltaire, on the contrary, wrote his sarcastic comment after both steam and electricity were known to the world as forces, and when the steam engine was in process of development.

(3) "KNOWLEDGE SHALL BE INCREASED.

The third evidence of proof respecting "the time of the end" was that in it knowledge would be increased. Cast your mind over the whole world, and discern that this part of the prophecy also is unmistakably in process of fulfillment today. Knowledge is increased greatly, universally, marvelously. The children from ten to fourteen have knowledge communicated to them upon almost every subject and education is not only free but compulsory. If our conditions do not fulfill this prophecy, pray tell me what would fulfill it. I aver that no prophecy ever has been or ever would be expected to be more clearly, more positively fulfilled than is this one.

As fourth testimony of the angel respecting the time of the end is not yet fulfilled, but on every hand we can see that the precedent conditions are ripening. This fourth feature is expressed in the words, "And there shall be a time of trouble such as was not since there was a nation." From other prophetic Scritures we glean that this great trouble lies ten years in the future. It will be ushered in at the expiration of what the Scriptures designate the "Times of the Gentiles," which we believe will expire with 1914 A. D.

Looking all about us, dear friends, we see brewing the elements which will produce that greatest trouble ever known in the world—a time of trouble which the Scriptures depict as most awful, a time in which the passions, the frenzy, of mankind will know no bounds, and before which all law and order and all institutions—civil, social and religious—will go down in awful anarchy. Thank God for the blessed assurance that this great storm of trouble is not designed to destroy the earth or its people, but to be a great lesson which will demonstrate that, while "knowledge is power," it can be a power for evil as well as a power for good, and that knowledge is of real advantage, of true value, only to those who are in heart in accord with the Lord.

It is the knowledge that is being spread abroad in the world today that is making for this great trouble that is coming, and herein the people of God may perceive the wisdom of the divine plan in holding back the knowledge, in permitting the curtain of ignorance to keep back, to hold in check, the ambitions and selfishness which knowledge is sure to bring to the unsanctified heart. Knowledge and all these inventions of today are, one the one hand, permitting some to become the masters of the world—millionaires, billionaires—permitting trusts and magnates to so get hold upon the financial strings that within another ten years the millions of the world will be like so many puppets, moved at will by lines proceeding from the hands of these combinations and trusts, which will not only regulate the price at which the world may supply its necessities and luxuries but regulate also the price of labor which must be paid in exchange for them. Knowledge on the other hand, has awakened the masses to such an extent that they never again would return to serfdom—rather they would die.

Dear friends, if to any extent these suggestions of the scriptural lessons to be drawn from the Lewis and Clark exposition appeal to your hearts and to your minds as being reasonable, Scriptural, I urge you to make further examination. We can not expect that the worldly will be deeply interested in these things, for in this very chapter the Scriptures declare that "None of the wicked shall understand." (Dan. 12:10.) Our hope is that the Lord will bless this discourse to the comfort and further awakening of some of the "very elect," those whom the prophet in this chapter declares to be the "wise," who shall understand. Not the worldly wise, as the Apostle points out, but those who are wise toward God. To so many as are of this attitude of mind and desirous of understanding further the divine Word, which is able to make us wise unto salvation, I would say that it is not our hope that this discourse would fully and absolutely convince you. Our hope is rather that it shall prove as an entering wedge to those to whom the Lord may have sent it, a pointer, a light in a dark place, a helping hand. We shall be glad to hear from such and to freely render the assistance which so many need. Freely we have received of the Lord and freely he will, in his name, dispense it to others.

TWO BEASTS AND IMAGE OF REV. 13.

By Pastor Russell.

From Jan. 1882, Issue of Watch Tower.

Dragon means civil power, Pagan Rome; Heavens, the higher or ruling powers; Earth, the people under or obedient to the ruling powers; Sea, the general masses of mankind, not under religious restraint.

The first two verses of this chapter direct our attention to the Dragon, which symbolizes the Roman Empire; the same which Daniel saw in vision called the "fourth beast dreadful and terrible" (Dan. 7:7). This Dragon passed its dominion over to a beast that arose out of the Sea—a government which came up from among the irreligious masses; in other words, the Roman Empire passed under a new rulership—the Leopard beast—whose mouth was lion-like, its body leopard-like, and its feet bear-like. This beast which came into possession of the Dragon's seat and power, we understand to be the Papacy; it corresponds to the "man child" of the preceding chapter. It has certain qualities which resemble the first three beasts of Dan. 7, viz., the Lion, Bear and Leopard—described as representing Babylon, Persia and Greece. This new beast then, would combine certain leading characteristics of the preceding empires, and unite them in the power of the last—the Roman.

Babylon was celebrated for its splendor and pride—the Lion the king or ruler of all beasts—so Papacy had a mouth of this sort, i. e., it claimed to be the kingdom over all kingdoms by divine right, the kingdom of God, which was to break in pieces and consume all others—a strong mouth.

The bear's suggest another Papacy's peculiarities as an empire, viz., persistency. Like the Bear Empire (Medo Persia) which would besiege for years, and even turn a river aside from its channel to accomplish its ends; so Papacy moves cautiously and gets possessions of kingdoms rather by strategy than by battles. This same quality is illustrated in the Bear; it hugs its prey to death with its paws.

The body of the Papal beast was like a leopard. The leopard was the third beast seen by Daniel, viz., Grecia. Greece was noted as the center of learning, piety and wisdom (Acts 17:23); so Papacy's chief claim, to be the ruler of all kingdoms, is based on the claim that it is the center of wisdom, learning and piety. Other peculiarities of the Leopard are its activity, vigilance and secretiveness; so with Papacy. Again, a Leopard is spotted irregularly, so too Papacy's policy in various parts of the earth. In enlightened liberal countries, it is liberal, in other places, it varies in its ruling to suit the circumstances. This Leopard Beast (Ecclesiastical Empire) is given the power, seat, and great authority of the Dragon (Pagn Roman Empire), and for a long time becomes the only representative of that dominion—the various horns (kingdoms) rendering allegiance and support to it. (Note—It should be remembered that the church of Rome consists only of the Pope ("Father") and all Bishops, Priests, Monks, etc., ("brothers"), in other words, it consists of only the clergy.) "And the whole world wondered after the Beast, and they worshiped the Dragon because he gave the authority to the Beast, saying: 'who is like unto the Beast, and who is able to make war with him.' " (vss. 3, 4).

The people respected this Beast because of its peculiarities—leopard body, and lion mouth—and they respected the civil power all the more because it had so honored ecclesiastical authority. The various kingdoms (horns) soon learned that their hold over the people was strengthened rather than weakened by allegiance to Papacy, for Papacy in turn recognized them, and commanded the people to recognize those despots as of divine appointment.

Thus it is, that to this day, the rulers of Europe claim to rule by divine right and appointment, and their children after them, no matter how incompetent. For the same reason the protestant churches of Europe, to gain national favor, protection and assistance, became State churches, and they, as Papacy did, recognize the reigning families as possessed of Divine title to the office and rulership of the people. God's Word, on the contrary, denounces all the government of earth as beastly, selfish, oppressive, and recognized only one kingdom as being of God's appointment, viz., the kingdom soon to be established in all the earth—Christ and His saints in glory (Dan. 7:27; Rev. 11:15; 2 Tib. 2:12). It is in that kingdom only that the saints have their citizenship, it alone they recognize, and for it pray "Thy kingdom come."

But has not the reign of that kingdom in some sense commenced? Do we not add in the same prayer, "Thine is the kingdom," etc.? (Matt. 5:13; Luke 11:4.) No; this is the time to suffer ignominy with him at the hands of the world, as a test of our worthiness to reign with him when he shall take (use) his great power and reign. It is not until about the close of the Seventh Trumpet's sounding, that the kingdoms of earth become the kingdoms of our Lord and His anointed (body, church). Then you know, we are told they will be angry, and His wrath must first come before they are obedient (Rev. 11:18). These are so deceived by this false teaching of Papacy, still continued to some extent, by all of the reformation churches, that it naturally makes both people and rulers angry to intimate that the Devil is the Prince of these governments. (Eph. 2:2.) Certainly many of their deeds are worthy of such a diabolical head.

As to the phrase, "Thine is the kingdom," etc., that is an addition made to the original prayer during Papacy's rule. It is lacking in all ancient copies of the N. T., and is properly omitted in the R. V. No, nothing in God's Word countenances the idea that these oppressive governments are God's, nor recognized by Him except as parts of evil—to be wiped out by the exaltation of the real Christ, head and body, glorious spiritual beings, to the Ecclesiastical dominion which for several hundred years was counterfeited by Papacy, the chief Antichrist. But to return to the subject:—

The people respected the Beast, saying: "Who is able to make war with him? Who would be able to withstand the withering curse of Papacy, the spiritual empire? "And there was given him a mouth (Lion-like, strong, terrible utterance) speaking great and blasphemous things," and "authority was given him to act forty-two months," vs. 5. (The utterances were considered in Tower, December 1881.)

This permission "to act," we understand to have been to execute and put to death saints of God whom it called "heretics." These symbolic 42 months or 1,260 days are the same as mentioned in the preceding chapter and also foretold by Daniel (12:7) as three and a half times (years). With the end of those 1,260 years, Papacy's power "to act," or execute for heresy ended (1798). There the delusion that none could successfully war or contend with Papacy, was shown when Napoleon, in defiance of the curse, took Pope Pius VI a prisoner to Paris where he died. The dread of this Beast has not been so great since, and the various horns (kingdoms) which once defended have made war with the woman. (The dominion has been taken away, Rev. 17:16.)

Now we turn back again to see how this Beast succeeded during its career of power. We read in vs. 6, "and he opened his mouth in blasphemies against God, to blaspheme His name and tabernacle in heaven." This Beast power was a slur upon God and upon the true coming kingdom.

"And it was given unto him to make war with the saints, and to overcome them; and there was authority given to him over every tribe and people and tongue and nation." (Papacy's authority as a spiritual empire or "kingdom of God" was generally acknowledged.) "And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world."

The deception of Papacy was so complete that the world was deceived and all the church, except the overcomers, whose names were "written in heaven," were deceived in the same way, and hastened to unite themselves with, and to worship the Beast, and have it enroll their names on its books. From this has sprung the delusion so common to all Protestants at this day, viz: that their names must be connected with some such earthly system, or they are not the Lord's saints. But the important item is, to have our names recorded in the Lamb's book of life; His is the only record of any value.

"If any man hath an ear, let him hear" (vs. 9). Only those whose ears have been circumcised—those who had come to a considerable knowledge of God's word and who had the hearing of faith—to respect Him and His word, despite the magnificence, success and power of error, would be able to receive the foregoing statements concerning those who were deceived by Papacy; that they were of those unwritten in true church, of which that was the counterfeit.

"If any one is for captivity, into captivity he goes away; if any one will kill with the sword, with the sword must he be killed. Here is the patient endurance and the faith of **the saints."** (vs. 10.)

The Papal system was one of bondage. All who acknowledge its claims must of necessity render implicit obedience, as unto God; for it claimed to be the kingdom of heaven; and its head, the Pope, to be God's viceregent: consequently those who were for, or in favor of such captivity of individual thought, and who would acknowledge the right of that Papal system to limit and define the faith of all, by consenting, became captives. Many Protestant sects have got into the same snare of the devil and are vainly striving to make a dominion by blending church and state. On the other hand, there were some who asserted that Papacy was a usurpation of the titles and power of the true head and ruler of the church, and claimed their rights to the individual liberty wherewith Christ has made them free. Such used the "sword of the spirit," which is the Word of God, in defense of their liberty, and such were put to death by Papacy; it overcame the saints during its 1260 years of power. This was a severe test of true saintship—Would they go into captivity and join in the usurper's ranks, or would they remain faithful to the true King and wait for the Kingdom which He promised to establish? Those whose names were written in heaven stuck to the Word, and sealed their testimonies by death.

(To be continued.)

"BUT WE SEE JESUS"

Hebrew 2:9.

The secret of all Christian joy and contentment is found in the fact that "we see Jesus." The moment we get our eyes on something else, our vision of the Christ is dimmed, and as a consequence, the joy and peace is marred, and discontentment takes the place of godly contentment. The beauty of Jesus is only real to those who, with the eye of faith, see Him. It is utterly impossible to see the riches and the wonderful love of Jesus, with eyes that are taken up with anything else outside of Him. It is only the single eye that can look beyond to the glory and splendor that awaits the child of God, in Christ. How transient the things of this world then seem. Surely, when our vision of Jesus is clear, we can say with the Apostle Paul: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18).

It is only when we fail to see Jesus, that the trials and temptations of this life prove to be a curse, rather than a blessing. In the light of Holy Writ, when our vision of Jesus is clear, our trust in Jehovah implicit, our calling and election made sure, trials and temptations are blessings in disguise, working within us the faith and confidence in God which is essential to the purifying of our souls, that we may be found unto praise and honor and glory at the appearing of Jesus Christ(see I Peter 1:7; II Peter 1:10). Even Christ suffered, being tempted in all points like as we, yet without sin, and is therefore able to succor all those that are tempted (Heb. 2:18; 4:15). But, undoubtedly, Jesus' victory over the world, flesh and the devil, was due to the fact that He kept His vision clear, His fellowship perfect, and always acknowledged the Father in all His work, way, and walk. And as He overcame, we may overcome also if we keep "looking unto Jesus," ever acknowledging Him, in all our ways. Yes, it is indeed true, we are living in perilous days, the enemy would deceive the very elect if it were possible, but victory is vouchsafed to the one who ever holds fast the profession of his faith without wavering, holding to the words, "But we see Jesus" as his watchword, and attitude of heart before Him.

Appreciations.

Brandonville, W. Va., July 16, 1917.

Enclosed find money order for renewal of your most valuable paper for one year from time of expiration.

Am sorry I have been negligent in this matter, am glad to see you stand firm for the truth.

Yours truly,
H. F. GOODWIN.

Harrington, Del., July 20.

Please find enclosed money order to renew my subscription to your valuable paper as I see my subscription was due the 10th of this month. Your paper is a great pleasure to me and I thank you very kindly for the effort you make in printing our dear pastor's sermons though he is dead, yet he speaketh to us in reading his back sermons you are printing, they are always new to us, and we get so much help from them.

Yours in the Master's service,
MRS. M. B. POOREL.

Peckville, Pa., July 21.

Enclosed please find post-office order for $1.00 for one year's subscription to The Labor Tribune, commencing. March, 1917. I humbly beg your pardon for not remitting sooner. Your paper has been a weekly caller at our home for several years, and I appreciate so much our dear brother Russell's sermons. The back numbers are so timely and I am very thankful to have them, and we appreciate your loyalty and faithfulness to the Truth in printing these wonderful sermons these many years. We have faith to believe that great will be your reward for so doing.

Thanking you for your kindness in continuing to send the Tribune, and assuring you that I shall endeavor to be more prompt in remitting hereafter.

Yours in the best of bonds,
CORA SAMSON COATES.

Farena, Ill., July 19.

I see my time for the Tribune has expired. Find money for renewal. I prize the paper very highly, especially for the blessed truths taught in Bastor Russell's sermons.

Yours in love and Christian fellowship,
WM. KEEN.

Fairwood, Va., July 21.

Please extend my subscription to the Labor Tribune one year. Cannot very well do without this paper. Have been taking it for several years.

Very truly,
W. V. CRAIG.

Dennison, Tex., July 20.

For money order enclosed please renew my subscription to Labor Tribune. Thank you so much for continuing the paper after the subscription had expired. I appreciate it so much on account Truth features.

Sincerely,
MRS. W. A. GRUBBS.

Augusta, Maine, July 19.

Thanking you kindly for past favors of sending me your good and valuable paper, also your goodness in Pastor Russell, also the good work going on he has left behind him.

Sincerely yours for your kind favor,
MRS. H. J. STURDY.

Jackson, Tenn., July 20.

Kind editor, will you or some dear friend of the Tribune inform me where I can get the Russell-Eaton debate; also the Russell-White debate. I must have those books; either new or second hand.

Yours in the interest of the Truth,
J. E. LAMBERT,
Route 8, Box 2. Jackson, Tenn.

London, England, June 29.

Enclosed please find money order for renewal of my subscription. I am exceedingly glad that you are reprinting Pastor Russell's earlier sermons.

Yours sincerely,
JULIAN H. EYLES

In answering Ads. please mention the Tribune.

GENERAL CONVENTIONS OF I. B. S. A.

AT BOSTON—AUG. 1-5.

The Convention Committee at Boston is making arrangements for accommodations for those who attend the Convention at Boston, August 1st to 5th. Very desirable rooms are being engaged in the large and commodious dwelling-houses in close proximity to Tremont Temple. Some of these rooms will easily accommodate four persons, and where there are four in a room, accommodations may be had for 50c per day. Where there are less in the room the price will be more, of course. Where rooms are taken for an entire week better rates can be made. This will give some of the friends opportunity to visit Boston before and after Convention, if they so desire. Assignments will be made from the I. B. S. A. Headquarters from and after July 23d until the time of the Convention. Friends anticipating attending will favor the Convention Committee by making application for rooms as far in advance as possible, so that assignments may be ready upon their arrival. In making applications please state the number, sex and color of persons desiring to room together. Do not send any money as deposit on rooms. Prior to July 23d address all communications to John R. Jones, Secretary, 53 Laurel St., Somerville, Mass.; from and after this date address him I. B. S. A. Headquarters, Tremont Temple, Boston, Mass.

AT AURORA—AUG. 8-11

The Aurora Convention promises to be a splendid one, and well attended. We are pleased to advise the friends that the Photo-Drama Creation will be shown each evening, except Sunday evening, at the Convention Auditorium. In due time the programs will be made up and announced. Please address all communications to F. S. Wade, Sec'y, Box 179, Aurora, Ill.

AT TACOMA—AUG. 16-19

Arrangements have been completed for a four-days Convention at Tacoma, Washington, August 16th to 19th inclusive. A number of our ablest Pilgrim brethern will be present to address the Convention, and it is expected that many of the friends in the Northwestern States and in British Columbia will attend. The outlook is splendid for this Convention. Inquiries concerning accommodations, etc., should be addressed to J. M. Fleetwood, Secretary, 902 North Sheridan Ave., Tacoma, Wash.

AT OAKLAND, CAL.—AUG. 22-26

The Society takes pleasure in announcing a five-days Convention at Oakland, Cal., August 22 to 26, inclusive. The City of Oakland has tendered the use of its handsome million-dollar municipal auditorium to our Association, free of charge. The Society is arranging for a number of its ablest Pilgrims to attend. This Convention will accommodate especially the friends of Nevada, Northern California and Oregon. The local committee is arranging for accommodations at Oakland's splendid hotels, private boarding houses and rooming houses at prices reasonable and to suit every one. The welfare of the friends will be well looked after. Name of local secretary of this committee, will be announced later.

AT LOS ANGELES, CAL.—AUG. 31-Sept. 3.

The Society was requested to hold a Convention in Southern California and the various classes there agreed upon Los Angeles as the most desirable place. We are therefore pleased to announce a Convention at Los Angeles August 31 to September 3. Please address all inquiries and applications for accommodations to F. P. Sherman, Sec'y, 808 So. Figueroa St., Los Angeles, Calif.

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$123.00
Amount received	1.00
Total	124.00
Paid out	$130.00

SPIRITUAL LESSONS FROM THE LEWIS AND CLARK EXPOSITION

PORTLAND, Ore., Sept. 10, 1905.—A three-days' convention of Bible students "Believers in the Atonement-Sacrifice of Christ," "A Ransom for All," began here on Friday with a good attendance from all parts of the north and west. This is the third convention of these people this year. In June they held a meeting in Chattanooga, Tenn., in July one at Niagara Falls, N. Y. Pastor C. T. Russell of Allegheny, Pa., was the speaker this afternoon. He had a large and intelligent audience. His topic as announced was, "Spiritual Lessons from the Lewis and Clark Exposition." His text and discourse follow:

"O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased," "and the wise shall understand."—Dan. 12:4, 10.

Innumerable are the lessons to be drawn from the great Exposition which has attracted and is attracting to this city thousands of visitors from every direction. Like the great world which it in miniature represents, it contains lessons for the wise and for the foolish, matters of interest for the good as well as for the evilly disposed. The profitableness or unprofitableness of a visit to such an exhibit depends largely upon the mind and heart of the visitor. Some see nothing to interest them except the follies of the "Pike." Others are stirred to the depths of their hearts, and quickened to fresh appreciations of the privileges of our day, to fresh laudable ambitions to do their part in ministering to the physical, mental and moral uplift and comfort of the whole world.

These last stand amazed as they behold the progress made by the world within the last century and particularly within the last few decades. Their ideals and standards are elevated by the contact with the best material things which the world has to show in attestation of its own progress from darkness to light. If interested in the agricultural department we may specially note the labor-saving machinery, and the fact that it has nearly all been invented within a century. We marvel as we contrast the implements of today with those of a century ago when the great northwest country was discovered. We may contrast the wonderful development accomplished in fruits and flowers, the infinite varieties of to-day as compared with those of past times. In the electrical department we view other wonders of our day and recall that these are of recent production—that a century ago none of them were known. We stand amazed, and are disposed to inquire, "How did the world get along without these conveniences, and at the present rate of progress what may we not expect within another century or another thousand years?"

Viewing the exhibits made by the schools, we remember that free schools are a recent innovation, and that only the favored parts of the world yet have them. The evidences of the skill and the mental development of children of 5 and 10 and 12 years of age cause us to reflect on what a great change has come over the world in this respect, by which knowledge is so generally disseminated in our day. The reflective will call to mind that the forbears of these children only a short distance back were comparatively ignorant, whether they came from the sunny lands of France and Italy or from the emerald islands of Great Britain or from the great plains of Central Europe. Some will recall that, not remotely in the past, a law was passed by the British parliament permitting that any peer of the realm, any member of the House of Lords, unable to write his name, should be permitted to make his "mark," instead, on official documents. How almost incredible this seems in this our day of general, free, and even compulsory education, when even the little tots have advanced to a degree testified to in their share of the exhibits in the educational department.

LESSONS FROM THE MACHINERY DEPARTMENT

But perhaps no part of the Exposition is more interesting to the thoughtful than the machinery department—to note how under some peculiar impulse the human mind has suddenly broken forth in the last century in ability to construct machinery whose operation is marvelous, almost miraculous. How did mankind succeed in being comfortable without the innumerable conveniences of our day, which are of but recent invention?

In the machinery department the printing press has properly an important place assigned to it, where all can see by contrast the progress made from the earliest and crudest endeavors to put thought into tangible form for the instruction of others, down to the most modern mechanism, whose accurate and rapid movements and marvelous particularity in every detail are testified to by the large journals of every quarter of the world. With what difficulty do we realize that the first newspaper in the world was published in Venice in 1630, and that the first in England was in 1665, and that those were the merest handbills in comparison to the metropolitan newspapers of our day.

Annexed to the Machinery department we find the transportation exhibit, showing a more wonderful and rapid development than any other. It is almost inconceivable, yet fully testified to by these exhibits, that a hundred years ago there was not a steamship in the world, and that the first, the Claremont, built by Robert Fulton, had its trial passage on the Hudson River in the year 1807. Thousands have viewed with interest and curiosity the samples of locomotives of early times, and contrasted these with the steam giants which, girded with superhuman power, rush hither and thither at almost lightning speed, with long trains of passengers and goods. How difficult it is for us to realize that the first steam railroad was put into operation between Albany and Schenectady, N. Y., in 1931, less than 75 years ago.

TWO VIEWS OF MODERN WONDERS

Pondering the meaning of the wonderful developments of the past century, two explanations present themselves:

To the average mind these wonders speak of a new evolutionary development of our race. Indeed Darwinian Evolution theory, which has captivated and now dominates civilized thought, was no doubt suggested largely by an attempt to explain present conditions as related to those of the past. From this the bare statement of evolution seems logical—much more so than when it is thoroughly investigated in the light of facts.

The claim that mankind sprang from monkeys by an evolutionary process, and that the intervening six thousand years has marked a general rise in the intellectual development of humanity, appeals strongly to the superficial reasoner as being substantiated by present-day conditions, illustrated by your great Exposition. But the facts of history do not bear out such a conclusion and therefore do not substantiate such a premise. We are to ignore history and merely follow this course of reasoning backward, the logical conclusion would be that men were monkeys four or five centuries ago—not to consider what they might have been six thousand years ago. If we look at the modern locomotive and railway train and mail service and compare these with the first locomotive and train and mail service of 1830, only 75 years ago, and then measure the past according to this ratio of increase in knowledge, skill, etc., we would be forced to think of the people of the seventeenth century as being almost devoid of mechanical skill.

EXPOSITION DISPROVES EVOLUTION THEORY

But what do the facts of history attest? Instead of monkeys in the seventeenth century we find Luther and Shakespeare, and the thoughts of these great men were so great that they are reverenced to-day, and many are of the opinion that no works written in our time are superior to theirs in depth and breadth of intellectual power. Let us go further back, far beyond the date that modern inventions would lead us to look for monkeys among our ancestors, and we find the great Apostle Paul as an illustration of intellectual power and logical reasoning, more than eighteen hundred years before steamships and locomotives were invented. Let us go further back, and four centuries before the Christian era finds Socrates and Plato, whose philosophy, however erroneous, still to a large extent dominates the most intellectual members of our race. Still further back we come to Solon, the great philosopher and publicist of Athens, and still further back was the renowned Solomon the are published today in every land, every tongue, and recognized for their wisdom. A little further back, ten centuries before the Christian era, was King David of Israel, whose psalms are recognized as touching the hearts and sentiments of mankind more widely and more deeply and more thoroughly even than the writings of Shakespeare.

How is this, if evolutionary processes have been the method by which our race has attained to present-day blessings and prosperity?

THE MONKEY-MEN OF FOUR THOUSAND YEARS AGO

The present age sometimes boasts of its laws, and well it may. Truly no other age ever had better or wiser laws than we have today, however much they may be improved upon to adapt them to new conditions. But when thinking of these laws, how few consider the basis upon which they were all built was that great system of law which, by divine arrangement, was instituted in the nation of Israel through the great law-giver Moses.

Where, then, are the evidences of the close relationship of Moses to the monkey at a period 3,500 years before our first crude locomotive was constructed? At that date, too, we find that not Israel alone was above the plane of the monkey—other nations also possessed civilization of a high order. The Chinese had the great Confucius more than 2,400 years ago; several centuries still further back the Greeks had their great lawyer Lycurgus and their great poet Homer, and centuries before that the Egyptians manufactured glass of a kind which we are unable to duplicate to-day—elastic glass. Moreover, the tempering of copper, the secret of which is not now known, was practised in those early days, as is testified by ancient tools. It was at a still earlier date than any of these things that the Great Pyramid of Egypt was built, still reckoned one of the great "wonders" of the world, 461 ft. high, 745 ft. square at the base, and covering 12 acres. The savant Flinders Petrie, a student of the Great Pyramid for twenty years, has just declared that undoubtedly its immense stones were cut with diamond-set saws, which in recent years we have duplicated.

If the people of those early days—4,000 years ago, had the skill to construct this wonderful building, which could not have been duplicated one century ago, does it look as though they were monkeys or very much nearer to the monkeys than we are to-day? When we learn with astonishment that the great stones in this structure are so closely laid that the thin edge of a knife can scarcely be inserted between them, and when we remember that there is not another building in the world that furnishes so masterly construction as this, it assures us, dear friends, that there is a great mistake in this theory of evolution, which would constitute this the "brain age," and which would people the world of the immediate past with monkey-men. I am confident that no one in this audience has the ability to lay such masonry as the Great Pyramid exhibits; I am confident that, with all the machinery and acknowledged skill of our time in such matters, no mason in the world would undertake a contract of laying stones in so exact a manner as we find them in the Great Pyramid in far-off Egypt.

THE BIBLE VERSUS EVOLUTION

We might go further back and find in the records of the only history of the early period of the world—in the Bible—the record of the first man, and of how his children were inventors of musical instruments, workers in iron, steel, etc., but we desist, merely calling attention to the fact that the wildest of the evolutionists are forced to admit that the human family sprang from one original pair, as the Scriptures declare; and hence, if the evolution theory were true, it would merely prove that one pair of monkeys and no more ever reached the plane of manhood, and that no others have ever since so attained it. But such an admission, as all may readily see, would mean the death of the Evolution argument, as a whole.

The Scriptural assurance is that God created our first parents under favorable conditions, in a specially prepared garden, in his own image—his own character likeness—with mental and moral qualities capable of appreciating right and wrong, justice and injustice, and with a perfect capacity for information in respect to all early things, and a capacity also to comprehend in large measure the divine revelation respecting things heavenly. The Book of Genesis tells us of the Fall of our first parents and points out the hope of the world to be a recovery from sin and its penalty, death. It points out also the particular line or channel of the human family through which God would send deliverance—through the "seed of Abraham." The Scriptures give us the history of Abraham's posterity, through whom the divine blessings for the uplift, the saving of the world, was to come. They point out Jesus as that Savior, showing his lineal descent through the nation of Israel from Abraham, to whom the promise was made—to whom the Gospel, the good tidings, was first proclaimed.

We find in the same Scriptures that this same Jesus received his name, which signifies Savior, because it should be he who would redeem his people and become the Saviour of the world. We find that in the divine plan it was ordered and arranged that this Messiah should not only die for the sins of the whole world, and thus by meeting the divine penalty against the lost race make possible their release from that penalty—from the fallen conditions of sin and death. We see also that the opportunity to be associated with him in his coming reign of righteousness was properly offered—"to the Jew first;" and that when all the "Israelites indeed" of that nation had been selected, the rest were blinded; the favor, the opportunity, the privilege of joint-heirship with Christ in his Kingdom was then opened to the world in general—whosoever would have an ear to hear and a heart to obey and to walk in the "narrow way," taking up the cross of self-denial.

MAN'S FALL FROM GOD'S LIKENESS

The great Apostle Paul, writing under inspiration, explains to us how it came about that some of the race are so sunken in degradation—how some lost more rapidly and more completely than others the original image and likeness of God in which our first parents were created. While telling us that we have all sinned and come short of the glory of God, that we are all fallen through one man's disobedience (Rom. 5:12), he tells us how the most degraded of the race reached their miserable condition. He says: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." —Rom. 1:18, 21-28.

CHURCHIANITY NOT CHRISTIANITY

All about us we see Churchianity instead of Christianity, a form of Godliness without the power. The simplicity of the message proclaimed by our Lord and his apostles seems lost, namely, that God purposes a Kingdom that should rule and bless the world, and that Messiah is to be the great King of that Kingdom, and that the message of the present time is to call from the world those who have hearing ears and appreciative hearts, to be associates, joint-heirs in that kingdom. And meantime, they are, under present conditions, to receive the chastenings and the polishings which will fit and prepare them for their glorious stations to come. The Kingdom, the Apostle Peter assures us (Acts 3:19-21), is to bring to the world seasons of refreshing from the presence of the Lord, because they will be "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This hope of the Church is to attain a "change" of nature from human to divine in the First Resurrection, and to be then, at the Lord's second advent and the establishment of the Kingdom, heirs with him in his great mission of blessing, enlightening and uplifting the world during the Millennium to follow.

One result of the partial loss of the primitive message has been the gathering of large numbers nominally to the standard of Christ through fear; but it has not increased the number of the class which the Lord has designed to select, the "very elect," the fully consecrated, who delight to walk in the footsteps of their Lord in the "narrow way." The Master's words are still true, that his followers would be a little flock: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

FOREGLEAMS OF COMING GLORY

Let us now, dear friends, view your Exposition from another standpoint, the Scriptural standpoint. Let us see how the divine Word explains the wonderful period in which you and I are privileged to live, the most wonderful epoch of the world's history thus far. Let us see that these indicate that the Elect Church is nearly complete and the time for the inauguration of the Millennial Kingdom nigh at hand: Indeed that these blessings of our day are foregleams of still more wonderful blessings under Immanuel, earth's King.

Erroneous theologies have turned reason as well as the Word of God upside down in our minds, and it requires a little time to get things straightened out again and to discern that, "As the heavens are higher than the earth, so are God's ways higher than man's ways." Mark the testimony of the Scriptures on this point, concerning what we may expect in that glorious time when God's judgments shall be in the earth: "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

Hastening on we remind you of the many utterances of the Lord through the prophet Isaiah respecting the glorious Millennial Kingdom, when the knowledge of the Lord shall cover the earth as the waters cover the great deep, when all the blind eyes shall be opened and all the deaf ears unstopped, when the blessing of the Lord that maketh rich shall be upon the earth, when the curse shall be removed, "rolled away, happy day." Jeremiah, Hosea, Amos, Joel, Ezekiel, all the prophets, have spoken of this glorious time of restitution, in which not only all the Gentiles shall be blessed, but when natural Israel, cast off from divine favor when Messiah was rejected and crucified, shall be brought back into divine favor, saved from their blindness, and shall look upon him whom they have pierced, because, as the Apostle declares, the Lord will pour upon them the spirit of prayer and supplication. On this point I commend to every one of you the remarkable words of the Apostle Paul in Romans 11:25-33.

"THE DAY OF GOD'S PREPARATION"

The present time, dear friends, is called in the Scriptures "The day of his preparation"—preparing for the great day, the Millennial day. In other words the wonderful inventions and discoveries are here, not because this is a specially brainy age, but because the Lord's due time has come in which to get the world ready for the wonderful blessings yet in store for it. Whoever would give the subject a thought must readily conceive that the grandeurs of the perfect time which God hath promised must needs be brought about either miraculously or through natural means. All will be ready to concede that the divine plan generally seems to avoid miracles and to make use of natural means.

In other words, when the due time for it came the Lord gradually lifted the curtain, the veil of ignorance and superstition that so

(Continued on Second Page.)

PRAISES PRESIDENT WILSON.

Concerning President Wilson's memorable address before the United States Senate advocating Universal Peace, the following telegram was dispatched to Mr. Wilson by J. F. Rutherford, President of the Watch Tower Bible Society and the I. B. S. A.

"President Wilson,

"Washington, D. C.

"If Pastor Russell were living he would in behalf of himself and fifteen million supporters congratulate you for your brave and noble declarations for peace. As his successor in office, I extend congratulations, assuring you of our hearty sympathy for lasting peace. Your speech will awaken the people to the importance of the hour. The time is at hand for the building of righteous Government which shall be administered with due regard for the rights of all. The one blazing the way for such Government of universal peace will receive the lasting praises of mankind and his fame shall be unto all generations.

"J. F. RUTHERFORD,

"Pres. Watch Tower Bible Society."

THE FLOWER ELPIS (HOPE)

Written for National Labor Tribune.

In the joy hills of the blessed, where
faith's skies unclose above,
And the wine of love runs freshest
with a free, emollient flow,
I have found the flower Elpis; shy,
sweet Elpis, red and rare,
Leaves of silk and breath that fills
me with delight beyond compare.

I was lonely—Are you ever sad in
spirit on the road?
I was mourning for a comrade who had
sunk beneath life's load.
Wide the valley was and weary, and
the heights o'er pow'ring, first,
From their calm, celestial chambers
viewed the beggar at their feet.

While my gaze was fixed upon them—
for they nearly compelled it—
Rose a tree of crimson glory from the
mountain's sloping sweep.
Raptured at the sight amazing, to secure a closer vision,
Forth I bled myself upward, upward, toiling o'er the rugged steep.

Never shone a rarer vision with a rarer
grace of rest.
Soothing with its magic effluence my
poor heart so long unblest.
In the silence of that holy place where
God had abided us,
Kneeling down I drank in power such
as flows from Calvary.

I arose; the tree had vanished; but
its perfume still was there,
Looking at the ground intently I beheld a flower fair,
From its stem a spirit of beauty well
I know that blossom red
Bore the name of Elpis, Elpis, shining
from its verdant bed.

Then I plucked the tiny stranger (lo!
another took its place)
In my bosom, I nourished it with a
smile upon my face,
Elpis tarries with me daily, cheering
my poor lonely way,
I will love my darling Elpis 'till the
night turns into day.

—WALTON SARGEANT.

Halifax, Canada.

Providence, R. I., July 20.

My subscription to your valuable paper expired June 16, enclosed is stamps to pay up to date, for which I thank you for sending it to me after over due. Sorry I am not able to renew at present, but hope to ere long, as I have enjoyed your paper very much. Thanking you for your noble work in regards to reprinting dear Pastor Russell's sermons and many other blessed Truths. May the Lord bless you in reaping the glad tidings, while it is yet day.

Sincerely yours,

MRS. G. W. MERROW.

Graham, Va., July 20.

Greeting to the efficient and valuable Labor Tribune, the exponent and friend of the Lord and honest toilers.

We continue interest in such a noble tribune of the common class, and would surely miss the weekly visits of one of the first big papers which printed the Pastor C. T. Russell's sermons in full.

We herewith send one dollar ($1.00) to continue subscription for same another year.

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T. R. LEEDY.

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The 45th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 35. PITTSBURGH, PA., THURSDAY, AUGUST 2, 1917. All Subscriptions Payable in Advance.

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DEATH OF FAMOUS RAILWAY LABOR LEADER

He Visited Canada Last Year--Unrest and the Effects of War Strain on Workers--Effect of the Russian Revolution.

BY THOMAS REECE

Staff Correspondent of the National Labor Tribune.

LONDON, July 25—James Edwin Williams, who, through ill health, resigned the responsible position of general secretary of the National Union of Railwaymen last December, died at his residence at Palmer's-green, one of London's northern suburbs, on July 3rd. Born in Bristol sixty-one years ago, Williams entered the service of the Great Western Railway as a lad, and remained with the company for thirty years, leaving it in 1902 when appointed assistant secretary of the Amalgamated Society of Railway Servants. He had joined the society many years before, and acted as secretary of the Pontypool branch for a quarter of a century. On the retirement in 1910 of Richard Bell from the secretaryship of the Amalgamated Society, Williams was selected to succeed him, and when the society became the National Union of Railwaymen four years ago, he retained the position.

"Prompt, steadfast, cautious, and level-headed," he was described in the election address issued on his behalf, and his tenure of office fully confirmed the estimate then formed of him. Never a believer in violent action when any other course was possible, he bent his efforts to furthering the interests of railwaymen by conciliatory methods, and striking success attended his work, particularly in the discussion of wage questions at round table conferences with the representatives of the companies. He served on the advisory council of labor and was a member of the parliamentary committee of the Trade Union Congress. Last year he visited Canada as a delegate from the British Trades Unions to the American Congress of Labor. On his return to England he learned that one of his sons had been killed at the front, and the news aggravated a nervous breakdown from which he had suffered. "By the death of Mr. Williams," said J. H. Thomas, member of parliament, the present secretary of the union, "we have lost one of the greatest characters in our movement. There was no leader so respected, and even loved, as he, and there is no railwayman in the country today who has not benefited by his work and influence. His memory will live as long as trade unionism and labor exists."

The marked unrest amongst our engineers which has been noticed and commented upon in these letters so frequently and which has at times raised very strained feelings has been made a special study by a newspaper expert and some of his conclusions may be very well recorded here as of special importance to trade unionists everywhere now that the area of war has been extended. Says the investigator: "North, south, east and west men are physically weary, nervously exhausted, and spiritually depressed. In addition, although the number of active pacifists is negligible, there is everywhere a great longing for the end of the war and the return to peaceful ways and avocations.

The hours worked for nearly three years have been long. They are still long. Seven shifts a week continue to be the rule in some places. I heard of one large works in Scotland where men are working 90 hours a week. A working week of from 70 to 80 hours is common. The arrangement to pay men for mealtimes in order to keep the machinery running incessantly, involves the taking of food as quickly as possible, and there is not even a dinner-hour relaxation of mind and body. The continuous strain has produced a more or less chronic state of "nerves"—all the irritable effects of neurasthenia. What I have described as spiritual depression may be in part a reaction from the physical condition. It is also a consequence of the fading away of the ideals that swayed men's minds when the war began, and the obsession of the daily horrors of the conflict and the harassing troubles of the workshop and the home. The desire for peace is very real, but it is a desire with little hope, because there is no sign that the German people—German labor—is changing its attitude towards its Government and the war. There is no evident pacifist movement among the workers. Another negative conclusion I have reached is that the liquor restrictions are in no way responsible for the unrest. They were not represented as a grievance by anyone to whom I spoke.

It is apparent that some of the causes of unrest are not industrial, and a change of industrial conditions cannot therefore wholly remove them. Certain aspects of the industrial questions of the hour are political, and perhaps the most difficult necessity is to promote confidence in the Government. The decision of the Ministry of Munitions to abolish leaving certificates (under the old munitions rule men could not leave a job freely; they had to go before the court and argue for the right to change their employment) and to require arbitration awards to be made within a fortnight from the date of reference of a dispute—

(Continued on Page Four.)

CALL A POLICEMAN, QUICK!

Another Army of Solicitors Just Arrived in T own—More "Worthy Causes" for the Poor dub who gives away his real cash of the Stockholders' divide nds.

GRAND ARMY OF FAKIRS HOLD UP EASY MARKS

Business Men Harrassed to Death by Plundering Solicitors With "Worthy Causes" on Fifty-Fifty Plan. Fifty Promoter Gets and Fifty the Other Don't Get

A new army of fifty-fifty boys has struck the town and with the army already trimming and skinning the unsuspecting dub, who is weak with his contributions or loose with the stockholders' money is being harassed to death with "appeals for contributions to worthy causes."

What a mountain of fake propositions going the rounds. Poor old charity has been ditched because the easy touches have been made wise on most of them, but the bunch working up contribution on "beneficial" organizations for railroad mendicants, Homes for Weary Willies, Castles for Fallen Firemen, and—the "Patriotic" graft—Himmel! what a cinch. How easy the "give-a-way" falls for the "gallant" youth—the hero who is on sea only to be shot from the cannon's mouth at Fritz. Wave Old Glory before any easy contributor, and tears with the impetuosity of a mountain freshet, he observes the on-rushing flood. Any old rag will do to solict on, says Mr. Hold-up-man. Give me a list of names of the soft touches. I'll bring back the bacon. Manufacturers have been compelled to rush from the city in order to get away from the sandbaggers. Pittsburgh has been accepted as the easiest city in the country and every conceivable scheme is being worked to get the money from the businessmen. Not a single office or business institution is overlooked. Merchant, banker, manufacturer, financier and retired citizen all are included and citizens are not permitted to enjoy the privacy of the home—this is even penetrated. "Worthy Cause" is the expression.

And where does the money go? Not a single pamphlet, book or

(Continued on Page Five.)

EXPLOSION KILLS SIXTY-TWO MINERS.

SYDNEY, C. B., July 25.—Sixty-two miners were killed by an explosion in the Dominion Coal Company's No. 12 colliery at New Waterford today. Thirty-two bodies, many of them terribly mangled, had been recovered late tonight, and it was believed that the gradual clearing away of the gas fumes which hindered the early work of rescue would permit the removal of wreckage so that other bodies could be reached before morning. The cause of the disaster, which was the worst in the history of Cape Breton mining, had not been determined tonight. There was a report, unconfirmed, however, that the misfiring of the first shot after the miners entered the pit was responsible.

The explosion occurred at No. 6 landing where 60 of the 260 men in the mine were working. Most of the miners on that landing were killed. At No. 7 landing the rescue party found eight more bodies and a large number of injured. Rescue parties had trouble in making headway. Several rescuers were overcome by the gas, which made miners temporarily insane. Despite the difficulties many dead and injured were brought to the surface.

Among the heroes was Jack McKenzie, a boy, who responded to the first call for help. He went down No. 6 landing and worked there until he was forced to return to the surface. After recovering somewhat from the effects of the gas, he returned to his work among the injured and dead. This time he was sent to the surface unconscious, and he died on a stretcher while being carried to a temporary hospital.

NEGROES, FEARING TROUBLE, QUIT WORK; PLANT CLOSED

Following recent race trouble in Oakdale, the plant of the Armstrong Cork Company has been forced to discontinue night operations. The plant employed about 125 men on the night force, 25 of whom were Negroes, and last night the Negroes, who are said to have heard threats, failed to appear for work.

Anticipating trouble, Policeman Homer Jorden of the plant notified Burgess J. E. Fox, who deputized several men to patrol the works. C. J. Sands, captain of the guards of the Aetna Chemical Company plant, furnished several special policemen.

George Goins, a Negro, arrested in connection with threatened violence last Monday, received a hearing yesterday before Justice of the Peace George W. Land and was fined $10 on a charge of surety of the peace.

GOMPERS FALLS DOWN CAN'T DELIVER GOODS

Wants to Make President Wilson National Organizer While Big Labor Leader Can Only Keep 40 Per Cent of Members Working

NEW YORK, July 27—President Samuel Gompers of the American Federation of Labor has called the leaders together to meet here tomorrow to outline a campaign to bring about peace in the industries that are now badly menaced with strikes. The plans already outlined are that organizers shall be sent into the various states in which there is trouble and work will begin at once to adjust the differences over which the men are dissatisfied.

The critics of Mr. Gompers declare that he has failed to make good the inference which he created with President Wilson that he could keep the industries operating between 90 and 100 per cent barring illness and such other matters of domestic importance or seriousness that keep men at home.

The American Federation of Labor boasts of a membership of 3,000,000, which includes men, women and children, but according to Samuel L. Rogers, director of the Department of Commerce, the gainful workers in the United States at the date of the thirteenth census, 1910, was 38,167,336.

The strikes that haunt Mr. Gompers are numerous, and the plants affected are those that are turning out material that is absolutely essential to the progress of the war, and that too of which the Government is sorely in need. Mr. Gompers is now trying to place the President in the position of national organizer of the American Federation of Labor, and efforts are being made to have the President organize all plants through a commission and later turn the entire organization over to Mr. Gompers, who, of course, would become a national dictator. If thus exalted, the President of the American Federation of Labor would then force employers to do his bidding and the employes within his jurisdiction.

It is said the plants over which Mr. Gompers has control are operating from 40 to 50 per cent of their capacity, while he promised nearly one hundred per cent.

On the east side in New York Gompers has absolutely failed and drastic steps are promised to rid the organization of alleged German spies, known to be operating in an effort to create anti-conscription riots. The matter is in the hands of President Samuel Gompers and Secretary Frank Morrison, and Secretary Ernest Bohm of the Central Federated Union.

The officials of the union met in secret conference Saturday night at the Continental Hotel, but nothing was known concerning the meeting until yesterday, when Mr. Bohm issued a statement in which he called attention to the gravity of the situation. It then became known that at the conference a resolution was passed calling for the Americanization of labor in Greater New York. Another conference will be held at the same place next Saturday night.

PEACE COUNCIL BLAMED.

The labor chiefs believe that the trouble is being fomented largely through the People's Peace Council, an organization opposed to conscription is being waged against the organization, whose members include many connected with the unions. Just what steps will be taken was not made plain last night but it was admitted that the labor unions would be rid of German sympathizers and peace advocates in a short time.

Before the next conference is held agents of the unions will prepare an exhaustive report, showing just what is being done by the People's Peace Council and giving the names of those most actively concerned in stirring up trouble.

Mr. Bohm admitted that many spies are working up anti-draft sentiment on the east side, particularly among the foreign-born residents, and that these men are being closely watched.

WORK MAINLY ON EAST SIDE.

"It was reported to the conference that the principal base of operations was on the east side of the city where the German agents believe they can readily gain adherents to the anti-draft cause," he said. "After advising with President Gompers and Secretary Morrison we considered the matter of enough importance to act, and an investigation was ordered. We want to find out the extent of the influence these agents have and how much of this extends to the labor unions. Wherever we can we will destroy this influence.

"We have received information that the German agents are doing everything in their power to create trouble because of the selective draft. Our understanding is that they are organizing to resist this draft.

(Continued on Seventh Page.)

BIOGRAPHY OF PASTOR C. T. RUSSELL

Charles Taze Russell, known the world over as Pastor Russell, author, lecturer and minister of the Gospel, was born at Pittsburgh, Pa., February 16, 1852; died October 31, 1916. He was the son of Joseph L. and Eliza Birney Russell, both of Scotch-Irish lineage. He was educated in the common schools and under private tutors. Author of "Object and Manner of our Lord's Return," "Food for Thinking Christians," "Tabernacle Shadows," "The Divine Plan of the Ages," "The Time is at Hand," "Thy Kingdom Come," "The Battle of Armageddon," "The Atonement," "The New Creation", "What Say the Scriptures About Hell," "Spiritism," "Old Theology Tracts," "The Photo-Drama of Creation," et cetera, et cetera.

He was married in 1879 to Maria Frances Ackley. No children blessed this union. Seventeen years later they disagreed and the separation of his journal and a separation followed.

Reared under the influence of Christian parents, at an early age he became interested in theology uniting himself with the Congregational Church, and became active in local mission work. The doctrine of eternal torment of the mankind except the few elect became so abhorrent to him that at the age of seventeen Cana asked the Lord that "A God that would use His power to create human beings whom He knew and intended should be eternally tormented, could be neither wise, just nor loving. His standard must be no lower than that of many men." He continued to believe, however, in the existence of God, but was not willing to accept the comonly understood teachings as God's revelation of Himself to man. He turned his attention to the investigation of heathen religions, only to find all of these unsatisfactory.

HIS TEACHINGS.

Naturally of a reverential mind, desiring to worship and serve the true God, he reasoned, "If the theories of Christendom's claim to be founded on the Bible, and these are conflicting, is it possible that the Bible has been misrepresented? It may not teach the terrible doctrine of eternal torment." Turning again to the Bible he determined to make a careful, systematic study of it without reference to creeds of men. As a result the remainder of his life was wholly devoted to teaching the truths found in the Bible, unfettered by religious books and papers, lecturing and proclaiming the message of Messiah's Kingdom. He was the greatest religious teacher since St. Paul, and did more than any other man of modern times to establish the faith of the people in the Scriptures.

He was not the founder of a new religion, and never made such claim. He revived the great truths taught by Jesus and the Apostles, and turned the light of the twentieth century upon these. He made no claim of a special revelation from God, but held that it was God's due time for the truth to be understood; and that, being duly consecrated to the Lord and to His service, he was permitted to understand it. Because he devoted himself to the development of the fruits and graces of the Holy Spirit, the promise of the Lord was fulfilled in him. "For if these be in you and abound, they make that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:5-8.

He clearly taught and proved his teachings by citation of Bible texts and authority—that man does not possess an immortal soul, that he is a soul and is mortal; that the wages of sin is death—not eternal torment; that death came upon man as the just penalty for the violation of God's Law; that death means the destruction of the sinner; that God, in His goodness, has provided the great Ransom-price whereby man may be delivered from the bondage of sin and Death; that God's beloved Son, Jesus, became a man and grew to manhood's estate, was put to death as a man and raised again from the dead a spirit being, possessing the Divine nature; that by His death and resurrection Christ Jesus provided and produced the Ransom-price for man's deliverance and restoration; that Jesus Christ, by the grace of God, tasted death for every man; that every man in God's due time must, therefore, have a fair trial for life, and to this end there shall be a resurrection of all the dead; that Jesus Christ ascended into Heaven and must come the second time; that the period of time elapsing between the First and the Second Advenring of the Lord is devoted to the election of the members of the Body of Christ, taken from amongst men; that the requirements for election to the exalted position are full faith in the shed blood of Jesus as the Ransom-price, a full consecration to the Father's will, and a faithful continuance in obedience to the Father's will even unto death; that all who are consecrated and begotten of the Holy Spirit and are overcomers shall have part in the Chief Resurrection, and be exalted to positions in the Heavenly Kingdom of God and participate with Christ Jesus in His Millennial Reign; the blessing of all the families of the earth; that during the thousand-year reign of Christ all of the dead shall be awakened, and given a fair and impartial trial for life or death; that the Millennial Reign the willfully disobedient shall be everlastingly destroyed, while those obedient to the righteous rule of Christ shall be fully restored to human perfection of body, mind and character; that during this Millennial Reign the earth shall be brought to a state of Edenic paradise and made fit as a place habitable for perfect man; that man, fully restored to perfection, will inhabit the beautified earth in all the ages to come.

HIS WORK.

Seeing that God has such a wonderful Plan for the blessing of mankind, Pastor Russell gave all of his power and energy to making it known to great truths to the world. He never took a vacation; he worked until the close of his breath.

Like other Christians he was looking for the Second Coming of Christ, between 1872 and 1878 discovered that the Scriptures clearly teach that the Lord would not return in a body of flesh, but would return as a spirit being, invisible to human eyes and that His second presence was due in the autumn of 1874. This led to the publishing a booklet entitled, "The Object and Manner of Our Lord's Return," which had a phenomenal circulation.

Many students of the Bible in and out the United States and Canada responded to the information derived from that book, and his correspondence became voluminous. Realizing the necessity of keeping the Truth before the minds of those who had begun to investigate, in 1879 he began the publication of The Watch Tower and Hearald of Christ's Presence, and was the sole Editor to the time of his death. This journal is issued semi-monthly; it never publishes advertisements, but is devoted exclusively to religious topics. Among the English speaking people in the United States, Canada and Great Britian, its semi-monthly circulation is 45,000 copies. It is also published in German, French, Swedish, Dano-Norwegian and Polish, reaching a total number of subscribers in America and Europe.

He was President of the Watch Tower Bible and Tract Society, the legal organization in 1884 until his death. He was also President of the People's Pulpit Association, organized in 1900, and the International Bible Students Association, incorporated in London in 1913, both of the latter corporations being adjuncts to the Watch Tower Bible and Tract Society, and publishers of religious corporations, as well as by word of mouth, he promulgated the Gospel of Messiah's Kingdom. He was the author of the following publications, issued between the years 1879 and 1916, each having phenomental circulation, as given below:

Aids for Thinking Christians	1,450,000
Tabernacle Shadows	1,900,000
Divine Plan of the Ages	1,500,000
The Time Is at Hand	1,657,000
Thy Kingdom Come	1,578,000
Battle of Armageddon	4,000,000
The Atonement	445,000
The New Creation	425,000
What Say the Scriptures About Hell	3,000,000

In addition these shall have written the Scriptures About Spiritism, Old Theology Tracts, et cetera, et cetera. He was the author of the Photo-Drama of Creation, which had been exhibited prior to his death to more than 9,000,000 persons. He wrote and published the Scenario of the Photo-Drama of Creation, which had a very wide circulation. His publications were translated into thirty-five different languages, and he was the author of more than 1,200 congregations of Bible Students in different parts of the world. These he visited and taught as often as possible.

He organized and conducted a Lecture Bureau which constantly employed seventy Bible lecturers who travelled and delivered lectures on the Scriptures. He organized and managed the auxiliary Society which sent out one hundred men who gave a portion of their time to lecturing or distributing literature. Each year he wrote practically all of the copy for the Bible Students Monthly, the Bible Students Library, all which amounted to approximately fifty million copies.

His sermons were handled by a newspaper syndicate. More than 2,000 newspapers, with a combined circulation of fifteen million readers, at one time published his discourses. All told, more than 30,000,000 persons read each of these sermons.

The Continent, a publication whose editor often opposed Pastor Russell, once published the following significant endorsement concerning him:

"His writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the sermons of all the priests and preachers in North America; greater even than the work of Archbishop Ireland, Cardinal Gibbons, George Horace Lorimer, Dr. Frank Crane, Hall Caine, Maurice Maeterlinck and a dozen other of the best known editors and syndicate writers put together.

HARVEST WORK.

Pastor Russell adhered closely to the teachings of the Scriptures. He believed and taught that we are living at the time of the second presence of our Lord and Redeemer, during which the Lord has been conducting His great harvest work—the separating, testing and reaping of the Christians, designated as "tares," and gathering of the true ones into the Kingdom of the Lord. It is here interesting to note that Jesus said, "Who is then a faithful and wise servant, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord, when He cometh, shall find so doing." Clearly it was upon you that He shall make him ruler over all His goods." Thousands of the readers of Pastor Russell's writings believe that he filled the office of this faithful and wise servant," and that his great work was giving to the Household of Faith meat in due season. His modesty and humility precluded him from openly claiming this title, but he admitted as much in private conversation. For a more detailed account of his work reference is made to The Watch Tower of June 15, 1916.

In 1910 Pastor Russell visited Palestine and Russia. He there orally delivered lectures to thousands of orthodox Jews and to many Russians.

To Palestine. In 1911 he was one of a committee of seven who made a journey around the world and especially examined into the conditions of missionary work in Japan, China, Korea and India. On the same occasion he again visited the Jews in Palestine and Galatia, explaining to them that the prophecies teach that the Jews at an early date will again be established in Palestine. On his return to America he was given a great ovation at the New York Hippodrome, packed by thousands of Jews. His discourse on this occasion being published in Hebrew papers both in America and in Europe. During the 42 years of Pastor Russell's Ministry he never asked directly or indirectly solicited money. No collections were taken at any meeting addressed by him or by any of his associates. He had faith that the Lord would supply sufficient money to carry on His work; that the work was the Lord's and not Pastor Russell's; that contributions were liberally made by many persons throughout the world proved that his supposition was correct.

He devoted his private fortune entirely to the cause to which he gave his life. He received the nominal sum of $11.00 per week for his own personal expenses. He died, leaving no estate whatsoever.

Thus ended the career of a most remarkable man. He was loved most by those who knew him best.

WILL AND STATEMENT OF CHARLES TAZE RUSSELL.

Having at various time during past years donated to the Watch Tower Bible and Tract Society, all of my personal possessions except a small personal bank account of approximately two hundred dollars, in the Exchange National Bank of Pittsburgh, which will properly come to me by or with which if she survives me, I have merely love to provide for my wife, and also to leave to all of the dear members of the Bible House Family—and all other dear co-laborers in the Truth—each one's copy of all of the household of faith in every place who call upon the name of the Lord, and who love His appearing.

However, in view of the fact that in connection with the Watch Tower, the Old Theology Quarterly and the copyrights of the Millennial Dawn publications, Tower Tracts and various other booklets, hymn-books, etc., to the Watch Tower Bible and Tract Society, I did so with the explicit understanding that I should have full control of the Society's affairs and publications during my life time, and that after my decease these should be conducted according to my wishes. I now herewith set forth the said wishes—my will respecting the same, as follows:

AN EDITORIAL COMMITTEE OF FIVE.

I direct that the entire editorial work of the Society, as above, shall be in the hands of a committee of five brethren, whom I exhort to great caution and prayer in the choice of All my articles appearing in the columns of The Watch Tower, and all other work—no unqualified approval of at least three of the committee of five, and I urge that If any matter unreviewed by three be known or supposed to be contrary to the views of one or both of the other members of the committee, such article shall be held over for thought, prayer and discussion for a month or months before being published—that so far as possible the unity of the faith and the bond of peace may be maintained in the Editorial management of the journal.

The names of the Editorial Committee (with such changes as may from time to time occur) will be printed and published in each number of the journal—but it shall not be necessary that it be operated by whom the various articles appearing in the journal are written. It is the auxiliary Society's right to recognized that the articles are approved by the Editorial Committee.

As the Society is already pledged to me that it will publish no other periodical than The Watch Tower, and that the Editorial Committee shall write for or be connected with no other publication in any manner or degree. My object in these requirements is to safeguard these publications of the Society from any spirit of ambition or pride or headship and that the Truth may be maintained and appreciated for its own worth, and that the Lord may be honored as the Chief Editor and the Head of the Church and the Fountain of Truth.

Some of my Sunday discourses published in the daily newspapers covering a period of years have been taken down, preserved and may be used as editorial matter for The Watch Tower or not, as the committee may see fit, but that my name shall not be attached nor any publication whatever given respecting the authorship.

Those named below as members of the Editorial Committee (I have known their acceptance) are supposed by me to be thoroughly in line with the principles of the Scriptures—especially so to the doctrine of the Ransom—that there is no acceptance of sin, and that there is no election to eternal life except through faith in the Redemption-sacrifice of the Christ and its spirit. If any of the designated ones shall at any time find themselves to be very much out of harmony with the spirit of the publication they will be violating their consciences and hence cooperation with it, and I exhortation to remain members of this Editorial Committee—knowing that so to do would be contrary to the spirit and intention of this provision.

The Editorial Committee is self-perpetuating, in that should one of these members die or resign, it will the duty of the remaining members of the committee to appoint a successor. Should any one issue without a full vote of the committee of five, I enjoin upon the committee named great caution in respect to the selection of one to fill the vacancy—that purity of life, clearness in the Truth, zeal for God, love for the brethren and faithfulness to the Redeemer shall be prominent characteristics of the one selected. I have made the names named for the committee I have named, five others from whom I prefer that selection shall be made in case any vacancies in the Editorial Committee, before going outside for a general selection—unless in the interim, between the making of this Will and the time of my death, something should occur which would seem to indicate these as less desirable or others more desirable for filling the vacancies mentioned. The names of the Editorial Committee are as follows:

William E. Page,
William E. Van Amburgh,
Henry Clay Rockwell,
Paul S. Johnson,
F. H. Robinson.

The names of the five whom I suggest as possibly amongst the most available from which to fill vacancies in the Editorial Committee are as follows: J. E. Burgess, Robert Hirsh, Isaac Hoskins, Geo. H. Fisher (Scranton), J. F. Rutherford, Fred. Mohr.

The following announcement shall appear in each issue of The Watch Tower, following the names of the Editorial Committee:

ZION'S WATCH TOWER EDITORIAL COMMITTEE.

This journal is published under the supervision of an Editorial Committee, to which all articles must have read and have approved as Truth each and every article appearing in its columns. The names of the Committee now serving are: (Here follow.)

As for compensation, I think it wise to maintain the Society's course of the past in regard to salaries—that none be paid; that merely reasonable expenses be allowed to those who serve the Society or its work in any manner. In harmony with the course of the Society in the past, I direct that members of the Editorial Committee, or the three that shall be actively engaged, shall consist of the Society a provision for their food and shelter and ten dollars per week for their time, and a similar allowance for wife or children or others dependent upon them for support. As the Board of Directors shall consider proper, but, reasonable expenses only, and no salaries for the laying up of money.

I desire that the Old Theology Quarterly continue to appear for the present, so far as the opportunities for distribution may permit, and that its issues shall consist of reprints from the old issues of The Watch Tower or from other of my discourses, but that no name shall appear in connection with the matter unless I myself be required by law.

It is my wish that the same rules apply to the publication of Tower Tracts, Italian, the Danish and the Swedish or any other foreign publications and to the publication of The Watch Tower Bible and Tract Society.

The general plan of this paper be sent to each one whose name has appeared above as of the Editorial Committee, and to such others of that committee may be chosen to fill vacancies—unless he be absent from the Society or from the country. Meanwhile I have already consulted with at least three shall proceed to act in their capacity as editors. It shall be the duty of the Board of the Society to provide the necessary arrangements for these meetings of the Editorial Committee and to assist them in their duties in every possible manner, in accordance with the Articles of Incorporation bearing on this matter.

I have already consulted with the Watch Tower Bible and Tract Society all my voting shares therein, putting the same in the hands of five Trustees, as follows: Sr. E. Louise Hamilton, Sr. Almeta M. Nation Robinson, Sr. Elizabeth Yates, Jr., Sr. Alice G. James.

These Trustees shall serve for life. In event of death or resignations successors shall be chosen by the Watch Tower Society and the Editorial committee and the remaining Trustees or the survivor of them.

I now provide for the impeachment and dismissal from the Editorial Committee of any one guilty of immoral conduct, or who shall be guilty of unchristian charges, and the Board of Judgment in the matter shall consist of the Watch Tower Bible and Tract Society's trustees and the five trustees controlling my voting shares and the Editorial Committee, excepting the accused. Of these sixteen votes nine shall be sufficient to enact the impeachment and dismissal in order to effect the same.

DIRECTIONS FOR FUNERAL

I decire to be buried in the plot or ground owned by our Society in the Allegheny Cemetery, according to the rites and details of arrangements respecting the funeral service, I leave to the wise discretion of my wife, Maria, Land, and her daughters, Alice and May, or such of them as may be present at the time of assistance and advice and cooperation of the brethren, as they may request. This is a matter of no ordinary funeral discourse, I request that they arrange to have a memorial service, such as customed to public speaking, make a few remarks each, that the service shall be very simple, inexpensive and that it be conducted in the Bible House Chapel or any other place as may be considered equally appropriate or more so.

MY LEGACY OF LOVE.

To the dear "Bethel" family collectively and individually I leave my best wishes in the words of the Lord Jesus, His blessing, which maketh rich and addeth no sorrow with it, to extend and in a still broader sweep to all the family of the Lord in every place—especially to those who are in the Harvest Truth. I entreat you all that you continue to progress and to grow in grace, in knowledge, above all in love, the great fruit of the Spirit in its various manifestations, that you make the meekness, not only with the world, but with one another; to patience with one another, and to all men, to gentleness with all, to brotherly kindness, to godliness, to purity. I remind you that all these things are necessary that we may attain the promise of the kingdom, and that the apostle has assured us that if we do these things we shall never fall, but that "so an entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

It is my wish that this my last Will and Testament be published in the issue of The Watch Tower following my decease.

My hope for myself, as for all the dear Israel of God, is that soon we shall meet to part no more, in the First Resurrection, in the Master's Presence, where there is fulness of joy forevermore. We shall be satisfied when we awake in His likeness—

"Changed from glory unto glory."
(Signed) Charles Taze Russell.

Published and declared in the presence of the witnesses whose names are listed.
Mae F. Land,
M. Almeta Nation.
Laura M. Whitehouse.
Done at Allegheny, Pa., June twenty-nine, nineteen hundred and seven.

THE FUNERAL SERVICES.

The remains of Pastor Russell—announcement of which those death was published in the last Issue of The Watch Tower—arrived in New York from the West on Friday morning, November 10, accompanied by his traveling secretary, Menta Sturgeon.

When the body reached Chicago, a large number of friends had assembled at the station, and as it was necessary to transfer the casket from one depot to another, a long procession of carriages bearing the sorrowing friends formed and followed through the city. This was a touching tribute to a man truly here, and many took the last look at him whom they knew and loved so much. From Chicago the body was accompanied by a delegation, representing the Society, on the journey route to New York.

The remains reached the Bethel Home on Saturday, where they were viewed by the Family and by members of the Congregation. On Sunday morning they were removed to The Temple and placed in a vault until the 10 o'clock on the following Wednesday morning, when the funeral services were held.

The vault was a perfect bedding, pyramidal in form, and was literally covered with flowers, the offerings of friends from all parts of the country. The Temple was completely occupied by plants, ferns, flowers and a most wonderful and beautiful floral designs as to leave barely room enough for the congregation and the remains of our beloved Pastor. Moreover, the entire facing of every balcony and the front platform was decorated with a great variety of ferns and flowers.

At the foot of the casket was placed a broken pillar of flowers, fittingly representing that the life work, which the Lord's body, had been broken in the service of the brethren; while at the head was a magnificent floral cross and crown, the cross symbolizing his sacrifice in the flesh, and the floral crown symbolizing the Crown of Glory which we believe he now wears with the Father in the Heavens.

The rostrum was not large enough to contain the floral offerings, and so was there space available in the interior of The Temple to display all of the floral contributions. It was never beautiful and numerous all these were, they but very imperfectly represented the degree of love and esteem in which our departed Pastor was held by all who knew him.

The Committee of Arrangements decided on the following at the following Brother Russell's suggestion in his Will, and to this end requested several brethren to make brief services. Among these were A. H. MacMillan, Menta Sturgeon, W. I. Hudgings, P. S. L. Johnson, E. W. V. Kuehn, Toledo, O.; C. A. Wise, Indianapolis, Ind.; J. C. Rose, Pittsburgh, Pa.; E. W. Margeson, Boston, Mass.; F. W. Mattson, Tewksbury, Mass.; W. H. Conley, Columbus, Ohio; G. C. Driscoll, Dayton, Ohio; Dr. L. W. Jones, Chicago, Ill.; Dr. Henry Clay Rockwell, Detroit, Ill.; E. McCosh, Detroit, Mich.; C. J. Woodworth, Scranton, Pa.; Dr. Anna Wenrich, Kansas C. H. Anderson, Baltimore, Md.; W. L. Abbott, St. Paul, Minn.; and Geo. H. Fisher, Jr., Pa. It was carried out the program in its entirety would have consumed considerable more time, and as The Temple was so crowded that many were obliged to stand, it was thought the wisest to reduce the number of speakers.

Winterset, Iowa, July 26.

My subscription has nearly expired, please do not continue it beyond the time. I am not able to renew it at present. I appreciate it as it stands for the Truth, and may subscribe again in the future.

Very respectfully,
MRS. MATILDA POWELL.
(Age 73).

Winterset, Iowa, July 25.

O that the glories of our God might be written in letters of gold upon the sky, that all the world might read and see the majesty of our King, and our blessed Redeemer who is the express image of Jehovah, Our God. Isa. 53:2, 10., Phil. 3:20, 21. Waiting and watching. Titus 2:13.

MATILDA POWELL.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

(Continued from Last Week)

STUDY XVII.

But there is a still further step to be taken beyond a perfection of spiritual being, viz: to the glory that shall be revealed in us. We do not here refer to a glory of person, but to a glory of power or office. The Apostle in our chapter I. brings full personal glory; 1. c., glorious being, like unto Christ. But after we are thus perfected, and made entirely like our Lord and Head, we are to be associated with him in the "glory" of power and office—to sit with him in his throne, even as he, after being perfected in his resurrection, was exalted to the right hand of the Majesty on high. Matthew 25:31. This is a glory distinct from either original or

TWO BEASTS AND IMAGE OF REV. 13

By Pastor Russell.

From Jan. 1882, Issue of Watch Tower

(Continued from last week.)

THE TWO-HORNED BEAST.

"And I saw another wild beast ascending from the earth, and he had two horns as a lamb, and he spoke as a dragon" (vs. 11). If the preceding wild beast represented an ecclesiastical power, as we have just seen, then this beast called another should be understood to represent a similar ecclesiastical or church power. As the first beast had ten horns, or powers, which gave it their strength, so this beast has "two horns" which indicates that two powers or governments will support it. The question has been asked: Could this refer to Mahomet? No; this revelation was not given to be a general history of the world, but was a revelation given to the church, and relates to matters and things closely connected with the church's history. There is no reason for giving an account of Mohametanism, for the same reason that it would have been useless to give a history of Confucianism or Buddhism. None of these were Christian systems, and though they were anti-christian, they were openly so, and not so harmful to real Christianity. Papacy on the contrary is mentioned because it attempted to palm itself off as the kingdom of Christ and to deceive, while really it was the Dragon or Roman Empire united to an Apostasy.

Again, notice that this beast "ascended (came gradually) out of the earth," while the first came out of the Sea. Now, if our definitions be correct—as the coming of Papacy from among the irreligious masses of the Roman Empire was shown by its coming out of the "sea"—then the coming of this second beast out of the "earth" should signify that it sprung up among a professedly religious people.

Can it refer, then, to any of the branches of the Protestant church? We understand that the wounding of the Papal head (referred to in vs. 3) by the sword (vs. 14), refers to the Reformation work when Luther, Swingli, Calvin, Knox and others (by advocating the teachings of the Word of God as opposed to the teaching of Papacy) showed that it was the system referred to in Revelations and in Paul's writings called the "Mystery of Iniquity"—"Antichrist," "The Man of Sin." They struck so mightily at this Papal head that the system had well nigh died, but as the cause of the Protestants became more popular, the sympathies of some in power came to be exercised on their behalf. Soon various small German kingdoms (princedoms) were found on the side of the Reformers, and lent their sanction to them rather than to Papacy. Soon Belgium, Holland, Norway, Sweeden, Switzerland and others withdrew all their allegiance from their former head and ruler, the Pope; and though not acknowledging Luther, Calvin or other as a new head or spiritual emperor, they supported the various Reformation churches with state funds and protection. About this time also (A. D. 1531), the church in England threw off her allegiance to Rome, and became a separate ecclesiastical government. It thus followed exactly the example of Papacy, in blending civil with ecclesiastical power, and made the same person, Henry VIII and his successors, the head of all power. The effect of this governmental favor upon the teachings of the Reformers, can well be imagined. Once they had complained about empire and church being united in Papacy; had shown that the Virgin espoused to Christ awaiting His Kingdom was unfaithful to Him (therefore termed a Harlot) when she united with, and leaned for support upon, earthly powers. This part of their smiting with the "Sword of the Spirit' soon ceased, as they begun to regard the smile and favor of earthly governments upon themselves. They could not, consistly condemn in Papacy what they had come to enjoy and crave. It was their desire (lust) for power, name and influence, to do a great work, and have many children, that led these daughters of Rome to follow the example of their mothers—"Babylon the Great, the mother of harlots" (Rev. 17:5).

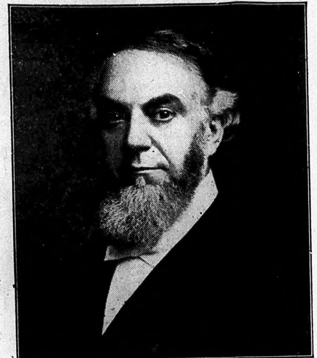
But do not forget that we are now talking of church systems, and not of all who are under ,or bound by, and serving those systems. We believe that the Lord has had dear children in all these (Papal mother, as well as her daughters) who, on supporting them, verily think they do God service. This is the delusion which induced all but a few to respect the Papal Beast as the true empire of Christ instead of waiting for "the Lord from heaven." From that ancient snare and deception of the devil, all the consecrated saints need to be liberated, and nothing but truth can liberate.

The coming out of Babylon was commenced by the Reformation; but, as we have seen, their followers made only a brief journey, until to a great extent they fell into the same "snare of the fowler."

There are some who have made more progress than those state churches referred to in Europe, e. g., all the churches of the United States are free, and unsupported by government. Knowledge and liberty are in general the opponents of religious bondage and bigotry; but in many of these free organizations it is more because they cannot, than because they would not be supported by, and united to, civil power.

The Two-horned Beast is one ecclesiastical system, and the two horns show that it is supported, and its authority recognized by two kingdoms. Remember that to be simply aided or supported by the empire does not make a symbolic "Beast"; a "Beast" is a government, and to become a symbolic beast, a church must needs become an element in, or part of the government. This was not the case in the instance of the Presbyterian church in Scotland, nor of the Dutch Reformed church, nor of the Lutheran, in those countries in which those churches are "established." No; there is but one church which this symbol fits perfectly, viz: The established "Church of England and Ireland." This system, like the Papal, was a blending of church and state, an ecclesiastical empire. In the year 1200 England became subject to the Pope. In 1531, owing to a dispute between her king, Henry VIII, and the Pope, England withdrew from allegiance to Papacy. The Convocation of its clergy called the same year, in its decrees, declared King Henry VIII to be "The one protector of the English Church its only and Supreme Lord; and as far as might be, by the law of Christ, its Supreme Head." These are the exact words, and to one who does not know that such was the declaration, they may well be astonishing. Those are the exact sentiments of Papacy; that is exactly the sense in which the Pope is recognized as Christ's Vicegerent. What a glorious representation of the Lord Jesus they had in Henry VIII, who, out of six wives, was divorced from two, beheaded two, and by many is supposed to have poisoned one! He was a worthy rival of some of the Popes as an Anti-christian claimant of headship to the church. The Reformation movement had not reached England at this time, and certainly it was much needed. The Clerical Convocation which could acknowledge such a head was not far from being as corrupt as Papacy. The proof that the title, "head of the church," was not

PASTOR C. T. RUSSELL,



Whose Biography appears on another page

an empty honor, appears from the historian's words—"At the same time it was ordained that no regard should be paid to censures which the Pope might pass on account of this law and that Mass should be said, and sacraments administered as usual. In 1534, all payments made to the apostolic chamber, and dispensations, were abolished; monasteries were subjected to royal government, and exempted from all other; the right to summon Convacations, approve or reject canons (laws or doctrines enacted by the Convocation of clergy), and hear appeals from the Bishops, was vested in the King alone. Though now honored with the title or Supreme Head of the Church on Earth, Henry contemplated no change in the doctrines of the church as then held. Indeed, it was not until 30 years or more after these steps that the Roman Catholics and the Reformers (of the English church) were looked upon as separate bodies, or had separate ministrations and places of worship."

Relative to the establishment of "the Church of England" as separate from the Papal church, another historian declares: "Convocation declared that the Pope had no more authority in England than any other Bishop. The act of supremacy was passed, making Henry the head of the church, which act has been described as the epitome of all the measures which had been passed against the encroachments of the spiritual powers (of Rome) within and without the realm; and, as being at once, the symbol of the independence of England, and the declaration that thenceforth the civil magistrate was supreme within England dominions over church as well as state."

These matters are but imperfectly understood by people in general, and the same titles—"Supreme head of the church on earth," etc., are still applied to English sovereigns. Furthermore, the crown worn shows the title, for it is surmounted by a cross. And the present Great Seal of England, besides describing Victoria as the defender of the faith, illustrates it by a picture of the Queen, supported on either side by figures representing Justice and Religion sitting at her feet. The Queen is shown as holding in her hand a globe (representing the earth), the upper half of which is light colored (representing Christianity), and this is surmounted by a cross which in symbol declares her to be the supporter or head of the church universal. This is the same exactly as seen in the hands of the Popes in many pictures. It represents as a whole that this head is the upholder, supporter, of the truth. It is needless to remark that the Lord Jesus never gave this office to any one, but claims it Himself; and any others who claim it are usurpers. Paul said: "Christ is the Head of the church," and that we are to "grow up into Him in all things, which is the head, even Christ." Again he repeats that "God gave him to be the Head over all things to the church, which is His body." (Eph. 1:22 and 4:15, and 5:23; Col. 1:18.) It is the church on earth that Paul is speaking of, hence any Pope, Queen, Council, Assembly, Conference, or any other man or company of men, who claim or exercise the powers of the true Head—Jesus—are opposing him. And all who support such by influence, presence or money, are abettors of evil and supporters of false systems.

Now does this system (the English church) fill the picture? The second Beast had two horn; what two kingdoms (horns) supported this church? Bear in mind the distinction between a church supported by a government, as the Presbyterian in Scotland, and a church united in the government, as in England; it is the latter relationship that constitutes a "beast."

Now about the two horns. England, of course, was one of them, and Ireland the other. Let us see. History says that in 1537 the Irish Parliament in Dublin "passed the act of supremacy, declaring Henry VIII Superem Head of the Church, prohibiting intercourse with the court of Rome, and making it treason to refuse the oath of supremacy." "Henry VIII also took the title of King of Ireland." Thus it is seen that the second horn came up within the brief space of five years after the first. The fact that Ireland was not a powerful horn matters not, for it was stronger than some that supported the Papal Beast.

What effects result from the disestablishment of the Church in Ireland? From 1538 to 1871 (333 years), the title of the church was "The Church of England and Ireland," thus recognizing both "horns."

On January 1, 1871 (by action of Parliament and the consent of the Queen, the head of the church) the Irish church was disestablished, or that horn was cast off. So too, all of the horns which once supported Papacy have broken off from her; the difference being that in the case of Papacy the horns have turned against her, and in the case of the second Beast it casts off the Irish horn of itself, believing it to be a weakness rather than a strength. And it would not be at all remarkable if the other horn (England) would be separated from the Beast (i. e. it would not be surprising if soon the church were to be separateed from the state in England). Note—This was written in 1882. It is now 1898, and no signs of such approaching separation are manifest yet.—W. W. M.)

"The two horns like a lamb," would seem to indicate that this Beast would be peaceably inclined—not aggressive, but merely using the horns for defense. "He spake like a dragon." Notice, it is not said he spake like the dragon, but like a dragon. We understand this to mean that its utterances resembled those of a purely civil (dragon) power, and that in its words there would be little to denote that it is an ecclesiastical government. All know how true this is. If it had been that he spake like the Dragon, it would have indicated that the utterances of this second Beast would have been worse than those of Papacy, which has not been the case.

"And all the authority of the first beast (Papacy) he executes in his presence" (this shows that the second does not take the place of the first beast, but that they exist cotemporaneously) "and makes the earth and those who dwell in it to worship (respect) the first beast whose mortal wound was healed."

It would appear that this was fulfilled in the following way: The Church of England claimed all the powers and authority which Papacy claimed. It claimed to be the church; it acknowledged and repudiated some of the corruptions complained of by the Reformers, such as the sale of indulgence, transsubstantiation, etc., and abandoned these as well as the name Roman, for which they substituted the word Holy, calling it the original "Holy Catholic Church." It claims the same governmental authority and the same veneration for its decrees as Papacy does for hers. And by establishing a similar system, devoid of some of the grosser Papal errors, it attracted the attention of all to those errors, as being the only possible fault of Papacy. And when some of those errors were shortly after discarded by Papacy, the inference was that both Beast systems were right. People at that day, as now, seemed to think those systems proper and right, (if their powers, etc., were properly exercised; but from God's standpoint the systems are abominations, and wrong from the very center. These systems are based upon errors, and like a correct tree, "cannot bring forth good fruit."

The principal error was in this—the very basis of those systems—their claim to be the "Kingdom of God" in reigning power. That idea, once admitted, justifies their persecution of individuals and nations, forcing them to submit and bow in obedience. Scripture accords these powers to the "kingdom of God"—when "the kingdom is the Lord's and he is the Governor among the nations; all the ends of the world shall remember and turn unto the Lord, and all the kindreds of nations shall worship before Thee" (Ps. 22:27, 28). He shall "dash them in pieces as a potter's vessel" (Ps. 2.9). Unto Him every knee shall bow, and every tongue confess (Phil. 2:11). And if their claim be good, who can object to them carrying out the Scriptural statements?

These Anti-Christs, to make their claim of kingdom power appear true, had simply to take another, viz: to compel obedience, backing up their right to do so by the Scriptures just quoted. And not only was this great evil sanctioned, but their claim, once admitted, that the kingdom was established and the reign in progress, those who admitted it were hindered from looking for the true Head of the church to set up the true kingdom under the whole heavens, which shall break in pieces present imperfect governments, establish righteousness in the earth, and cause every knee to bow and every tongue to confess, to the glory of God. "And He does great signs, so that even fire He makes to come down from heaven to the earth in the presence of men" (vs. 13). This government, like Papacy's, claimed heavenly power, and its denunciations were regarded as from heaven, judgments, or fire, being called down upon offenders. "And He deceives those who dwell on the earth by the signs which it was give nHim to do in the presence of the (first) beast."—vs. 14.

We make a distinction between the earth and those who dwell on it. As the Earth symbolizes those obedient to and supporting the Beast, so "those dwelling on the earth," we understand to mean independent Christians who do not support either of these systems.

(Continued next week.)

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$123.00
Amount received	1.00
Total	124.00
Paid out	$130.00

Appreciations.

Portland, Oregon, July 24.

Enclosed please find money order for one dollar ($1.00) for renewal of my subscription. We are glad to have the sermons of Pastor Russell.

Sincerely,
E. E. MOREHEAD.

Honey Grove, Texas, July 25.

Enclosed please find P. O. money order for one year's subscription to National Labor Tribune from April 21, 1917 to April 21, 1918.

I appreciate that you are still publishing our dear Pastor Russell's sermons and parts of the Devine Plan of the Ages, and that you uphold Truth and Justice in all matters. Wishing you much success I remain

Yours truly,
E. SINGER.

Albany, N. Y., July 25.

I see by the date on wrapper that my subscription runs out July 25th and as we do not want to miss a copy of your valaable paper you will please and enclosed cash for renewal for another year. We appreciate the stand you take for Truth and Righteousness and that you still publish Pastor Russell's sermons in such nice clear type. It is just glorious to know that his labor was not in vain even if he has been called from our midst. We are still receiving abundant blessings from his sermons through the printed press. Wishing you success in your labor of love in helping to send out the message of glad tidings.

Yours respecifully,
MR. AND MRS. S. MAGEE.

Grove City, O., July 27.

Realizing my subscription to the Labor Tribune has expired I am sending you $1.00 for renewal of same. We hardly know how to thank you enough for printing the back sermons of our dear Brother Russell, which we all enjoy so much.

Yours respectfully,
MRS. D. F. HAUGHEN.

Sioux Falls, S. D., July 25.

Inclosed please find P. O. order for subscription to your good paper. Sorry it is past due, we waited to get located at this address and so this apparent negligence.

We appreciate very much the Truth features of your paper and sermons of our dear Pastor Russell—not having privilege before of reading them.

May you continue the good work and be richly rewarded.

Sincerely,
MRS. G. WEHLER.

Parsons, W. Va., July 26.

Dear Editor National Labor Tribune, find enclosed $1.00 for renewal of our subscription to Tribune for another year. I believe my subscription is up on the 24th. We stall love the Tribune for the sermons of our dear beloved Pastor Russell, and all the other Truth features that appear in its colnums from time to time. We earnestly pray the dear Lord's richest blessing upon you and the effort you put forth in using your paper as a medium through which to deliver the good tidings of great joy to so many hungry, fainting souls at this time. We want to assure you of our prayers and our loyal support in every way we can in the good work you are doing. With much Christian love and best wishes for your future success I am

Yours sincerely,
R. S. POLING.

GOD FIRST.

Written for the National Labor Tribune on behalf of the Seventh Valume just published.

My soul be on thy guard.
The Lord thy God will prove thee to see whether ye love the Lord thy God or no.
O! who could bear life's stormy doom,
Did not thy wing of love
Come gently wafting through the gloom
Our Pease-branch from abev?—Psa. 23, Psa. 91.

To the dear readers of the National Labor Tribune, in coming to you in the words of the Master, "It is I be not afraid—for, to him that overcometh will I give * * * a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. Yes—overcoming the world, the flesh and the devil, as to love God with all our heart, soul, mind and being and our neighbor as ourself, is the overcoming spirit that God approves in the Master and those under His headship, and as it is stated—we can do all things through Christ who strengthens us. But oh! how far short we would be without Mim and His help, as an ever present help in the time of need, and as we have chosen the side we shall be found fighting on, and that side is God's side, Under the leadership of our Captain Jesus Christ, while our King is marching on, so that when differences may arise in our midst or at Brooklyn or elsewhere, we still keep the one side while holding the head Christ and also holding up the arms of the faithful—"that servant" called from our midst, yet speeketh while laying down our life for the brethern—knowing we have pased from death to life because we love the brethern, and when we think our personal rights have been infringed upon by any of our brethern we will remember to credit them with the same principle and motive as we credit ourselves with, that this principle may govern us instead of contention or of fighting for our own personal rights or privileges, but rather to suffer it for the body sake which is the Church as to cause no schisoms or bring reflections on the cause we so love, especially in the last days, while that which is so blessing us still goes out to others without a hindrence, and trust the outcome to God, while He being first in our hearts, while remembering the channel He used to send us all our present blessings.

And as in regards to the Seventh volume—I never seek to pick flaws, but rather to grasp that which brings me helpful blessings, and to anything I cannot fully make scriptually my own at present, I need not let myself get into a contentious spirit with my brethern, but I have not found aught in it to put a bitter taste in my mouth as to spit the bitterness out towards my brethern or cause separation, or hold bitterness secretly. There may be a few things that may be needful for me for a time to first chew at, but while chewing I am not denouncing, but trusting fully in God and His promises which have never failed me yet in the beloved, and where the strength and comfort of the seventh volume come to me is that it in a general sanse with few exceptions is only a representation of that which we already have and know, it is comforting in the sense that it does not wonder into strange pastures to bring forth strange or startling things that would tend to bewilder or startle a true child of God, but keeps rather, within the already well filled table of our God. Psa. 23. It is comforting that it reveals "that servant" and to know that He did not seek to build up his own living monument of self honor, but with Christ left His all with God, without making us men worshipers, but rather to more humbly worship God, also for His wisdom and love in his own personal choosings.

There may or may not be in some cases a few things in the seventh volume that we may only be able to chew at, neither to swallow whole, or yet to reject neither to say yet or no too, yet only those few things may be there to prove our love as in 1 Cor., 13 chapter, and we realize the ones who brought the book together are ones who seek to be pleasing to God rather than to self, and to overcome the world, the flesh and the devil, and we with them are of the one spirit and purpose, so in the whole, we can thank God and take courage and be comforted in the beloved. Come what may—for blessed be the tie that binds, and thank God for the privilege of the full set of seven volumes and finish our course with joy, and as the Master stated, be not afraid it is I. Love divine all love excelling. Little children keep yourselves from idols, especially beware of self, so, happy the man who learns to trace the leadings of Jehovah's grace.

Your brother in the one precious faith and hope, and appreciation of the Labor Tribune.

ROBERT J. CRAIG.

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NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 36. PITTSBURGH, PA., THURSDAY, AUGUST 9, 1917 All Subscriptions Payable in Advance.

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SAM GRENET FOAMS ON MAGEE AS MAYOR

The "Invincible" Must Run and the Northside is Solid With Alpern, Harris and Staley Lining Up--Kerr Ditched.

There is no use serving the political desert any other way than it is intended and what's the use giving the real situation another than the true coloring. KERR HAS BEEN CANNED. Is the way the friends of Magee want it dished out, but there is one extenuating circumstance. That is "we would like Kerr to go along, but if he refuses we can beat any candidate in the field with Magee."

Magee the invincible; Magee who in becoming a candidate is making an almost incalculable sacrifice; Magee the municipal marvel; a phenomena which the citizens of this great industrial center cannot reproduce; Magee, matchless and unprecedented champion of——of——of——what? Never mind. Mr. Babcock must send for men and ask them to be for him, BUT, Magee! Observe that continual stream of citizens all day long pouring into his office and pleading, beseeching, entreating and importuning him to be a candidate for Mayor. Magee, the greatest man in the State of Pennsylvania today and no man in Pittsburgh can beat him for Mayor.

These were not exactly the words of Sam Grenet, which he used in extolling Magee, but the barrel that Sam tapped on Fifth avenue Wednesday had just as much foam. Oh, the big collar! Real froth. Schooners! Sam didn't just phrase it the way it is here set forth, but if Sam threw that pep of his into a barrel and mixed it with some adjectives and dished it out it could not have conveyed a more clearer eulogy of the one who Sam called the "invincible."

Why roll a boulder in the path of Dr. Kerr who wants to be Mayor? Sam was asked. "I'm not rolling anything in his way." But you and Louie Alper, and John Harris, John Staley and W. C. McEldowney are said to oppose Kerr. Sam, a genial fellow, with due cordiality, listened attentively to an upbraiding of which he was the victim, for his antagonism to Dr. Kerr.

The censure pierced one of Sam's staves and it was only a short time until the suds began to emit. The stream was ceaseless and the Magee panegyric surpassed anything on record in the enconium line. Sam declared."Magee can lick Kerr and the whole bunch. Everybody's for Magee. The people should accept his willingness to run as a 'great sacrifice.' Magee made the best Mayor that Pittsburgh ever had. *Kerr must ask Magee to run*, and we wait Kerr with us, but Magee can win without Kerr. Babcock must send for men and ask them to be for him, but there is one continual stream of men constantly pleading with Magee to become a candidate. He's brainy; he's got the ability." Thus was the ex-mayor lifted to lofty eminence. Thus was he bedecked and embalmed in floral magnificance; the crown placed upon the emaculate brow at the hands of one who has fared so fortunately. The opposing faction says:

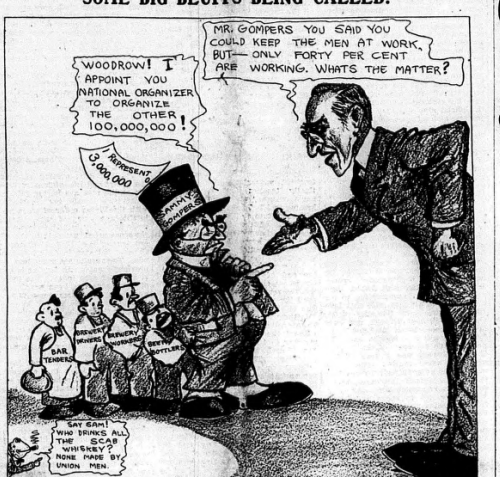
"Well can Sam say nice things about Ex-Mayor Magee. Sam has been a worthy beneficient of the Magee administration, pulling down something like $50,000 a year for four years, even though a sudden jolt were given to him when he was thrown out of office to fill another with a mean $30,000. So can the army of citizens consisting of John Harris, Louie Alpern, John Staley and Sam himself feel honored. The endorsement, coming as it does, from the president of the Fort Pitt Brewing company, surely carries much weight and tremendous prestige. Grenet made it emphatic that Magee would carry every ward on the North Side, and with his strength but few wards in the city are required. Of course Alpern can take care of the gentry in his sector. All Alpern's followers are subject to summary notice from Sweeney and in the absence of their appearance there is danger of an additional expense being incurred on the taxpayers for additional provisions at Claremont."

Report has it that Coroner Samuel C. Jamison has been busy carrying away the elevator men in the Frick building who have been prostrated by the "continual stream" of citizens who have been pleading with the ex-mayor. One thing favoring Magee's election is that the state control is now in the hands of Magee's friends. This condition did not exist, it is said, when Congressman Porter ran for the office of mayor, but this is to be a prominent factor in the present contest. The campaign contributions are to be made by Mr. William Flinn, who is staged for $15,000; John Harris $5,000, W. C. McEldowney $5,000 and a possible $25,000 is to be gathered in small contributions with a portion from the Philadelphia friends. Rumor has it that Mr. Flinn has not been weaned away from Dr. Kerr, but there is a belief that the president of council will eventually kiss the rod. There is much anxiety manifested in this matter and the people in an awful suspense are awaiting the final ultimatum.

TO BUILD BIG COKE PLANT.

HAMILTON, Ontario, July 30—The Semet-Solvay Company has engineers here reporting on a project to erect a $2,000,000 coke oven plant. The plant will be erected by the Hamilton By-Product Coke Ovens, Limited. It will have a capacity of about 900 tons of coke a day and 7,000,000 feet of gas. Stipes Inlet is the site that has been chosen.

SOME BIG BLUFFS BEING CALLED.



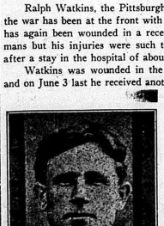
Gompers Begins a round-up with the soldiers of suds and the "Labor Press", whatever that is, hollering Hurrah!

WATKINS IS WOUNDED BUT SOON BACK FIGHTING

Big Preparations on Famous Battlefield. Boys Prepare for Trenches While Big Naval Guns Hands Fritz a Few

Ralph Watkins, the Pittsburgh lawyer, who since the beginning of the war has been at the front with the Canadian Expeditionary Forces, has again been wounded in a recent successful drive against the Germans but his injuries were such that he was able to report for duty after a stay in the hospital of about ten days.

Watkins was wounded in the battle at Verdun about a year ago and on June 3 last he received another wound in the face from a bursting shell. Watkins enlisted with the Canadian rifles, at Winnipeg, and has seen much fighting since his enlistment. He is a native of Pittsburgh. His brother Evan E. Watkins, is the Business Manager of the National Labor Tribune.



PRIVATE RALPH WATKINS.

The British Government was exceptionally prompt in notifying the family of the injury which Private Watkins sustained and no time nor expense was spared in keeping the relatives in constant touch with the soldier and his condition. This action on the part of the British Government allays feeling that any attempt exists on the part of the British War Department to keep any facts away from the family or to furnish them with such information as they desire to make known the real nature of the casualty or the seriousness of the wound inflicted.

It is very apparent that this soldier lawyer was in the recent routing of the German forces and being a Welshman must be considered in

(Continued on Seventh Page.)

MINERS DEPORTED; WILSON APPEALED TO.

INDIANAPOLIS, Aug. 1.—Following receipt of word today that about 80 members of the United Mine Workers of America had been deported from a tent colony at Gallup, N. M., William Green, secretary of the organization, telegraphed President Wilson, demanding the Federal Government intervene and return the men, saying in his message:

"Unless this is done quickly, I will favor strike of coal miners of United States until this outrage is righted."

Mr. Green stated the men reported to him as deported were not Industrial Workers of the World, but were members in good standing of the United Mine Workers of America.

ILLINOIS IS URGED TO CURB COAL PRICE.

CHICAGO, Aug. 1—Drastic action by the state to curb high prices of coal was recommended today to the Illinois state council of defense by the council committee which last week met with representatives of the coal mine operators of Illinois.

"There is no excuse for the present high prices of coal in Illilnois," the report states. Whether the action would be a request for a special session of the Legislature to give greater powers to the council or an order fixing a maximum price was not announced. The report called attention to the fact that coal which was selling last year for $1.35 a ton, is now being quoted at $3 to $3.50 a ton. Wages have gone up only 20 cents a ton.

GOMPERS ASKS ABOUT SOCIALIST CONFERENCE.

STOCKHOLM, July 31.—Camille Huysmans, secretary of the international Socialist conference, has received a telegram from Samuel Gompers, president of the American Federation of Labor, requesting further details regarding the Socialist international meeting planned to be held here.

"One may assume that delegates from the American trades unions will come to Stockholm," said Secretary Huysmans, in interpreting the meaning of the inquiry.

THE A. A. RECOGNIZED.

PORTMOUTH, O., July 30.—About 175 sheet mill workers employed at the plant of the Whitaker-Glessner company have organized. This mill has been shut down since April, when the company discharged 11 workers because they applied for a charter from the Amalgamated Association of Iron, Steel and Tin Workers. These man have been reinstated, the union recognized and wages increased 12½ per cent.

GOMPERS UNABLE TO KEEP MEN IN PLANTS

Only Forty Per Cent of Men Employed in All Kinds of Work are Doing Their Part on Speed-Up Orders.

NEW YORK, Aug. 3.—Samuel Gompers, President of the American Federation of Labor, is having his troubles keeping at work the men over whom he is credited with having jurisdiction but it is said at best only 40 per cent of the men are at work while the remaining 60 per cent are either on strike or have become too independent to work full time since the war boom has struck the country.

Such conditions as these have brought about the necessity of introducing women into the mills, factories, shops and mines while President Gompers with his coterie of organizers is holding meetings here devising ways and means to force back into their places toilers who are in controversy with their employers over some trivial matters. Mr. Gompers held another meeting at the Continental Hotel Saturday and an hurrah campaign is to be started. The "Labor Press" whoever that may be were invited to take part and a few names never before identified in either editorial or repetorial capacity have been given out as those upon whom shall fall all the responsibility of press work. The opinion prevails here that the work cannot succeed with any degree of success because Mr. Gompers is pretending to represent the great toiling masses when in reality he only represents but a small portion including women and children.

The weakness of Mr. Gompers' solution of the problem is that he is attempting to use this National crisis to bring all mankind within his power and he has gone so far as to demand of the Government that it undertake the work of organizing the toilers. The President has been placed in an attitude of either accepting or rejecting the office of National Organizer of the American Federation of Labor. Some of the labor papers who prentending to reflect the opinion of the union men, have become rather enthusiastic over the controversy which took place between Colonel Roosevelt and Mr. Samuel Gompers, lauding of course Mr. Gompers. This is mere rot. Colonel Roosevelt has always been a great champion of labor and it was while he was President that the United Mine Workers of America on their great victories and to the Colonel is due the success which President John Mitchell achieved in organizing the Anthracite coal region. This success was most essential to extending the organization of the miners. In 1897 Samuel Gompers went to Pittsburgh to aid in the great miners' strike that had been inaugurated on July 4. Mr. Gompers did not remain on the scene of action, but within a few days he gathered his belongings and suddenly departed, leaving District President Patrick Dolan to do the fighting. Michael Ratchford was the international president, with headquarters at Columbus, Ohio. Mitchell, who in 1898 succeeded Mr. Ratchford, was an organizer in the West Virginia field, but did no real fighting. The eight hour law was established at a joint conference of miners and operators in Chicago, and while Mr. Ratchford was still president, Mr. Gompers had nothing to do with it nor was his counsel even sought. The victory was won under a Republican administration and every achievement, such as the Bureau of Mines, all first aid progress, safety appliance with practically all advanced ideas and methods were introduced and subsequently signed by men representing the Grand Old Republican party. And when the opportunity came the leading exponent, booster, enthusiastic supporter and signer of the measures was none other than Colonel Roosevelt. Where then, the question is asked, has the alleged labor papers any reason to "point with pride" to any achievement of Samuel Gompers, who has been drawing a large salary and filling in an ordinary way the job he holds.

Mr. Gompers has attempted to impress the President with his importance through an effort on his part to organize the labor papers of the country. He has failed miserably in securing control of the independent labor papers and only those who are dependent upon local unions under the absolute domination of Mr. Gompers has he been able to use to advancing his personal interests. However, Mr. Gompers has caused it to be sent broadcast that he represents the "Labor Press" and since the independent labor papers have offered no protest, the impression prevails that Mr. Gompers' self-appointed office of "Labor Press" representative, is taken as genuine. The position Mr. Gompers occupies in the industrial world is being revealed more clearly and it is beginning to dawn upon the President that he does not represent all he claims and that when his pretentions are analyzed his position is not regarded as powerful as has his representation superficially appears.

DOCK MEN THREATEN STRIKE.

GALLIPOLIS, O., July 30.—Four hundred employes of the Point Pleasant, W. Va., dry docks today demanded four dollars per day of eight hours and one dollar for overtime. Several steamboats are on the docks for repairs. The men will strike tomorrow morning unless given the increase.

Carpenters' International has 1,850 local unions and a total of 232,000 members.

Paris has women letter carriers.

A committee of the Illinois House of Representatives has reported favorably on a sanitary bill urged by organized painters.

EULOGY OF PASTOR

C. T. RUSSELL

"The following oration was delivered by J. F. Rutherford at the evening service of Pastor C. T. Russel:

Charles Taze Russell was loyal to God, loyal to Christ Jesus, loyal to the cause of Messiah's Kingdom. He was loyal to the core—yes loyal unto death. God has declared in His Word that loving loyalty to Him is the price of greatest riches. Pastor Russell has received his great reward. It is a wonderful thing to receive the approval of God, the great and mighty Creator of the Universe, the all-wise, all-powerful and all-loving One. In His Book, the Bible, God has made favorable mention of certain men; and in every instance that favorable mention has been because of their loving loyalty to Him and His cause of righteousness. When God's record concerning the Church is fully written, the people will find that Charles Taze Russell not only has received favorable mention from God, but has been born in Zion—a member of the Royal Family of Heaven. (Psalm 87:6.) The Psalmist has asserted us that this is especially true of those who are faithful unto death. What a wonderful privilege it will be for the world to have the real truth concerning martyrs to the cause of righteousness!

We who have come into closer contact with Pastor Russell, and who knew him as he was, are privileged by the Lord to know these things in advance of the day. Happy is the lot to thus be favored of God.

Lives of great men stand as monuments in the earth. Silently they beckon to those who are hurrying on in the mad rush of human affairs, and say to "Stop and learn wisdom."

The greatest man that has lived since the Apostle Paul has passed from the earth. We have come aside this evening from the busy rush of the great city to pay tribute to the memory of Pastor Russell. Let us, the calmness and sobriety seek to know why this man was great, why we say with such assurance that he has the approval of God.

God's laws are fixed and unchangeable. "If any of the intelligent creatures he says, "Obey My Laws, and receive My favor and blessing; disobey in a different course, and you will fail to receive My blessing." Pastor Russell walked with the Lord in harmony with His law.

PASTOR RUSSELL'S SEARCH FOR TRUTH.

Nearly 65 years ago, a child was born in Allegheny County, Pennsylvania. His parents professed to be Christians. Their name was Russell. His parents loved God and sought to obey Him. The parental influence was good for Charles Taze Russell. He gained the small twig; and it grew in the direction of the Lord. Early he became a Christian.

But like other good, honest, conscientious Christian men and women his parents had been taught the manmade creeds of the Church. Pastor Russell's Young Charles sought truth. He was taught that God is all men formerly immersed, that he provided a lake of fire and brimstone in which he would eternally torment all except a few whom He had predestined should be saved. The honest heart at the age of twelve could not find a horrible thing; and he in substance said, "I cannot believe that there is a just and wise God who would make such a thing to a poor unfortunate human being." Pastor Russell he found the religion of creeds; but while he was investigating other religions, his mind was turning to the Lord in a inquiring manner. Then he said, "I will study the Bible and see what the Bible itself teaches that God has such an arrangement."

True to his inborn character, he honestly and prayerfully searched the Scriptures. To his astonishment and great joy he found that the Bible is God's great Word of Truth; that God has a great plan of salvation, provided by Him before the foundation of the world, which will ultimately bring untold to blessing of human-kind. From the Bible he learned that God created the father of the human race, Adam, the first man—a perfect being, gave unto him a perfect wife, placed them in a perfect home under perfect conditions, and advised him that obedience to the Divine law would enable him and to maintain this condition of perfection; that Adam violated the law of God and was sentenced to death; that he was then driven from his perfect home into the hard, cursed earth; that God permitted him to live for 930 years after he had been sentenced to death; that while enjoying this existence, Adam for the first time exercised his power and authority to beget a child; that by the law of heredity all of his children were born in sin and shaped in its iniquity; and hence all came under the effects of the just penalty that had come upon the father—death; that no one man sin entered into the world, and death by sin, so death has passed upon all men, for all are sinners; that ultimately the whole human race would perish in death (the second death meaning destruction); that man is a soul; that he does not possess one; that the soul consists of the body and the breath of life—the life principle—and these being separate, the soul is dead.

HIS SEARCH REWARDED.

Then he learned that God had lovingly provided a Plan of Redemption of man from this condition of death —that God provided the world that He gave His Only-Begotten Son, that whosoever would believe in Him should not perish, but have life everlasting; that Jesus, having a pre-human existence as a spirit being, was made human and grew to manhood's estate, in order that He by the grace of God, might give His own perfect life whereby the purchase price would be provided for the redemption of Adam and all his race—that He died upon the cross and provided this price—that He was raised from the dead, no longer a man, but now Divine, and that He ascended up to Heaven, there to use the merit of His human sacrifice according to the will of God—for the blessing of mankind.

Furthermore, he learned from the Scriptures that the Lord Jesus would return and establish a Kingdom for the blessing of mankind; that in the interim between His resurrection and His Second Coming, God has been and is holding an election for the purpose of selecting from amongst men those who shall be associated with Christ Jesus as members of the Royal Family, and who, together with their Head and Master, will be the instrument through which the Lord will bless all that the terms of this election are that everyone who desires to run for such a Prize must believe on the Lord Jesus Christ and consecrate his life—all of it—to the service of God; that those who would prove faithful, true and loyal unto death would participate in the Prize, be Chief Resurrection, and be made kings and priests unto God and unto Christ and reign with Christ for the blessing of mankind.

This wonderful story of the love of God thrilled the heart of young Russell. He would be and he consecrated his all to the service of the Lord, and continued faithful in that service even unto death.

Carles Taze Russell loved his fellowmen. Seeing that the Lord Jesus Christ is the Bible, he said, "I must preach these to my fellow-creatures! I must use all the power and all the people out of darkness, that they may see the love of God." And he began to do it. The Bible does teach that eternal torture is the fate of all except the saints. It does not teach that men are thundered from the house-tops weekly, daily, hourly; It does not so teach. The fact should be known to me, and the foul stain dishonoring God's holy name removed.

With a strong physique, a fertile brain, and a brave heart, wholly devoted to the Lord, Pastor Russell consecrated all of his power to teach man the grace of God, and the Redemption thereof, and the blessings which it will bring to the world.

Early in his manhood he possessed a fortune of no mean size. He spent it all that his hands and mind might be enlightened and their hearts made glad. Early in his battle for righteousness he sold out his one very private fortune, forty thousand dollars in the great city of New York for the publication and free distribution of a booklet setting forth clearly the Truth concerning the plan of God as set forth in the Bible, that all might learn that Jehovah is a God of Love.

Pastor Russell, naturally, sadly aware of the fact that they were not receiving spiritual food in the various churches to which they had attached themselves, had the eyes of their understanding opened to see how the Bibles in the light of the explanation thereof given by Charles Taze Russell. Gladly they began to support him and the righteous work in which he was engaged. Then, as now, there was a consecration, they joyfully brought forth more and more fruit, and were led on to have part in this glorious work which you have begun?"

More than a few years ago, a congregation of Christian people formed at Pittsburg, Pa., selected Charles Taze Russell as their Pastor; and he served that congregation continuously as Pastor for the space of 25 years. However, to visit them only occasionally since the removal of the Watch Tower and Bible and Tract Society headquarters to Brooklyn several years ago. He wrote and published a series of books—Studies in the Scriptures—in six volumes, which turned a great flood of light upon God's Word. Thousands of these have gone into the homes of Christian people, bringing joy and gladness to their hearts. For more than thirty years he edited and published a semi-monthly magazine, The Watch Tower and Herald of Christ's Presence, devoted to the interests of Messiah's Kingdom. Be it known that this is the only publication on earth that is ever supported by the presence of our Lord. The Lord Jesus promised that when He should return, He should be invisible to human eyes. He would have one wise and faithful servant whom He would make ruler over all His goods to give meat to the Household of Faith in due season. Christian Pilgrims throughout the world who are familiar with the work of Pastor Russell recognize that that is he has long been that wise and faithful servant of the Lord.

The work grew to great proportions; and desiring that it might be conducted in a systematic manner and unperturated after his death, he organized the Watch Tower Bible and Tract Society—a corporation under the laws of which was written by his own hand and at dictation by the one known to be a most remarkable document. Through this channel he has promulgated the present truth, and has had it spread abroad in the nations of the earth. Branches of the Society have been established and are maintained in the countries of Great Britain, Germany, Switzerland, France, South Africa, Australia and in many other parts of the world. His publications have been translated into 34 different languages, and millions of copies have been supplied free to the people by means of money joyfully contributed by the friends of the Lord and His cause of righteousness and who are helping either by or to the establishment of His Kingdom.

Pastor Russell traveled much and preached to the people throughout the world. He was elected Pastor of the Congregation at this Temple, and of the Brooklyn Tabernacle, of the London Tabernacle, of the Temple Congregation at Washington, D. C, the Congregation at Pittsburgh, the Auditorium Congregation at Chicago, the Congregation at St. Louis, Los Angeles, and those in many other parts of the world.

These he visited at regular intervals, to encourage and comfort and help them. During the past few years his sermons have not only been heard in the pulpit, but have been published in approximately four hundred papers; and in practically every home of the United States and Canada Pastor Russell was known. He did a great work for the cause of Messiah's Kingdom and did no other man that ever lived on the earth.

HIS DYIG HOURS.

A few weeks ago he started on a trip to the Pacific Coast, preaching every evening, and traveling throughout Canada continuously by day and night of the day. His last sermon he preached at Los Angeles, California, on the Epistles; and being too weak to stand, he sat throughout the discourse. He left Los Angeles Sunday evening on his return to Brooklyn, and rapidly grew weaker. Realizing how before his death, addressing his traveling companion, Brother Menta Sturgeon, he said, "Mack, I am not long for this world." Using the bed sheets, Brother Sturgeon made a toga, which Brother Russell used in preaching his last sermon. The moment, and then lying down on the couch in his car, Brother Russell partly closed his eyes, thus in symbolic language speaking of death. A great deal of light is thrown upon this symbolic language, and it was quite appropriate that Brother Russell in his last moments in symbols. It is interesting here to know what a Roman toga symbolizes: according to Webster's unabridged dictionary the toga that the royal man or woman in Rome wore. The toga means a covering garment (white robe). It was the official robe of higher magistrates, priests and in some instances emperors, and was worn on special occasions, and in celebrating a triumph.

We are reminded of the last experiences of the Apostle Paul, who travelled much like Brother Russell continually, whom he called his son—not a natural son, but, as St. Paul stated, he had begotten this young man in the spirit. Likewise Pastor Russell begotten Brother Sturgeon in the Truth, in that he brought Brother Sturgeon to a knowledge of the Divine Plan. Shortly before St. Paul's death, he says: "I am now ready to be offered up, and the time of my departure is at hand; I have fought a good fight, I have finished my course; I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give to me at that day; and not to me only, but unto all them also that love His appearing." (2 Timothy 4:6-8. Our dear Brother Russell not only loved the appearing of the Lord Jesus, but Brother Russell on earth at the declared the presence of the Master. Brother Russell was a man of peace, a man and never exalted himself. It was exceedingly difficult to get him to give Bible talks on the platform before, a symbol which we could afterwards interpret as meaning something the same thing spoken by the Apostle Paul. By wearing the toga Brother Russell symbolized that he had fought the good fight; I have triumphed and shall be rewarded as a member of the Royal Family of Heaven."

What a wonderful example and insprirtation to us who remain members of the Body of Christ this side the veil to the Lord's glorious reward for a true and faithful servant.

It had been announced that he was to speak in this Temple tonight. God has willed otherwise! Brother Russell had prepared a message to preach to you, and I am sure you will be glad to hear it. The lips of the body he used on earth are silent, but his words yet are spoken. By God's grace it is my privilege tonight, as the Lord is to speak forth to you the message which he had prepared to speak to you. If you please, while I read this message to the Church and to the world. Behold Brother Russell's sermon!

PASTOR RUSSELL'S SERMON!

"THE MORNING COMETH AND ALSO THE NIGHT ALSO!"

The Night was Long—Its sorrows and Tears were Many—God's Promises Alone Illuminated It—The Day to be Still Brighter—Joy Cometh in the Morning—Christ Jesus Coming—The Resurrection—The Kingdom—Earth's Glorious Sunburst.

"Watchman, what of the night? . . . The morning cometh, and a night also."—Isaiah 21:11, 12.

"The literature of the world shows that intelligent men have refused to believe that the Divine Purpose in the creation of our race could be thwarted. Continually we find reference to the Divine Morning. (Psalm 30:5), the 'Golden Age, etc., etc. Yet not to the longings of men's hearts, but to the promises of God in His Word for real instruction on this subject. The Bible teaches us plainly and clearly that the entire period of human history thus far has been a night time.

"The Psalmist David, speaking of this night time, says: 'Weeping may endure for a Night, but joy cometh in the Morning.' (Psalm 30:5). Thus prophetically we are assured that there will be a Morning whose glory, brightness and blessings will fully compensate for all the dark hours of the Night time past. Our text is another prophecy along the same line. The message of the Lord is, 'The Morning cometh.' St. Paul writes that up to his time the world had been under a reign of Sin and Death, not under a Reign of Righteousness and life. (Romans 5:21). He points out also that the Day of the Lord will come, and will come gradually, stealthily, taking the world unawares—'as a thief in the night.'—1 Thessalonians 5:1-6.

"All of the Apostles assure us that it is not God's purpose to permit the reign of Sin and Death to continue forever. They tell us that the Divine Program is that Messiah, in the Father's appointed time, will take to Himself His great power and reign King of kings and Lord of lords—Supreme Ruler in and over all the earth, uplifting humanity and granting a Divine blessing were for six thousand years they have been under the curse. The Bible writers explain that this will accomplish the object of the Divine Purpose, but that God had planned this thing in Himself from before the foundation of the world, and that although He had permitted Sin to enter and death to reign, He had made fullest provision for the Redeemer to die for our sins and eventually to become the Head, or Chief Executive, of Adam and his race—to as many of them as will accept everlasting life on the Divine terms.

"The Apostles tell us that during the night time Christ and Church God has been doing a special work—selecting from mankind a special class, a 'little flock,' a few Church of the First-born, whose names are written in Heaven. These are not taken from any one nation or denomination. This 'little flock,' to whom it is the Father's good pleasure to give the Kingdom (Luke 12:32), is composed of all the saints in every nation, who walk in His steps in the narrow way during this Gospel Age. Their experiences are to be in full accordance with their Redeemer in His Gethsemane Disciples, and in their obedience and their sufferings for righteousness, sake are to work out for them a far more exceeding and eternal weight of glory. Suffering with the Master for the Truth's sake in the present time, they are to share His glory, honor and immortality in the life to come. (Romans 8:17; 1 Peter 4:13; 2 Timothy 2:11, 12.

THE KINGDOM SUNRISE NEARING.

"Amongst the Lord's people even, few yet understand that Jesus discharged Himself as the 'Sun of Righteousness,' which will arise with healing in His beams and whose light will constitute the Day. This Day is composed of the Church of Christ glorified—complete—at the close of the nine nature by participation in the First Resurrection. Our Lord Jesus tells this Day will be as the 'Day' which ushed my course; I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give to me at that day; and not to me only, but unto all them also that love His appearing." (2 Timothy 4:6-8. Our dear Brother Russell not only loved the appearing of the Lord Jesus, but Brother Russell on earth at the declared the presence of the Master. Brother Russell was a man of peace, a man and never exalted himself. It was exceedingly difficult to get him to give Bible talks on the platform before, a symbol which we could afterwards interpret as meaning something the same thing spoken by the Apostle Paul. By wearing the toga Brother Russell symbolized that he had fought the good fight; I have triumphed and shall be rewarded as a member of the Royal Family of Heaven."

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This evening we see here lying, dead, the body which he used on earth so faithfully used to the last. But he is not dead! St. Paul wrote, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." (1 Cor. 15:51, 52). God's Word points out that the resurrection of the saints would take place at the appearing of the Lord and before the inauguration of His Kingdom. The Bible Scriptures clearly teach that this resurrection is now in progress; that our Brother and Pastor passed from death to life instantaneously changed from the Divine nature, to be ever present with the Lord—glorious reward for a true and faithful servant.

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"The earth is to yield her increase; (Psalm 67:6.) Streams are to come forth in the desert, and parched places are to be made glad. The entire earth is to become like the Garden of Eden. It is God's footstool, and He declares that He will make it glorious. It is to be His dwelling place with literal fire, as once we supposed. It is to 'abide forever;' (Ecclesiastes 1:4). Psalm 104:5.) It is not to be in vain: He formed it to be inhabit.'—Isaih 45:18; 66:1; 40:13; 35:1, 7.

WONDERFUL FOREGLEAMS OF LIGHT.

"The most wonderful thing that the Bible tells us concerning the New Day is that it will bring great intelligence and enlightenment to every creature. Then the full knowledge of the glory of God shall fill the whole earth as the waters cover the sea bed of the great deep. (Isaiah 11:9; Habakkuk 2:14.) 'And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest, saith the Lord.' (Jeremiah 31:34.) Ultimately every knee shall bow and every tongue shall confess, to the glory of God.—Philippians 2:11; Isaiah 45:23.

"What an enthusing prospect the Bible holds out to the people of Christ and before as many of the world as can exercise a measure of faith in Messiah. The world indeed has some extent that great blessings are coming; does seem to anticipate that some blessings coming but just what these are and how they are to come mankind know not; for the world in wisdom knows not God. (1Corithians 1:21.) The worldly people rejected the Bible, and do not trust it as a Revelation from God. Thus the wise are caught in their own craftiness. (1 Corinthians 3:19.) Their boasted wisdom comes to naught, and blinds them to the Divine Revelation.

"Nevertheless, some of our greatest thinkers—Mr. Edison and others—are rapidly seeing that the world is just on the verge of the most wonderful inventions and knowledge. It will transform the face of the earth and the people of earth. They are corroborating the Bible unwittingly; for they believe it not and know not the character of its message.

THE DAWNING BEGUN IN A. D. 1874.

"Let us not stop now to discuss the darkness of the Night and its weeping. Let us awake, and take note of the fact that the dawning of the New Age is already here. For the past 40 years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—like a thief in the night—that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn ever since 1874.

"Bible chronology quite clearly teaches that the six thousand years since Adam's creation have ordained a six great Days of a thousand years each, mentioned by St. Peter—'a Day with the Lord is as a thousand years,' (2 Peter 3:8). Now the great Seventh Day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand Day! How wonder it the dawning be remarkable"

"It may surprise some to be told that the past Progress of Science more to the world in increase of education, knowledge of health, freedom in all manner of labor-saving inventions and conveniences, increase of safeguards and protections for human life, than did all the six thousand years which preceded the present Harvest time over. The world has probably created a thousand times as much wealth during the time since the Lord's Day during the entire six thousand years preceding. Yet these changes have come so gradually that the mass of people in the name of the Lord, to serve Him with one consent!

"St. Peter gives us a vivid picture of the Day of Jehovah, the Day of Messiah's Kingdom. He says, "The Day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and all the works that are therein, shall be burned up; . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.'—2 Peter 3:10, 13.

"The 'new heavens' will be the glorious Kingdom of Messiah, set up with Head and His Bride class, selected from the world during the past eighteen centuries. The new earth will be the new social order under the control of the new heavens. There will be no patching of present institutions, but a clean sweep of them by the fire of Divine wrath preceding the establishment of the New Order, wherein shall dwell righteousness. (2 Peter 3:13).

"Prophetic eye-inspecting streams in the desert and the wilderness blooming as the rose, and the wilderness—not miraculously, but in harmony with the Divine order of an increased intelligence—made to rejoice. Waste wells are being drilled, irrigating canals constructed, and in the far Western part of the United States and Canada, but also in far-off Mesopotamia, the Holy Land and Palestine. Land previously not worth fencing is valued at $500 per acre and more. The secrets of knowledge has been supplemented by governmental arrangements for the distribution of water. Electricity, the mighty power of the people. The soils of various localities are being analyzed at trifling expense, and the deficiencies of soil are given knowledge as respects what kind of fertilizer are required to bring satisfactory results.

"Under these conditions it does not surprise me to be told that the yield of 156 bushels of corn have been raised on one acre, and that 1,000 bushels of potatoes and over are not an uncommon record. Is not the Bible being fulfilled before our eyes in these facts? What do they signify? We answer that they are the beginning of the Divine declaration which describes our day: 'Many shall run to and fro; and knowledge shall be increased.' The wise of God's people shall understand and there are going to be 'Floods upon such as never was since there was a nation.'—Daniel 12:4, 10, 1; Matthew 24:21.

INCREASE OF WORLD-WIDE DISCONTENT.

"We are now in the Morning of our test. Ah, what a glorious Morning! This changed the human conditions from the Night of sorrow, sighing and crying! Is not the whole world should be! Peaceful praise should be rising from all the people of the earth to the God of Creation; and helping hands should be stretched forth to bless the human beings to heathen lands. But is it so? Are the people happy and rejoicing? Are they contented with the reign of —of the gifts of Divine Providence?

"No! In proportion as the blessings of God increase, the discontent of humanity has increased; and unbelief, not only in the Bible, but in and withstanding the great increase in the world's wealth, and the fact that there are some noble souls who are using their share of the wealth in a generous and benevolent manner, the general operation of the law of selishness prevails, and the wealth which should have been executed, or can be enacted, fails to restrain the giant institutions of combination and greed, that they be hinder them from exploiting the masses to the interests of the comparatively few.

"Did God know all these things? Yes! What will He do about it? Will He bring in the Millennial blessings, and risk that men will take for granted that they have won the victories of nature by their own wisdom and perseverance, and not by Divine power? Will they become more discontented? Will the discontent of discontent be advantageous? What will God do about it?

THE DARK NIGHT ALREADY SETTLING.

"According to the Bible, God foreknew the conditions of our day as we are now experiencing them. He foretext He gives a key to the situation—elements in the Scriptures made very plain. Through the Prophet Isaiah, He of the dark night coming—after the Night of Sorrow, Weeping and Crying—a dark storm-cloud just at sunrise. Then dark! Then, according to the prophecy of Daniel, as described in the of our Lord Jesus, to be 'a Time of Trouble such as never was since there was a nation.'

"Bible students see this great Time of Trouble as the beginning of the settling loose of the winds of strife in Europe. In the light of the Bible they perceive that the result of this present war will be the great weakening of European governments, the overturning of the earth—and increased knowledge and discontent amongst the people.

"The next phase of the Trouble, according to the Bible, is to be the 'great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.' (Revelation 16:18.) This is not a literal earthquake, but a symbolic one—revolution. Then the third phase of the calamity —the darkest of all—will be the symbolic fire of anarchy, which will utterly destroy our present civilization. Then, in the midst of that most awful time of Trouble, Messiah, the great King, will take His great power and will reign. In with the results of the raging waves of the sea of human passion will all be quieted, the fires of anarchy will all be extinguished, and the Reign of Righteousness and Peace will begin.

MESSIAH WILL "MAKE ALL THINGS NEW"

"Cannot we see the wisdom of the Divine Program? He has determined to permit mankind to continue themselves of their own wisdom, of their need of a God, and of the fact that there is a God, and that His glorious purposes for humanity are revealed in His Word. Ah, it is no wonder that the Bible speaks of this revelation of the Lord as the 'still small voice of God,' speaking to mankind through Messiah's Kingdom. No wonder the Lord declares that 'then He will turn to the people a pure Message, that they may all call upon

TWO BEASTS AND IMAGE OF REV. 13

By Pastor Russell.

From Jan. 1882, Issue of Watch Tower

(Continued from last week.)

"Saying to them that dwell on the earth (independent companies of Christians) that they should make an Image to the Beast (Papacy), which had the wound by a sword and did live."

She advised this by her example. From the year 1800 to 1846 was a time in which great numbers of new sects arose, whereas before that, they were few and prominent. This gave rise to uneasiness among the older denominations who wondered whereunto this thing would lead. As the Bible came to be read more and more by the masses, occasional individuals would feel free to preach what they thought it taught, regardless of denominational creeds and the views of the older sects. As a consequence, Protestants were fast splitting up into fragments. They began to say, By what means shall we check and stop this disposition to individual thought and opinion relative to the teachings of Scripture? They wanted to stop the very thing God desired, viz: that each individual should be free and independent of restraint, with his faith based, not on the views of others, not on the decisions of Councils or Presbyterians, nor in the decision of the Pope, nor of things approved of the Head of the English church, but in the Word of God. The question came: How can we restrain these preachers? This was a quandry to all except the Roman and Episcopal churches, since these both claimed the "Apostolic Succession," and that this, by ordination, conferred upon their ministers special power and authority to preach and to administer the "Sacraments"; hence that no others had a right to do so, but were clerical pretenders. Other denominations could not claim this continuation of apostolic power through their preachers; but simply set them apart by prayer, consequently those of one denomination could not object that the preachers of other denominations, as well as all laymen, were not as truly authorized of God to expound the Scriptures as their own clergy.

But the example of the Church of England showed what a prestige she had by reason of the voice of authority with which she commanded a reverence for her clergy and her teachings. This teaching by example was not lost. The various denominations felt a necessity for some common Standard of Doctrines which would be supported and upheld by all of them, and thus give prestige to their teachings, and bring the combined influence of all against any further advance in knowledge or the development of any different phase of truth.

Thus they would protect themselves by being able to say: The combined opinion of all Protestants is against you; therefore you are heretics, and therefore we will shun you, and not call you Brethren, but use all our influence against you. This was done by the formation of the "Evangelical Alliance." It was stated to be one of the objects of the Alliance (and we believe the principal one) to "Promote between the different Evangelical denominations, an effective co-operation in the efforts to repel common enemies and dangers."

Do not understand us as opposing the Christians represented in that Alliance, we are opposed merely to their attempt to muzzle truth, and to prevent the opening up of any other truths buried by Papacy than those which they had received. It is far from our purpose to say that they intentionally combined against the unfolding of truth, nor would we say this of Papists. But we do say, that by their action they were following Papacy's tactics, and that in that Alliance they did make the Image of the Beast.

And they have made the great measure successful. Very few denominations have sprung up since that Alliance put its measuring line upon men's minds, to decide what was and what was not Evangelical, regardless of whether it be Scriptural or not. It has tended to make a separation clear and distinct between the Clergy and the Laity as though they were different races.

How much the Image resembles the Papal Beast may be judged from the fact that Papacy acknowledged the Image—owned it as a creditable likeness—by the Pope sending "Greetings" to the last meeting of the Evangelical Alliance—1870. Strange to say, the delegates to the Alliance have not lost sight of the principles and doctrines which led to the protests against the Papal church (that it was the Harlot church—Antichrist—Man of Sin—mentioned in the Scriptures) that they actually felt flattered by the Pontiff's notice, instead of becoming alarmed and examining how and why he who is "The (chief) Antichrist, should feel pleased to greet them as fellows. A prominent Presbyterian minister present at the above named meeting, mentioned the "Pope's Greeting" with evident pleasure and satisfaction, to the writer.

A prominent characteristic of the Beast copied by the Image is the dishonoring of a special class, the Clergy, with special honors and titles. They are known as Revs., Divines, etc., but Jesus the Head, said: "Ye call me Lord and Master, and ye say well, for so I am." "Be not ye called Rabbi, neither be ye called Master, for one is your Master, even Christ, and all ye are brethren."—Matt. 23:8.

These titles are assumptions fashioned after those of Papacy.

When the various denominations began their existence, more full of the spirit of Christ, they claimed no such high-sounding titles. The Reformers were not known as Rev. D. D., etc., but as John Knox, Martin Luther, John Wesley, etc. Unpretentious, like Jesus and the Apostles, they were intent upon serving God, and therefore became the servants (ministers) of the church. These had marks of God's approval, and as a result, their ministry was wonderfully blest. But now the Clergy are far from being servants, they are Lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, vital godliness and power have gradually departed.

For the very same reason, they are losing all power to expound the Word of God—the spirit of teaching—because "God abhorreth the proud, but giveth grace (favor) to the humble." The early reformers were humble, and God led them into much knowledge of His Word, and although we are much farther along "the path of the just," and the servants should have more light, yet we find ministers of all denominations ready to confess their ignorance of the Word. They appeal, for their information, back to the early reformers, and thus confess that they have less light than they. Pride always has hindered growth in grace, and does now. "How can ye believe who receive honor of men, and seek not the honor which comes from God, only?" That their light should grow dim, and their spiritual life become dwarfed, is the natural result of their joining the Image, and subscribing to creeds made in the fifteenth century, which, like the shoe of China, will not admit of any growth. It is a shoe a little larger than Papacy put upon its followers, but of the same sort.

Papacy established the clerical hierarchy, who lorded it over God's heritage instead of serving their brethren as Jesus explained—"One is your Master, all ye are brethren," and as Paul said: "We are to speak the truth in love and grow up into Him in all things who is the head, even Christ; from whom the whole body fitly joined together (not by creeds of men, but by love begotten by the one Spirit of truth) and compacted by that which every joint supplied (every joint is every member, not the clergy only) maketh increase of the body unto the edifying of itself in love." Thus coming "to the unity of the faith, and of the knowledge of the Son of God."—Eph. 4:15, 16.

As Papacy established the priesthood over the church, so Protestantism has established almost the same, and there is no opportunity for the body to edify itself, every joint taking part. True, there is a seeming show of liberty at prayer meetings, etc., but it is only upon the surface, for the ordained pastor is to watch zealously lest anything contrary to the teachings of his church should be expressed, and if so, to silence the audacious member at once, for the church creed is the rule, not the Word of God. If this is not sufficient, they must have a sort of church trial and excommunicate him ("Kill him"). The trial, by the way, gives evidence of another link in the chain to the Beast, viz: the submission of the teachings of the organization above the Word of God, for all such are tried according to "the authorities" of their church.

"And it was given him (the two-horned beast) to give life to the Image of the Beast," vs. 15. It may not be known to many how much stress was laid upon the "Apostolic succession," which was supposed to be a virtue transmitted through hundreds of years of Papal corruption, by the laying on of the hands of the Bishop. This, of course, was vested in the Roman church, and also in the English church on account of its being at first rather a secession from Papacy than a reformation. To many minds, even among the clergy, there was a veneration for that ceremony, which neither Papacy nor the English church were averse to promoting.

In the introduction of Methodism into the United States, much difficulty was experienced because of Mr. John Wesley's superstition on this subject. He would not sanction the giving of the "Sacrament" by any except those ordained by the holy hands of an Episcopal Bishop. Thus up to 1784, Methodists could partake of the Sacraments only from Episcopal ministers (ordained). The War of Independence tended to make the Methodist preachers independent, and the expediency of taking the authority was discussed. John Wesley took part in this, and applied to the English church to have at least one Methodist minister ordained for the American church. Finally, in despair, he did the best he knew how to patch up an "apostolic succession." He with two other ministers (none of them bishops) ordained Thomas Coke to the office of Bishop, and from this sprung the office of Bishop in the M. E. church. This is related only to show the superstition of even so great and good men as the Wesleys on this subject.

Now, none of these allied sects had the succession except the Episcopal, and its recognition of the Evangelical Alliance (Image) gave it vitality, breath, authority. "That the image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed."—vs. 15.

The killing and the worship are symbolic as well as the Image, and this signifies that all who will not bow to the decrees of the Evangelical Alliance shall be esteemed as heretics, shunned and cast out by all who are Orthodox (?), i. e., all who worship its decrees and agree to believe neither more nor less than is stated in its nine articles of creed. Now the various sects have a sort of backing in this organization, and each may act as the mouthpiece of the Image, in denouncing as heresy all matter not included in this general creed, and in cutting off or excommunicating those who accept it. See Acts 3:23. To be cut off from one church now, implies dismembership from all orthodox churches, and this implies of course that you are a heretic, and not at all a son of God. This is the view held by all who regard these earthly institutions as the real churches; but to those of us who regard only the heavenly organization, and who look for the smile of the true Head of the church only, and who accept His Word as the only limitation of faith and knowledge; such cannot worship either the Beast or his Image after they come to realize it, but will "worship God" only.

(Continued next week.)

Eulogy of Pastor C. T. Russell

(Continued from Page Two)

even length of days forever and ever. His glory is great in Thy salvation; honour and majesty hast thou laid upon him, for Thou hast made him most blessed forever; Thou hast made him exceeding glad with Thy countenance."—Psalm 21:1-6.

Truly these words fittingly apply to our beloved Brother and Pastor!

Charles Taze Russell, dear Saint, by the Lord, been crowned a king; and through his reigning agency the nations shall be known amongst the people, and thy enemies shall come and worship at thy feet.

We take the last view of this object of clay that so faithfully bore the baner of the King. He has been a true, loyal, faithful ambassador of Christ. Thanks be to God, he has entered into his everlasting reward. The greatest work of our lives is that together with him, may soon be forever with the Lord and participate in the blessing all the "families" of the earth. God help us, as we here renew our consecration, to keep it faithfully to the end.

We sorrow not for him who has gone, because he has safely entered into his everlasting joy. For him we rejoice; but we sorrow for ourselves. The trusting in the Lord we will continue to fight the good fight of faith.

EXHORTATION TO FAITHFULNESS.

My beloved brethren—we who are here, and all who are in the earth—what shall we do? Shall we slacken our zeal for the cause of our Lord and King, or by His grace we will increase our zeal and energy, to finish our course with joy. We will not fear nor falter, but will stand shoulder to shoulder, contending for the faith, rejoicing in our privilege of proclaiming the Message of His Kingdom. He has promised, I will never leave thee nor forsake thee." "Faithful is He that calleth, who also will do it." Then let us should we for one moment doubt the outcome of His work and His cause! True, the enemy of death has taken from us at a time when we did not expect it, our beloved Brother; and for this cause we are bowed down. Yet we are not dismayed, we are not discouraged. We will lift our heads and rejoice, for surely our deliverance draweth nigh. "The Kingdom of Heaven is at Hand."

Today we are beholding the death those of the world around us, we are standing at the portals of the Golden Age. Everyone who has accepted the Truth of God's Plan, and has loved the Truth, and who holds fast in that spirit, will win. Let everyone look well to his Armor. Let us gird up the loins of our minds, be sober and hope to the end. He who has led us thus far will lead us on. Remember, he who is faithful unto death shall receive the Crown of Life.

United in the sacred and holy bonds of Heavenly love, on the journey the remainder of this race course, may we in sincerity and with understanding sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"Our glorious hope revives
Our courage every day,
While each with expectation strives
To run the Heavenly way."

PRESIDENT RUTHERFORD.

The following places will be privileged to have J. F. Rutherford, who succeeded Pastor Russell when he died, address them:

Arrora, Ill.	August 12
Tacomo, Wash.	August 19
Oakland, Cal.	August 26

THE MASTER COMING.

Jesus said: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

They said: "The Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay."
And I thought while my heart beat wildly,
What if He should come to mine?
How would I strive to entertain
And honor the Guest Divine?

And straight I turned to toiling,
To make my home more neat,
I swept and polished and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hasted and worked the faster;
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
But I said: "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the woman turned away.

But soon there came another—
cripple thin, pale and gray—
And said: "Oh, let me stop and rest
A while in the shade, I pray;
I have traveled far since morning
I am hungry and faint and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you today;
I look for a great and noble Guest,"
And the cripple went away.
And then I hurried more swiftly,
And my task was nearly done
And a prayer was ever in my heart
That the Master I soon might come.

And I thought I would spring to meet Him
And serve Him with utmost care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, but oh, so marred by sorrow,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it;
You must hasten on elsewhere."
And the words a shadow
Swept over his blue-veined brow,
"Someone will feed and clothe you, dear one,
But I am so busy now."

I waited till night had deepened,
And the Master had not come;
"He has entered some other door,"
I cried,
"And gladdened some other home!"
My labor had been in vain.
And I bowed my head and wept.
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair;
"Three times today I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted,
And the blessing you might have had
Is lost.
And your chance to serve me fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?
My very soul was ashamed and bowed
In the depths of humility,
And He said: "The sin is pardoned,
But the blessing is lost to thee;
For, comforting not the least of Mine,
Ye have failed to comfort Me."

—MRS. EMMA A. LENT.

Gaffney, S. C., Aug. 5.

Greetings to all the dear friends in the name of our Lord. I greatly appreciate the paper and the many letters from so many dear brothers and sisters. I wish I was an able writer, I would write often to our grand paper, the Tribune.

There is no class here, the only help I have is to receive it and read in the Tribune.

I am one of those isolated ones and would appreciate a kind, sweet letter from any brother or sister. I am glad of the truth, glad to know the Truth by reading our dear Pastor Russell's writings several years ago through our dear Bro. Wm. Edmonds, who was a grand and noble character. He has fallen asleep in Jesus most by myself, not being able to meet with a class very much. With no help and only the Bible and what I spoken of, makes the way narrow and rough, but I have one dear friend and brother who is my present help in time of trouble.

I hope you all will remember me at the Throne of Grace.

Your brother by His grace,
W. P. DAVIS.

Valmont, N. Mex., Aug. 4.

Loving greetings in Him we love. I desire to add my testimony to those of the other loved ones of like precious faith.

I wish to tell how dear Brother Russell's teachings led me into the glorious truths. I had long professed Christian, since 13 years of age. I was a member of the Baptist church, for I did not wish my name on a church book. My father was a deacon in the Baptist church. My mother was Methodist; they never insisted on my joining any church.

Father left the church, saying there was nothing satisfying in its teachings. I did not know why. I read the Bible, so I did not try very hard to learn. Later I began to read the New Testament and also having the six volumes of Studies in the Scriptures, he loaned to me, reading them. I thought it was time when, early in 1900, I was living in Alamagordo, N. Mex., when Bro. P. S. L. Johnson lectured there, then I saw the blessed light as never before.

My dear father has since passed to his reward, leaving his books with me, which I value highly.

If Sr. M. E. Barton should read this, I wish to assure her, that I am still trying to walk in the narrow way. With loving greetings to all the Household of Faith.

Your sister by His grace,
MRS. ANNIE BROWN.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

When we present all these things, we say: Lord, how wouldst thou have me deliver this, my sacrifice, my time, talent, influence, etc., to thee? Then, examining God's Word for an answer, we hear his voice instructing us to deliver our all to him as our Lord Jesus did, by doing good unto all men as we have opportunity, especially to the household of faith—serving them with spiritual or with natural food, clothing them in Christ's righteousness or with the earthly raiment, as we may have ability, or as they may need. Having consecrated all, we are begotten of the Spirit, we have reached plane M; and now, through the power given us to us, if we use it, we will be able to perform all of our covenant, and to come off conquerors, and more than conquerors, through (the power of Spirit of him who loved us and bought us with his own precious blood. But, thus walking in the footsteps of Jesus,

"Ne'er think the victory won,
Nor once at ease sit down.
Thine arduous work will not be done
Till thou hast gained thy crown."

The crown will be won when we, like our faithful Brother Paul, have fought a good fight and finished the course, but not sooner. Until then, the flame and incense of our sacrifice of love and service must ascend daily —a sacrifice of sweet odor unto God, acceptable through Jesus Christ, our Lord.

Those of this overcoming class who "sleep" will be raised spirit beings, plane L, and those of the same class who live and remain unto the coming of the Lord will be "changed" to the same plane of spirit being, also L, "in the twinkling of an eye," though the "change" will necessitate he dissolution of the earthen vessel, the mortal, weak, earthly, mortal, corruptible beings, these will then be fully born of the Spirit—heavenly, spiritual, incorruptible, mortal beings.—1 Cor. 15: 44, 52.

We know not how long it will be after their "change," or perfecting as spirit beings (plane L), before they, as a full and complete company, will be glorified (plane K) with the Lord, united with him in power and great glory. This unifying and full glorification of the entire body of Christ with the Head we understand to be the "marriage of the Lamb" to his Bride, when she shall fully enter into the joys of her Lord.

Look again at the chart—m, m, p, q are four distinct classes which unitedly represent the nominal Gospel Church, as a whole, claiming to be the body of Christ. Both the a and n classes are the spirit-begotten plane M. These two classes have existed together throughout the Gospel age; both covenanted with God to become living sacrifices; both were "accepted in the beloved" and begotten by the Spirit to "new creatures." The difference between them is this: n represents those who have fulfilled their covenant and are dead with Christ to earthly will, aims and ambitions, while a represents the larger company of the spirit-begotten children who have covenanted with God to become living sacrifices, but who have failed to make the performance of their covenant. These class are not the overcomers who will be the Bride of Christ, who will sit with the Lord in his throne in glory—plane K. This is the "little flock" to whom it is the Father's good pleasure to give the Kingdom.—Luke 12:32. Those of the m class shring from the death of the human life and the cross, and will love them, and therefore will bring them by the way of adversity and trouble to plane L, the second spiritual plane. But they will have lost the right to plane K, the throne of glory, because they were not overcomers. If we prize our Father's love, if we desire our Lord's approval, if we aspire to be members of his body, his Bride, and to sit in his throne, we must fulfil our covenant of sacrifice faithfully and willingly.

The majority of the nominal Church is represented by section p. Notice that they are not on plane M, but plane N, and therefore justified but not sanctified. They are not fully consecrated to God, and not begotten, therefore not spirit beings. They are higher than the world, however, because they accept of Jesus' death as a ransom from sin; but they have not accepted the high-calling of this age to become joint heirs with Jesus and share his glory. If they continue in faith and obedience to the opportunities of Christ's Kingdom, in the Times of Restitution, they will finally attain the likeness of the perfect earthly man, Adam. They will completely recover all that was lost through him, and will attain the same human perfection, mental, moral and physical, and will be left in the image of God, as Adam was; for to all this they were redeemed. And their position of justification, plane N, as those who have heard and believed in the salvation through Christ, is a special privilege which they by faith enjoy sooner than the general mass of mankind will be brought to an accurate knowledge of the Truth, in the Millennial age). These, however, will not have had the advantage of an earlier start and some progress in the divine character, which they may improve the real benefit of this faith justification in the present time. It is these who are members of "the body of Christ." Those of class p receive the favor of God (justification) "in a day" (2 Cor. 6:1): they fail to use it to go on and present themselves acceptable sacrifices, during this day in which sacrifices are acceptable to God. Those of this class, therefore, not "saints," not members of the consecrated "body", are called "brethren" by the Apostle. (Rom. 12:1.) In the same sense the entire race, when restored, will forever be brethren of the Christ, and children of God, though of a different nature. God is the Father of all in harmony with him, on every plane and of every nature.

Another class connected with the nominal Church, which never did believe in Jesus as the sacrifice for its sins, and which consequently is not justified—not the plane N—is represented below plane N, by section q, "other sheep of Jesus' sheep's clothing;" yet they call themselves Christians, and are recognized as members of the nominal Church. They are not truly believers in Christ as their Redeemer; belong to plane R; they are part of the world, and not of any place in the Church and a great injury to it. In this mixed condition, with these various classes, n, m, p and q, mingling together and all calling themselves Christians, the Church has existed throughout the Gospel age. As our Lord foretold, the nominal kingdom of heaven (the nominal Church) is like a field sown with wheat and tares. And he said he would "let both grow together until the harvest" in the end of the age. In the time of harvest he will say unto the reapers (the angels—messengers): Gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.—Matt 13:28, 41, 49.

(To be continued.)

Baldo, Md., Aug. 4.

My beloved husband, Joseph Carlisle, passed beond the veil the 21st of May, ready to go, rejoicing in the hope of meeting our dear Lord and our beloved Pastor. He was ill one week, he was reading his Bible and having an intense desire to be with Christ, to do His will. As he often said, "there is no will of my own," I have given up all I am dead to this world." I asked him if he was able to partake of the cup the Master drank of, and he said, "yes I am able to go all the way to the cross with Him. Not my will but thine."

The last testimony meeting, which he attended, he said he was not living for the morrow, but only for the day; he said, If the call comes now, I am ready, dear Lord. I believe that we shall be like Him, and we shall see Him as he is. Be pattakers of His glory and joy.

My husband died very suddenly; We do not know why it so seems we cannot realize it sometimes, but the Master knows best, and I rejoice that he is at rest, that he is with Jesus. He was 80 on April 1.

Dear sister I can sympathize with you, for I know what it is to lose one you love. Oh, I feel so lonesome. With love to you and all of the saints. Pray for me, as I pray for you.

Your sister in Christ,
MRS. JOSEPH CARLISLE.

Hopewell Junction, N. Y., Aug. 4.

I write you to notify you that I am not able to renew my subscription to your valuable paper, which I am very sorry to say. Thanking the one who sent it may be for sending me the paper.

I am respectfully yours,
M. E. MOORE.

La Cygne, Kan., Aug. 4.

Enclosed you will find P. O. money order for one dollar to pay for another year, my time expired July 24 and do not want to miss any of our dear Pastor Russell's sermons.

Very truly,
MRS. KATE E. GAZALY.

Menlo, Ga., Aug. 6.

I send herewith 50 cents to pay back subscription.

I am not in position to continue taking your good paper at present, so I will ask you to discontinue my subscription.

With thanks for all past favors and with best wishes for your success.

I am your truly,
A. B. PITTS.

Stanhope, N. J., Aug. 6.

Greetings in the Lord! Have been looking and inquiring for the paper of July 19th, I have not received it to this time, do not like to be without it.

I am renewing my subscription which is due November 1st, 1901, on my wrapper. Enclosed will find money order.

May the Lord's blessing be according to his riches in glory by Christ Jesus. Thanking you.

Yours grateful,
MRS. L. HAAS.

New Buffalo, Mich., Aug 2.

Am sorry to ask you to discontinue to send the Tribune. Have enjoyed it very much, and may the Lord's blessing add upon this work.

Wishing the Tribune much success, I remain,

Yours in the Blessed Hope,
MRS. M. SCHILF.

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The 45th Year

ESTABLISHED 1867

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 37. PITTSBURGH, PA., THURSDAY, AUGUST 16, 1917. All Subscriptions Payable in Advance.

CONGRESSMEN ARE ASKED TO GET BUSY ON COAL

The Trusts Conspire to Rob Coal Producers Through Owning Mines and Demoralizing the Market Prices--The Government Should Act

The coal operators are the victims of one of the most brazen conspiracies ever attempted in this country, and the big Chicago trusts are charged with being behind the movement to plunder the operators. The big trusts are carrying on their nefarious business without being molested or interfered with, and they challenge even the government.

This gigantic trust has a patriotic duty, which, interpreted by them is to rob everybody and through their vast influence they have been privileged to continue their hold-up game to the limit. The attention of Congressmen from the Pittsburgh district is especially invited to observe this modus operandi with a brief sketch of the aggregation who swing the clubs. The mahogany gentry have succeeded in enlisting governors of 16 states in their game to beat down the prices of coal, and behind the scenes the emaculate few went up a wild guffaw of ignominious laughter over the success they seem to have achieved with big men who are not onto the inside workings. The momobilizing of the governors is an occasion for much rejoicing but there may yet be occasion for a change of scenery.

The coal producers have been harrassed to death by complaints that have been poured into Washington from large corporation heads, who are a part of the plunder to crush the coal producer and rush up prices on their own products. The prices on pit cars, for instance, have been shoved up from $40 each to $260; copper has gone up from 13c to 36c, and 40c; steel rails from $20 to $100; electric locomotives from $3,500 to $8,000. The cost of production has increased from 90c a ton to $2.50. Freight rates have gone up, hauling and teaming, with feed, have increased to give the farmer his, while the much abused railroads have been crying in despair with only an occasional chance to shove the freight rates up another notch or two. Oh, what a vicious clique the Interstate Commerce Commission is to refuse the opportunity for real wholesale plunder. Of course, cost of labor has been increased 50 per cent, and consequently the cost by the time the fixed charges are added to the operations, with the corporations demanding the highest market prices for material, the coal producer has been compelled to increase the price of coal until the tonnage rate today is twice or three times what it formerly was.

But Honorables Stephen G. Porter, John Morin, M. Clyde Kelly, Campbell, Crago, et al, from the Pittsburgh district, read how the game of plunder has been practiced upon the coal producers in the Pittsburgh district as well as upon the Illinois operator. The Pittsburgh producer ships into the Chicago market and he has been a victim of this gang of conspirators, while the miners have also been sufferers with the producers.

The article herewith reproduced from the Black Diamond, one of the oldest and most responsible coal trade papers published in this country, should be the basis of a most searching investigation and the combination of cut-throats should be broken up, through not only stringent legislation, but through the Federal authorities.

The article is as follows:

The following statement about the controversy was dictated by the editor of this paper, who at the time was confined to his bed at home by sickness. He had been out of touch with the situation for five days prior thereto, had not seen any coal operator, had conferred with none of his associates and the point of view is his personal one and should be so considered.

To understand the controversy between the Council of State Defense of Illinois and the coal operators of Illinois, it is necessary to go back a period of five or ten years in Illinois coal history.

It is a matter of common knowledge that the size of coal called "screenings" in the west and "slack" in the east was, for years and years, considered a waste product of the mine, having it was supposed, no commercial value whatever. Prior to ten years ago these fine sizes of coal were either thrown on the ground as having no value, were used as ballast for railroad tracks, or were given to anyone who would pay the freight on them.

Then began the period of conservation when it was desired to save every particle of fuel and use it to the best advantage. Automatic stokers were widely introduced which would allow this fine coal to be used. The stokers were sold to such concerns as large manufacturing plants, public utilities companies and the stock yards

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OH, HAPPY DAY, EVERYTHING WIDE OPEN IF MAGEE WINS

How the Underworld Sees the Picture After Magee's Betrayal of Doctor James P. Kerr.

CHARLES P. LANG IN THE RACE FOR JUDGESHIP

ANOTHER CANDIDATE IN THE RACE SEEKING ELEVATION TO THE BENCH AND EVERY FRIEND AND ACQUAINTANCE OF OLD IS GETTING BUSY.

Charles P. Lang, formely City Solicitor of Allegheny, and one of the best known residents of the Northside, Pittsburgh, has responded to the urgent appeals of friends and those interested in his welfare, to enter the field for judicial honors.

Attorney Lang has decided to make the announcement and he has started in to win one of the five places to be vacated by the present incumbents, whose term of office expires January 1.

Those who are interested in the future of Mr. Lang declare that he can be elected and that with reviving his old acquaintance and former political friends, he stands an excellent chance of winning one of the places. Since there are five places to ten candidates will be in the final race after the primaries. This makes the first heat rather inviting and gives almost positive assurance, according to those interested in Mr. Lang's candidacy, that he will be among the elect after the primaries, which occur on Wednesday, September 19.

Mr. Lang began his early education in the public school and is a graduate of Washington & Jefferson, class of '86. He began the study of law in the office of Miller & McBride, one of the foremost law partnerships then practicing at the Allegheny county bar and from which notable characters like Judge W. D. Porter, of the Supreme Court first received an inspiration to become famous. Judge Porter was one time District Attorney of Allegheny county and later Judge of Common Pleas Court, before being elevated to the Supreme Court. It was in this atmosphere that Mr. Lang was raised and with splendid legal training he was admitted to the Allegheny county bar in December 1890. In 1900 Mr. Lang was elected City Solicitor of Allegheny, succeeding Judge Elliott Rodgers, who was elevated to the bench of Allegheny county. Mr. Lang was later succeeded by Steven G. Porter, who after his defeat for mayor of Greater Pittsburgh, was elected to Congress, an office which he still holds. That he has had abundant experience in the game of politics, all those backing the candidacy of Mr. Lang will agree and that he has passed through some of the most strenuous political experiences in Allegheny County politics, all are satisfied. Mr. Lang was one of the chief political advisers of Mayor James G. Wyman, and at the same time it was Mr. Lang whose business it was to keep the

(Continued on Fifth Page)

WILL HAVE CHARGE OF MASK PURCHASES

News has been received in Pittsburgh, from the War Department at Wasington, D. C., that Maj. Bradley Dewey, director of the research laboratory of the American Sheet and Tinplate Company, has been assigned to the medical supply department at New York to superintend the manufacture, purchase and inspection of gas masks and other defensive aparatus. Major Dewey is chairman of the program committee of the Pittsburgh section of the American Chemical Society.

Major Dewey was the second member of the local section of the American Chermical Society to receive a commission. Shortly after war was declared Dr. George A. Burrell, chairman of the local section, was commissioned a major and is now attached to the United States Bureau of Mines to mobilize the Nation's technical forces against poison gases. The third member of the local section to receive a commission was Dr. Joseph H. James, professor of chemical engineering at the Carnegie Institute of Technology.

PLENTY OF COAL.

Forty Carloads Purchased for the City.

A reported prospective water famine in Pittsburgh has been averted for the time being through the purchase of 40 carloads of coal. Several places where coal can be bought have been found. J. A. Paisley, president of the Valley Camp Coal Company, sent the following letter to Director F. P. Booth of the City Department of Supplies:

"We understand you have an acreage of coal at Mayview. We would like to open this up for you under contract and give you all the coal, and, in the interim, furnish the city from our Valley Camp mines. Your records will show that we have furnished your city for the last three years or more at an average of less than $1 per ton at the mines."

In answering Mr. Booth told Mr. Paisley if the latter was sincere his offer should be submitted to City Council. Director Booth said he believed the city would be able to obtain a continuous supply of coal.

EXPLOSION DEATHH LIST 31.

CLAY, Ky., Aug. 6.—The death list from the explosion here yesterday in the south entry of No. 7 mine of the West Kentucky Coal Company had tonight amounted to 31, according to information supplied by Charles S. Richardson, vice president and general manager. Six of the 25 injured men recovered yesterday had died, bringing the death list to its present total. A majority of those killed in the explosion were Negroes. From 15 to 20 men are still in the workings.

THE "PEOPLE" READY FOR A WIDE OPEN TOWN

Dr. Kerr, Jolted by the Sporting Fraternity, and Babcock is Charged With Having Earned Wealth Without Getting it From the Gamblers

Ex-Mayor and present Public Service Commissioner W. A. Magee, having bowled Dr. James P. Kerr, president of Pittsburgh council, out of the running, is now making ready to respond to the importunities of the "People" which is Sam Grenet, the $50,000 political beauty, and president of the Fort Pitt Brewing Company; Louis Alpern, sycophant and idol of the panderers; John Harris, of the Harris interests; John Staley, a nice, unassuming fellow, but—and John Elmore, emancipator of the crap game gentry.

This cosmopolitan garbage-can political coterie has isolated the distinguished physician, because it is charged, the eminent doctor could not stand for the political filth and offal that was expected by the gamblers, sure-thing men, wide-open town apostles who could marshall the pimps of the lower hill wards into valiant service for corrupt practices.

Of course Dr. Kerr, whose income from legitimate professional sources is three or four times that of his present salary as president of council, has home ties; he resides among those of respectable habits and frequents homes in the course of his professional services of those who look upon him as a citizen of not only the highest professional value but a man of character and standing, whose career could not be stultified nor reputation be soiled by closing his eyes to the vilest and most infamous practices with which he was expected to polute himself and his town folk if he were to accept the mayorality honors at the hands of the underworld.

Magee had encouraged Dr. Kerr, and the latter was looked upon as the representative of the Magee policies which were supposed to be in the interest of the people. Dr. Kerr had acted well his part according to the Magee supporters, until Samuel Grenet, who has been pulling down fabulous salaries, supported by an aggregation, who represent the most vicious element in this great city, demanded a wide-open town and this civic institution handed over to the gamblers and the criminal classes who were to begin a carnival of plunder as soon as the town could be safely handed over.

Dr. Kerr has long since been recognized as a respectable citizen, residing among a thrifty and honest people. His associates are professional men, and he whiles not away his time in speakeasies, over poker tables nor in the Harris pool rooms, that den beneath the Grand Opera House that became a source of annoyance to the police department and against which complaint was lodged prior to the destruction of the building by fire. The very thought of Dr. Kerr acquiescing in special privileges for the red light district and that element of panderers, brought upon the doctor a revultion of feeling. There arose before the doctor a domestic scene and the thought of polluting and contaminating this civic atmosphere with infamy and crime. This he could not tolerate. Grenet was then selected to issue the "people's" ultimatum. It was phrased in the classic phraseology of Beatemup Bill. It struck home something like this: "Doc, you're canned," and Magee laughed heartily, while Grenet, Harris, Alpern and Elmore mentally observed Kerr beat it. The prizes at stake are the booze privileges for the red light district, the poker games, the crap games, and the bouts. The latter it is said are to be under the direction of John Harris and John Staley, and Staley is to be given independent considerations.

E. V. Babcock is the recognized candidate on the opposing side, and his candidacy is to be charged to Max Leslie. and Mayor Joseph G. Armstrong.

The people are to be told that Babcock is a millionaire; that he knows rich men; that he has the acquaintance of the Mellon's, which is an awful scandal to be acquainted with successful financiers. Further, Hart Given is another pal of Mr. Babcock's and this, too, is to be used to increase the fury of the "people." The animals are to be made furious by prodding them with Mr. Babcock's record as a councilman. This was during the Magee administration of Hump fame. When the Hump became another Hump, and the gorgeous construction of buildings beyond the hump which were to rise in stately magnificance never rose. The traction company "issue" to which the municiple "invincible" was to give the knockout blow through Hon. Steve G. Porter, providing Steve was elected is to be left unmolested because the Public Service Commissioner has had the job on his own hands and has been unable to know what to do with said traction company and its subsidiaries.

The "people" are to be told that Babcock has money. Of course a serious crime. One that disqualifies man from becoming a candidate, particularly when he refuses to "sit" in a poker game, take a chance at

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TWO BEASTS AND IMAGE OF REV. 13

By Pastor Russell.

From Jan. 1882, Issue of Watch Tower

(Continued from last week.)

Image worship is hindering hundreds from seeing the beauties of the Word of God. They may perhaps glance at it, and for a moment think for themselves, but that is all. The church discipline is so strict, and they reverence it so much, that a look or frown is sufficient to warn them that independent thought is a dangerous thing, and must not be indulged in, lest they be regarded as lunatics. Would that all could see that these local organizations called churches are not the Church, but that the Church of God includes all Christians, all whose names are written in heaven, and that when these local organizations attempt to come between them as children, and God their Father, or to put their creed instead of the Word of God, their assumed authority is not to be recognized or tolerated, for that it is our duty to rebuke it as sinful.

"And he causes all the little (humble) and the great, the rich and the poor, and the freemen and bondmen, that they should give themselves a mark on their right hand, or on their forehead; so that no one may be able to buy or sell unless he who has the Mark—the name of the beast, or the number of his name," vs. 16, 1E. All classes of Christians must bow; all must, in some way, give evidence of their support of the image and consecration to its interests whether as either a public or private profession of being members of the Alliance, and hence accepters (mark in forehead) or at least a giving of some assistance and influence to the principles of image manifestation—(the right hand support).

The "buying and selling" like the other features, is symbolic, and refers to dealing in spiritual things. None may be recognized as having any right to teach or preach or baptize or administer the ordinances of our Lord's death, except those licensed to do so by some ortnoox member of the Image, and acts of such persons ("unlicensed") are not counted valid.

These things fit together wonderfully, and it need be no cause for surprise that in giving an account of the church and its later times, all three of these great systems should be mentioned there by our Lord. The English church system is certainly a Beast in the same sense as Papacy was, for all the different characteristics noted; and the Evangelical Alliance is certainly a perfect image of it. It is what in politics would be called a "ring"—a religious ring or combination organized to hinder others from going into the work of truth-seeking. Further that the name is there indicates that the name is the mark—"the name of the Beast, or the number of his name." The next verse seems to indicate that this name and number are, in a certain sense, a secret, and that it will indicate wisdom, or a correct knowledge of the foregoing symbols, if we be able to solve the mystery of the name which is given symbolically as "666." Here is where the man who has understanding (of the foregoing symbol, prove it by a proper application of the following number) compute the number of the Beast, for it is a man's number (i. e. reckoned after a human manner); and his number is 666."

The Name of the Beast or the Number of His Name."

Many have tried all sorts of names and applied them to deciphering the name and number, but they all appear unreasonable. A little over a year since (this was in 1882), I spoke on this subject to a nameless little company of "little flocks" in Lynn, Mass., and concluded by remarks by telling them that I had never seen a satisfactory explanation of the "666," and though I thought I had given a correct analysis of the symbols of the chapter, yet I could not claim it to be wisdom, since I could not interpret the number. I suggested, however, that if ours be the correct understanding of the time in which we are living—the "harvest" of the age—and if our general application of these symbols be correct, the number should be understood. I urged examination on the subject by all, for the Lord is sometimes pleased to give wisdom through the weakest of His children, "Out of the mouths of babes and sucklings thou has ordained praise." About three months after, I received a long letter from one of the unnaming brethren of that place, saying he thought he had the key; and I think he has; it certainly fits the lock in every particular. I will give it to you very much as he suggested it. His process of reasoning was as follows: Jesus, who gave this revelation to John (Rev. 1:1), well knew that this symbol could not be understood until the present time, for the reason that the image was only made in 1846. Jesus also knew, of course, that English would be the language used by probably by four-fifths of His present truth-seeking children in "the time of the end." He knew, also, that not many wise, not many great, would be of the chosen "little flock." Moreover, He was His custom to adapt His teachings to the "common people," and His jewels have been mainly from this sort, from the Apostles down. Therefore it would appear that the number 666 should be open to the comprehension of us all—we being the ones told to count—as much so as were the other symbolic numbers of Daniel and Revelation. Let us try them, to apply these figures in English. (This is the first application in English known to the writer, but the reasonableness of it is obvious). Foot Note—In the common version and in the more modern Greek texts, this number is spelled out, six hundred and sixty-six, but in the ancient Greek-MSS, the numerals are used, 666.

First then—The number is that of the (first) Beast. Let us see whether it will apply to some of its names. That system which Paul calls "The Man of Sin" is the Roman Catholic Power—

123456, 123456, 123456.....666

(He is in Revelation called a "Beast" Roman Catholic Beast—

123456, 123456, 123456.....666

The system is also called a "woman"; Roman Catholic "Woman"—

123456, 123456, 123456.....666

She calls herself, "Holy Catholic Church."

123456, 123456, 123456.....666

She is really and truly (Rev. 17:5) "The Mother of Harlots"—

123456, 123456, 123456.....666

Thus we see that the number fits the Beast well.

The second Beast was anxious to have exactly the same name, and in fact claimed to have the exclusive right to the name of

"Holy Catholic Church".....666

Other names by which it is known are:

"Anglish State Church" 666
"The Episcopal Church" 666
"Episcopalian Church" 666
"The Church of England" 666

This application of the number will doubtless appear to some too simple to be accepted, but those who are not with us—hiding truth under the veil of its own simplicity, so that it may appear to the Greek (the worldly wise) foolishness, but unto those who believe (not to those who believe without evidence, but who believe on the strongest kind of evidence—the Word of God and the wisdom of God.—1 Cor. 1:23.

The image causes all who claim relationship, or whom it recognizes as having a right to buy or sell, to have as a creed that which shall mark them as having either "the name" of the Beast, or the "number" of his name—666. Many take the name, and in their creeds recite, "I believe in the

"Holy Catholic Church.....666

Among those who thus openly mark themselves in their foreheads (by their creeds) are Episcopalians, Methodists, Presbyterians, Lutherans, with others give a seeming support (mark in their hand to the general principle) or organizing under various sectarian names. After these are blended in the Image (and no one can be admitted to membership in the Evangelical Alliance unless by a member of some such sect), they are all collectively known as—the

"Protestant Church".....666

which we find contains the Beast's number.

If we, for instance, were to organize, though we protest more than all others against the errors of Rome, and also against the errors of this age and second Beast, yet we would not be reckoned one of the "Protestant Churches," because we would not be recognized as orthodox. They would not count our organization orthodox. Should you inquire for our message and ask: Is that a Protestant or Roman Catholic mere? The answer would be: Oh, no; they are not Evangelical. They have no mark or creed so that the Evangelical Alliance can decide whether they are an Evangelical Protestant church or not.

From the foregoing considerations, it may be that some have the true mark in their foreheads, making manifest by their creeds, forms, and titles, that which marks them as the true partakers of some of the abominations of system and deception which in reality is no less than the mark of the Leopard Beast. It may also be seen that man of the mightiest Beast—the Papal—national church are working for their own section, arm or branch of this Image of the mightiest Beast—the Papal—national church are working for their own section, arm or branch of this Image of the mightiest Beast, and that much of what purports to be working for Jesus may, in reality, be devotion and sacrifice.

(Line of copy here not legible), and those dear members of whom we doubtless possess so much of the Spirit of Christ, who are bound by them. It is doubtless true that many or most of many are still connected with and lending their influence to these organization which are Beast-marked, who are in heart out of all sympathy with them, and who hate as Antichrist every system which would in any sense take the place of the true Head of the church, and who will worship neither Conferences, Presbyteries, or Popes, but who "worship God." These, however, are fast becoming aware that membership in the true church (whose names are written in heaven) is in no way affected by the dis-fellowship of the various human organizations, such calling itself the true church. They are learning, too that the true communion of saints and union of hearts is dependent, not on any thing human, but on communion of One Body, but on love and common interest in the Head and in each other. It is when we find the Spirit's proof of live and obedience to the Father's Word.

The Jewish was a picture or shadow of the nominal Gospel church, and here we may find a parallel to this Image worship in the shadow. Israel was carried captive to Babylon—then an Image was set up, and all were commanded to worship it. We have demonstrated that Babylon was a type or shadow of the nominal church. It is for this reason that the name Babylon is applied to it in Revelation. Papacy's was the greatest confusion or mixture of church and world, but all the reforms have been but partial, and the reformed churches are in much of the same confused (Babylon) condition. Papacy was "Babylon the great." (Rev. 17:5), but in the time of "harvest" the Lord calls the entire system Babylon. Here, as in the shadow, the command first comes for all to worship the Head of Babylon (Papacy), and afterwards an image was made, and all were commanded to worship it. In the first type, Daniel alone refused to worship any but the true God (Dan. 6:7). In the second type, there were more—the three Israelites refused to worship or certify the Image (Dan. 3:18). So, too, the number of true ones who are not worshipping the Image now, is probably three to one who did not worship the Beast. In their days, they were bound and cast into a fiery furnace. So here, those who do not worship the Image are bound, hindered in their influence circumscribed, and they are speedily in the "Fiery Furnace" of tribulation, either in their families or communities or in their business. In the words of Revelation, they are killed and hindered from buying or selling. But behold, the "three" were unburned by the fire; it will soon be manifest to all that they, who now refuse to worship the Image, are not bound, and furthermore that there is with them the form of the Fourth. Yea, the Head—the true Head—is with those who will not bow when all others bow, who heed not the enchanting music of the hour; these are overcomers.—Dan. 3:6.

As in the type deliverance came so all in the antitypic deliverance will fully come—the first resurrection glory—to those who have "not worshipped the Beast, neither his Image, neither had received his mark upon their foreheads or in their hands; but they lived and reigned with Christ a thousand years—this is the first resurrection. Blessed and holy is he that hath part in the First resurrection."—Rev. 20:4-6.

The victor, in God's words, is a left-hearted, no half-consecrated one, but one willing to follow the Word of his God, and trust in it, though opposed by all the Scribes, Pharisees and hypocrites; such will be tested in their love and respect for God by the strongest attachments, and yet prove themselves faithful by overcoming.

ONE OF GOD'S NOBLEMEN

By W. E. VAN AMBURGH—New York

The pages of history record many of mankind who have left conspicuous footprints upon the sands of time. Some have been great within the boundaries of their local communities. Some have reached out to the national borders. Others have leaped all national bounds and exerted a world-wide influence. Some have gained greatness because of positions of influence; others by their ability to command conquering armies or otherwise sway the destinies of nations; some by noble deeds; others by their ability to inspire their followmen to nobler lives and ambitions. Some have been born to great positions; and some have seemingly been forced into greatness by the exigencies of time or conditions; others, inspired by love and zeal for God, have laid down their lives willing sacrifices upon the altar of devotion.

The world is quick to applaud the conquering hero and the prince of finance, but slow to recognize the true worth of the daily smouldering sacrifices of those who heed the Master's admonition, "Be thou faithful unto death." It is left to other generations to enshrine the real heroes; as in the case of our Lord and His disciples, and we believe the same will be true of Pastor Russell. Contemporaries misunderstand, misjudge, severely criticize and persecute. How true this has been of all of God's noblemen of the past! But God promises that all such as worship Him in the beauty of holiness in the midst of persecutions shall shine as the sun in the Kingdom of their Father—when their true greatness shall be revealed. How glad we are that God is taking cognizance of all sacrifices of love in His behalf!

Today we are paying our last loving tribute to the memory of God's noblest men. His life will speak for itself, when fully understood by succeeding generations.

I desire to add a brief personal testimony. For over twenty years, I was personally acquainted with our beloved Pastor, and for over fifteen years closely associated with him in business and otherwise; so I speak from personal knowledge and close observation. I first learned of him through his writings, and was drawn closer to the Lord by his logical exegesis of the Scriptures. It may seem strange, but 'tis true I scarcely noticed the writer. He was hidden behind the message. Later I became acquainted with him personally, and was closely drawn to him when I perceived the spirit that accuated him—the loving, loyal, consecrated heart, seeking to follow his God, seeking daily to do good unto his fellowmen, to the best of his ability, and seeking to assist them to a clearer perception of the true character of our God.

That he was misunderstood by many of his fellowmen mattered little to him, so long as he kept his heart right with God and had His approval. I never met a man who in my estimation endeavored more earnestly to live close to God, or fought harder to keep his body under. His influence upon others has been written in the hearts and lives of thousands all over the world whom he has assisted to a closer walk with God and a fuller consecration to the Lord and His word. His Scripture Studies and his other expositions led me to see more of the Wisdom, the Justice, the Love and the Power of God than I possessed heretofore, and helped me to serve Him more intelligently than I had been able to do previously, although since childhood I had earnestly sought to do God's will to the best of my ability. As I saw with increasing clearness the Prize of the High Calling of God in Christ Jesus, I was led to consecrate to my Savior every ability I possessed and to seek further understanding. This consecration was made intelligently to my Lord, and I have ever endeavored to carry it out faithfully.

I would like now, as a further expression of my appreciation, to renew that consecration publicly. There may be others here also who have been assisted to a far better understanding of God's great Plan and His love for mankind because of the ministry of our dear Pastor. (Thousands have so indicated.) Would you also like to make this an occasion for renewal of your consecration? My consecration was to no one but the Lord. I recognized our beloved Brother as a servant of God—and a highly honored one. But my consecration was to God. This great world-wide work is not the work of one person. It is far too great for that. It is God's work and it changes not. God has used many servants in the past and He will doubtless use many in the future. Our consecration is not to a man, or to a man's work, but to do the will of God, as He shall reveal it unto us through His Word and providential leadings. God is still at the helm and His work will continue in harmony with His plans. Arrangements have been made for the carrying on of this work more earnestly than ever. It will be conducted along the same lines of full loyalty to the Word of God and love for the brethren, and it is for us to determine whether we shall be among its supporters and beneficiaries.

The speaker then asked, "How many would like here to renew their consecration to God, and to indicate it by rising?" Almost the entire audience, which packed the building, rose to their feet. A most impressive moment followed. The speaker's face was raised to Heaven; and silently the audience followed the words:

"Our Father, which art in Heaven, who canst look into the inner recesses of our hearts, Thou who dost not need the expression of our lips, to Thee, at this time, we desire to renew our Covenant made with Thee by Sacrifice.

"We consecrate afresh to Thee and to Thy service our several abilities—our talents, and our opportunities—to be used as Thou in Thy wisdom mayst grant us understanding through Thy Holy Word and Thy daily leadings.

"May we realize more and more the great privilege of being considered by Thee an acceptable sacrifice, through the atoning merit of Thy well-beloved Son, our Lord and Savior Jesus Christ.

"And may the inspiration of the love of God, which constraineth us, and the Prize of the High Calling of God, in Christ Jesus, spur us to greater devotion to Thy cause and assist us to endure more faithfully than ever before, and to reflect in our every thought, word and deed Thy glorious character!"

"There is a Sin Unto Death."

(Continued from Second Page.)

money with the Lord and fellowship with those who are his in the appreciation of his Word. The switch on the railway track has a very small beginning, but it steadily turns the car aside in a very different direction. And so with our minds, our hearts, our attitude toward the Lord—a little deflection on some point seemingly not so important may lead farther off eventually to alienation from the Lord.

"MUCH SORER PUNISHMENT."

The context proceeds to call attention to the fact that those who despised Moses and his law died without mercy and then adds that those who have heard the voice of antitypical Moses, if they despise that voice and that Law, will have "much sorer punishment than did the typical Israelites who despised the typical Moses.

The word "sorer" here does not signify more painful, but in the old form of language in which the Bible was written it simply signifies severer or more weighty punishment. The Scriptures inform us in line with our subject of today that the punishment of sin,the wages of sin, is death, the second death; and this second death —which results to those who despise God' plan in Christ after they know it, have benefited by it and appreciated it—will indeed be a sorer, a more severer death penalty than the one which came upon those who rejected Moses and his message, because those executed for disobedience to Moses were merely types of those who will suffer the second death.

They merely suffered a temporary suspension of life—they are all included in the world redeemed by the precious blood of Christ—and they will all, therefore, at some time have a glorious opportunity of coming into full accord with the Lord, and, if fully obedient to him, of attaining life everlasting. Their death, therefore, did not mean everlasting death, but merely temporary death, the sleep of death. The punishment that will come upon those who wilfully and intelligently reject the ransom and count the blood of the covenant a common thing, will be a second death much more severe—as much more terrible punishment than that shown in the type, as the antitype is always on a larger scale than the type. Those who thus reject Christ's work fall out of the hands of Mercy, which God provided, into the hands of Justice against all imperfection is described as everlasting destruction—the second death.

THE LITTLE FOXES THAT SPOIL THE VINES.

After stating the matter thus plainly the Apostle exhorts us to confidence and loyalty, saying, "Call to remembrance the former days when, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a grazing stock both by reproaches and afflictions, and partly whilst ye were made a grazing stock both by reproaches and afflictions, and partly whilst ye became companions of them who were so used." The Apostle thus urges us to look back to the beginning of the way, and to maintain the zeal and love which then began and which should be increasing day by day as the years go by. He exhorts that we cast not away our confidence; that while seeking to go on in the way of the Lord we keep well in line with all our blessed experiences of the past. Thus, for instance, our appreciation of the redemption accomplished in our Lord's sacrifice for us will only be enhanced as we grow in grace and knowledge along the proper lines. Growth in grace and knowledge will not deprive us of the original joy and favor which came to us through the mercy and love and grace of God, but will rather enchance the value of these; and thus pressing on continually, maintaining the foundation and adding the superstructure of faith and obedience, we shall be found by the Lord when he comes to make up his jewels.

Let us not only be on our guard against the great sins that we have considered, the open enmity against God through wicked works or through falling away from the doctrines of his grace, but let us remember that it is the little foxes that spoil the vines, the little fault here and there, that if left astray. Let us take heed to our steps lest we be switched off by the great Adversary, who every here and there along the pathway is permitted of the Lord to test us, to prove us; and thus, if we are faithful to the Lord, to make us more and more strong in faith and in obedience and more ready for the Kingdom. The least deflections from the teachings of the Word are very sure to bring us into trouble. Let us, therefore, take more and more heed to all the jots and titles of the Master's Word, not only from the exhortations taken from his own lips, taken from the Gospel, but also in the exhortations and instrustions given us through the Apostles, especially appointed to be our guides in the way to the heavenly Kingdom. He who in faithful in the little things will be faithful in the great; he who is unfaithful in the little things and inattentive to the divine messages will more than likely fail to make his calling and election sure.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES

(Continued from last week.)

tion between these elements, when These words of our Lord show us those who are truly the Church, His that while he purposed that both saints (n), aproved and owned of God, should grow together during the age, should be made manifest.—Matt. and be recognized as members of the 13:39. nominal Church, he also purposed that During the Gospel age the good there should come a time of separa- seed has been growing, and tares or

counterfeits also. "The good seed" is the children of the kingdom—the spiritual children, or classes in and of, while "the tares are the children of the wicked one." All of class a, and none of class p, are therefore "tares," for "no man can serve two masters," for this servant you are to whom you render service." As those in class p do not consecrate their service and talents to the Lord that bought them a reasonable service—doubtless they give much of their time and talent in opposition to the Lord, and hence in the service of the enemy.

Our attention is called to that chapter of our end of the Gospel age—to the two parts into which it is divided—forty years and thirty-three years, the exact parallel of the harvest of the Jewish age. His harvest, like the Jewish one, is to be first a time of trial and sifting upon the Church, and then the sickle, and it separated the "gathered ones" from the nominal Church; and of the truth wheat there was but a few in comparison to the professors. So also is the harvest of this age. The harvest of the Gospel age is that of the Church of God under the supervision of the chief reaper, our Lord Jesus, as he promised then he present. (Rev. 14:14.) The first work of our Lord in the harvest of this age will be to separate the wheat from the false. The nominal Church, as compared with the true Church, the Lord calls "Babylon"—confusion. As the harvest is the time for separating the wheat from the tares, the true Church, and for ripening and perfecting the wheat, so the wheat will be separated from tares, ripe wheat from ripe, etc. Those in class a are a "peculiar" and "chosen" people, and being separated they will, in due time, become Christ's bride, and be forever with and like her Lord.

The separation of this little flock from the nominal church shows its work. She is on the way to become one with the Lord, and to bear his name and image. The great "Reaper," Christ the Head and body, is shown by figure to be "like unto a man," represent Babylon —the nominal Church—falling ripe to pieces during "the time of trouble" that the Lord's "right wheel, sickle," this may seem to be a great adversity to all the true people of God, yes it will actually be of great advantage to all the true people, because it falls because sé is not what she claims to be. The Church nominal includes many hypocrites, who have associated themselves with her because of her honorable name in the eyes of the world, and who, by their conduct are making Babylon a stench in the nostrils of the world. The Lord always knew their real character, but seeing that the harvest is to let them grow until the harvest, when he will "gather out of his kingdom (the kingdom—true Church, and bind in bundle) all things that offend, and them which do iniquity," which will be the occasion of the trouble, destructive to their nominal system and false professions, which shall be so tremendous (the n class) shine forth as the sun in the kingdom of their Father. (Matt. 13:41-43) The trouble coming upon the church will be occasioned in a great measure by the spirit of infidelity and Spiritualism, of various kinds, which will be the severe trials because Babylon holds so many doctrines contrary to God's Word. In the harvest of the Jewish age the cross of Christ was to the Jew, the stumbling block, and to the worldly-wise Greek, foolishness, so in the harvest of the Gospel age to the world, and to the class of stumbling and rock of offense, which they build upon, has built Christ himself sorely beset during the time of wrath ("fire"); for all the work and false doctrine and false practice will be consumed. Those who have built upon the foundation and consequently possess the approved character, are represented by figure a, while the counterfeits, who have completely gotten of the Spirit, but who have built that ideal astray. Let us heed to our steps but not fully ripened at the time of the gathering of the first fruits (i). Those of class i are the pride of men and the divine nature, but will finally perish as spirit beings of an order lower than the divine nature. Though these are truly consecrated they are reverence and lightly spirit of such an extent that they fail to render their lives in sacrifice. Even in the testing which is now coming upon the Bride are being separated from the class i, and all other classes of others, including class t, will be dail of hearing. They will be slow to believe and act in the times of severe testing. They will, no doubt, be greatly distressed, and, as afterward will appear that the Bride has been completed and united to the Lord, and that they, because of blindness and unfaithfulness, lost that great prize; but the best of God's plan, which they will soon begin to discern the love of love, both for them and for all the world of mankind. They will overcome their grief, and they will shout "Alleluia! for the Lord God omnipotent reigneth." Let us be glad, rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:6, 7.) Notice, too, the abundant provision of the Lord; the message is sent to all saints. Though you are not the Bride of the Lamb, you may be present at the marriage supper—"Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19.) This great will, in due time, through the Lord's chastisements, come fully into harmony with him and his plan, and will wash their robes, "that they may have right to the tree of life, and may enter in through the gates" of the Bride—y, on the spiritual plane, L—Rev. 7:14, 15.

(To be continued.)

EVANGELIZE THE WORLD/BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$124.00
Amount received	1.00
Total	$124.00
Paid out	$131.00

East Boston, Mass., Aug. 4

Enclosed find money order for $1.00 for my subscription for the Labor Tribunes. Please excuse delay. I still enjoy the paper and appreciate the writings from the pen of dear Pastor Russell. Thanking you for your good work in circulating the good news and wishing you all peace.

Yours,
MRS. E. F. WEBSTER.

"THERE IS A SIN UNTO DEATH."

Los Angeles, Cal., September 17, 1905.—Pastor C. T. Russell of Allegheny, Pa., addressed large audiences here today on two occasions. We report one of his discourses on the "sin unto death" from the text, "If any man see his brother sin a sin not unto death, he shall ask and God will give him life for them that sin not unto death. There is a sin unto death; not concerning this I say that he should make request."—I John 5:16.

Perhaps some of my audience may say, How strange a topic for an address to Christian people! If Brother Russell were addressing a congregation of convicts in a prison that might be a suitable text, but it is not appropriate to us. On the contrary, dear friends, the Apostle addressed these words to the Church, as I am now addressing them to the Church. Indeed, as I expect to show, the sin unto death is one that the world at the present time could not commit, is one which only the truly consecrated of the Lord's people could commit at the present time. If this be conceded it must also be acknowledged that to the Church and not to the criminals of earth is the Apostle's admonition applicable.

The Lord's proposition to mankind is life or death; life on condition of their hearty acceptance of the divine will and obedience to it—death on condition of their rejection of the divine will, their love for sin and failure to be responsive to the divine requirements. Life and death from the Scriptural standpoint are finalities—life everlasting or death everlasting. All mankind are to be judged to ascertain which shall be the portion of each—which shall enter life everlasting, which shall be consigned to death everlasting. The assurance of the divine Word is that those who attain to life everlasting will attain bliss everlasting—that is to say, that God has made no provision for the giving of life everlasting under any except the absolutely perfect condition that will insure joy and blessing and happiness. There is no provision in God's great plan for an everlasting condition in woe, sorrow or pain or trouble; hence the assurance, is freely given, that those who come into harmony with the Lord shall have all tears wiped away from all faces and that there shall be no more sighing, no more crying, no more dying, for the former things shall have passed away.—Rev. 21:4.

On the other hand, the death everlasting will be the penalty inflicted upon all who do not eventually come into the fullest heart harmony with the Lord. They shall be as though they had not been, or, as the Apostle Peter declares, they shall be utterly destroyed from amongst the people, or, as the Apostle Paul expresses it, they shall be destroyed with an everlasting destruction, or, as the Lord expressed the matter in a parable of the sheep and goats, they shall go into everlasting punishment (Obadiah 16; Acts 3:23; II Thess. 1:9; Matt. 25:46). The punishment for sin being death, it would in the case of such be an everlasting one, and in that sense of the word different from the blight of death which for the past six thousand years has rested upon the whole human family. What we now know as death is an the Scriptures designated sleep, because God has made provision for the awakening of all from the present death-sleep in the glorious morn of the resurrection. Without such a resurrection such a death would be everlasting, for as the prophet has declared, "There is neither wisdom nor device in the tomb whither thou goest."—Eccl. 9:10.

THE CROSS THE CENTER OF HOPE.

And were it not for the redemptive work of Christ, begun at his baptism, finished at the cross, there would be no release of humanity from the tomb, for God by his own edict has closed every avenue and channel of hope, so that the eyes of the whole world might be turned to the crucified one, even as the serpent-bitten Israelites of old were all caused to look at the brazen serpent, which prefigured our Lord and his payment of our penalty.

But some will say, Why did our Creator pronounce a death sentence on our race, under which we have suffered for the past six thousand years as a "groaning creation," and then provide a ransom for all in the person of his Son, and then make a provision for a second death for some? We answer that the matter is entirely clear from the Scriptural standpoint. God dealt originally with our first parents when they were perfect, in his own image and likeness—they were on trial; if obedient to God they might continue to live, if disobedient they would die and return to the dust from whence they were taken. This was the just edict—that none were worthy of life everlasting except as they would be obedient to the Creator, whose laws are righteous altogether, and in the interest of all who love righteousness. Our Creator foreknew that the death sentence working in father Adam would impair his entire race, and that none of them, therefore, would be worthy of life everlasting, and hence the sentence against Adam prevails against all of his posterity, inheritors of his weaknesses and blemishes, which indeed have increased continually during the six thousand years of the reign of sin and death.

THE DIVINE PURPOSE.

The divine purpose, foreseeing the fall, arranged in advance for the redemption accomplished at Calvary, to the intent that Adam and all of his race having had an experience with sin and a taste of the exceeding bitterness of its result, might be granted another trial for life. There is no partiality with God, and this privilege of a fresh trial is alike to every member of Adam's race as well as to Adam himself. In his case the fresh trial constitutes a second trial, or a second chance of obtaining eternal life; but in the case of his posterity this chance or opportunity for attaining eternal life will be the first chance, except as they might be reckoned as having shared with Adam in the fall, and thus in the losses of that original or first chance. Individually, however, the chance or trial for life or death which comes to each member of the human family will be practically the first and only chance that any of them will have.

Since God is a just God, it stands to reason that if he has provided a way of mercy and salvation for Adam and his family—if he proposes to give to each of them a chance for life eternal—then we may be sure that it will be a righteous, a fair, a full opportunity and not a skimped one. The fact that it is the Almighty who has proposed this great opportunity for life to our race, sentenced to death in Adam, guarantees us that every member of our race, therefore, shall come to an accurate knowledge of the truth and to a full opportunity of embracing righteousness on fair and equitable and reasonable terms, and that only such as have enjoyed such terms and opportunities and knowledge have had their trial for life. Others, who have not yet enjoyed full, fair opportunities of clear knowledge and of opportunity for obedience, have not yet had their trial for life. Of this class is the great mass of mankind, the heathen world, and in all lands the infants who die before reaching years of knowledge and discretion, and the mentally unbalanced, the idiotic. None of these surely have had the opportunities of testing for themselves the question of life or death by an intelligent appreciation of the terms and intelligent acceptance of the Lord and his way of righteousness.

"IN THE WORLD TO COME."

The Apostle speaks of the world to come—that is, the age to come in which righteousness will prevail. (II Pet. 3:13.) And we are assured that it is there, in that day, that these classes enumerated, which constitute the great majority of manking, will have their opportunity and testing, to determine whether they shall have life everlasting or death everlasting—whether they shall enjoy an eternity of divine favor or whether they shall be utterly blotted out, extinguished.

Since the great majority of mankind have not possessed the opportunities of testing and trial for life or death in the present life or in the "present evil world," as the Apostle designates the epoch during which sin and ignorance and superstition prevail as darkness o'er the earth and as gross darkness covering the people (Gal. 1:4), it therefore follows that the time of God's provision for the great majority of mankind is in the "world to come"—the age to come—the age or epoch in which Christ shall reign and God's will shall be done on earth as in heaven. That Kingdom reign of the Redeemer will insure to the great mass of mankind, therefore, a most equitable test to determine their worthiness or unworthiness of the life eternal which is the gift of God.

But now we come back to the civilized and intelligent and the educated, and we say, Are not all who live in civilized lands on trial for life or death in the present time? We answer No! the great majority of them are not. The great majority who reside in Christian lands are blind and deaf as respects the divine character and plan, and are thoroughly incompetent to make a choice as between good and evil. They are not all alike blind, perhaps none of them are totally blind as to what constitutes right and wrong on some questions. There are few, for instance, who do not know it is wrong to commit murder, but apparently there are few who recognize that it is murder from God's standpoint to speak evil of a neighbor. Their eyes are holden, more or less darkened by custom and heredity, and they are depraved. If they were judged according to their present light, while under the domination of present weaknesses of the flesh, the great majority would certainly be condemned as imperfect. Even if their actions were left out of account altogether they would be imperfect in their ideals, imperfect in their endeavors, imperfect in their wills, and hence would be subjects to the second death, unworthy of life eternal, the gift which God has provided only for those who attain to a heart-likeness to himself.

"IF WE SIN WILLFULLY."

In view of the foregoing the Apostle's words are perfectly plain, when discussing this question of the sin unto death. He does not indicate that murderers and thieves and blackguards of the world are to be the subjects of this death. They are not on trial yet; we do not know what will be the verdict in their case. God has chosen a certain order in which he will give the opportunity for attaining life eternal. Some are granted this opportunity in the present life; others, the great mass, will be granted the great opportunity or trial or test in the world, the age, to come, under the Kingdom conditions. It might be suggested that the condition of the Kingdom in the future will be much more favorable than the conditions of the present time. To this we answer, in some respects, Yes. However, the Lord has a method of compensation which seems to overcome all the difficulties, and guarantees to every member of Adam's race a full, fair, kind, generous, impartial test respecting their worthiness or unworthiness of the gift of God, eternal life.

First, the Lord seeks for the class known in the Scriptures as the "very elect." They are chosen according to two conditions. (1) Their faith. (2) Their loyalty to God and his laws. These are chosen in the present time when sin is still permitted to have great influence and power, while the whole world is still blind and serving Mammon, selfishness. Those invited to be of this elect class are such as have been favored of the Lord with more of a hearing ear than the majority of the race possessed. Indeed they "have much advantage everyway," amongst others the testimony and the divine revelation through Jesus, the apostles and prophets. This knowledge enables them in advance of the world to discern the principles of righteousness and to strive for them. Their weaknesses do indeed hinder them from doing what they would, but the Lord has arranged a compensating feature by which he deals with them not according to their weaknesses and imperfections but according to their intentions and efforts, to that, with the best of intentions and loyalty to the Lord, their imperfect works are accepted as though they were perfect and they are credited accordingly in the divine records.

These, justified by faith, covered with the merit of Christ's righteousness, consecrated to the Lord's service even unto death, are the Lord's special treasure, his jewels. These have the assurance of eternal life, and if they continue faithfully in the same way in which they have begun they are in no danger at all of losing it, but if they turn from the way of righteousness they are the very ones who could sin the sin unto death. In a word, they are the only ones who at the present time, through justification and divine favor and knowledge, are really upon trial for life or death everlasting. They have entered the race for the life eternal which God has offered, and only through failure will they miss it—and the failure we are assured, can not be one of ignorance or weakness, but must be a willful one. In other words, the Lord has so taken this class under his supervision that all things necessary to their attainment of eternal life are guaranteed them, and only by their wilful, intelligent neglect and refusal of the terms and assistance can they cut themselves off from the Lord and from the everlasting life which is his gift to all who maintain their relationship to him.

None of the Lord's people are righteous in the perfect, absolute sense that in thought, word or deed they come up to the divine standard; but all of the Lord's people may be righteous under his gracious arrangement in that if their hearts are loyal to him and seek and perfect toward him, none of their blemishes or imperfections of the flesh shall count for anything. So, then, the sin unto death must be a sin against light and knowledge, and must be committed with a reasonable degree of wilfulness—otherwise it would not be unto death. The Scriptures speak of this as a sin, as though it were simply one transgression or transaction. Nevertheless the context shows that we are not liable to sufficiently stumble into this condition of alienation and opposition to God, but that rather the matter comes on gradually, little by little, until the heart is completely turned away from the Lord. It behooves us, then, to be on the alert for the beginnings of evil in our hearts, which might ultimately lead later on to the complete alienation which would mean for us the second death.

DOCTRINAL AND PRACTICAL SIN UNTO DEATH.

In the Epistle to the Hebrews the Apostle seems to indicate that the sin unto death should be looked for to approach us in one of two forms. The first of these he describes in Hebrews 6:4-9, the second he describes in Hebrews 10:26-32.

In the first of these he seems to picture a moral retrogression in the words, "As touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the holy Spirit, and tasted the good Word of God, and the powers of the age to come, and these fall away, it is impossible to renew them again unto repentance, seeing that they crucified to themselves the Son of God afresh and put him to open shame." The context here seems to indicate a falling away in the sense of falling into sinful practices—giving away to besetting sins, ceasing to resist the Adversity and his works, ceasing to avail themselves of the grace of God provided in Christ for their deliverance from bondage to sin. There was a hope of recovering them from all manner of evil and sin through the message of the Gospel, through the power of the holy Spirit, but if after having enjoyed all the privileges and mercies which the Lord has provided they then turn to their wallowing in the mire like the sow (II Pet. 2:22), it gives evidence that they have not the real heart-love for truth, purity and righteousness, and that they are not worthy of the life everlasting.

But while giving this warning, the Apostle in the very next verse assures his hearers that he is persuaded better things of them, things which must accompany salvation, without which salvation to life eternal would be impossible. He is persuaded of them that they desire to be in accord with the Lord and that they will avail themselves of the opportunities he has provided them through his Word and through the fellowship of the Spirit and through the assistances of the brethren. And so, dear brothers and sisters, we assure you today that when we point out this matter of the Second Death, and that we who are the Lord's consecrated, spirit-begotten ones alone could commit this sin unto death, nevertheless we are persuaded of you all that, so far from desiring to see how near you could go into sin, you, on the contrary, do not love sin but hate it as your foe, and are striving to walk not after the flesh but after the spirit. I can assure all such that the grace of the Lord is sufficient for us, that his strength is made perfect even in our weaknesses.

The second, or doctrinal, deflection which might lead to the second death is very explicitly stated to be a rejection of the Lord Jesus as our Redeemer from sin and death. Of course those who have never seen these things, those who like the world are blind to them, could never sin against them; those who knew not what the ransom is, who see not into the divine plan, could neither gain nor could they be condemned now to the Second Death on the score of rejecting that which they have not seen.

ATTAINMENTS MEASURE RESPONSIBILITY.

We, dear brothers and sisters, by the grace of God, have had the eyes of our understanding widely opened to see the grace and mercy of God toward us and toward the world in the great gift of his Son, our Redeemer; we have seen how he "tasted death for every man," and how eventually this to be available to all. If by any circumstances or means we shall now be turned aside from this faith, from this trust, it would mean that we had previously rejected the Lord's leading and that he had ceased to be our guide, and that it was under the leadings of the prince of darkness that we could get into such an attitude, where we thus do despite to the spirit of grace, favor, in rejecting the only name, the only sacrifice, the only means by which there is forgiveness of sins and fellowship with the Father.

The Apostle specifies, "If we sin wilfully after we have received the knowledge of the Truth, there remaineth no more a sacrifice for sins." Again we see that it is we who have tasted, we who have received, we who have had knowledge, we who have already benefited by the sacrifice to the extent of being justified by faith in the blood. This passage, therefore, does not refer to the world, who have never seen, never known, never been justified. Their trial is future. It refers to the saints, who are now on trial. The Apostle proceeds to speak of what this sin might be; saying that those who committed it trampled underfoot the Son of God and counted the blood of the covenant wherewith they were once sanctified as a common thing, doing despite to the Spirit of God's favor, which was manifest in the great gift at Calvary. (V. 29.) Alas, that we must say it, but on every hand we have evidences that many are rejecting the atonement work of Christ, renouncing it and even in some cases denouncing it, counting the blood of Christ, the death of Christ, as a common thing, as an ordinary death, and not as a special holy sacrifice valid for the cancellation of our sins. Many both in pulpits and pews are rejecting the mediatorial work of Christ and all the promises of God to the effect of forgivness of sins through faith in the blood.

Our hope is that many of these are merely tares, who never knew fully of the grace of God in Christ imperfectly at any time trusted in Christ. Our hope is that they were never justified through faith in his blood, and that therefore their opportunity for hearing correctly, understanding and appreciating fully lies beyond in the world to come—the age to come—the Millennial age. Nevertheless, while it is not for us to judge the hearts, it is for us to warn, to caution, all those who ever have appreciated the grace of God in Christ to hold the same confidence of their rejoicing firm unto the end. It is for us to warn all who are even thinking along the line of rejecting the precious sacrifice of Christ to look well to what they do, to reconsider the matter, to consider that probably they have gotten into their present attitude of unbelief because of unfaithfulness, because of coldness, because of inattention to their vows to the Lord. We counsel them that no one ever got into that position suddenly or without some previous deflection along other lines, and that they should, therefore, look carefully to the pathway over which they have been going to see where they switched off, where their hearts became cold toward the Lord, that they may return to their first love, to fidelity to the Lord, and to an appreciation of the great redemptive value of the blood, the sacrifice of Christ.

It is a time for duty, dear brethern and sisters, to warn those who are still holding fast the precious Word, still trusting in the precious blood, still appreciating the grace of God and still sanctified, that they take heed against insidious sins, insidious errors, lest by these they should be gradually switched out of the way and gradually find their course leading farther and farther away from har-

(Continued on Second Page.)

WAS IT YOU?

Someone started the whole day wrong—
Was it you?
Someone robbed the day of its song—
Was it you?
Early this morning someone frowned;
Someone sulked until others scrowled,
And soon harsh words were passed around—
Was it you?
Someone started the day aright—
Was it you?
Someone made it happy and bright—
Was it you?
Early this morning, we are told,
Someone smiled, and all through the day
This smile encouraged young and old—
Was it you?

"PERFECT DAY."

Released from gloomy bondage,
I've found the Living Way;
The path that groweth brighter,
Unto the Perfect Day;
My spirit's anxious striving,
My doubts and fears I leave,
And press with gladness onward,
Life's rich prize to receive.

There's Joy in this dear pathway,
The world has never known;
A precious gift which Jesus
Bestows upon His own;
In every time of trial
The Comforter draws near,
And with his holy presence
Brings promised hope and cheer.

Oh, come and with me journey,
In this True Way, I've found;
Come share the priceless blessings
That freely here abound.
There's brightness all around me,
And greater Light beyond;
A glory to be shown us,
When Perfect Day has dawned.
—AUTHOR UNKNOWN.

Browns Summit, N. C.
R. F. D. No. 2.

I want to thank you for sending my husband's paper after the time was out. We were just out the money sooner but my husband was sick for eighteen months and he forgot it. I would not be without it for the world. It is all I have got to satisfy my mind, for my dear husband is dead and gone and you will know how sad and lonely I am. I do love Pastor Russell's sermons. They are to hopes as nothing else can do. I hope the Lord will bless you for your work.

Your friend in the Lord,
MRS. J. F. DAVIS.

Lancaster, Pa., Aug. 4.

I notice my subscription expires on the 17th inst. I appreciate your paper on account of the publishing of Pastor Russell's sermons. Enclosed find one ($1.00) dollar for another year's subscription.

Respectfully,
MRS. WM. D. WEAVER.

Bramwood, Texas, Aug. 10.

We have been readers of the Tribune for several years and have enjoyed the religious features and we were glad to see the paper act upon the suggestion of a Friend and publish the 1st volume in Scripture Studies. Large type is more easily seen so we will continue our subscription as long as these features appear in your columns.

Yours very truly,
MRS. M. A. ESCHBERGER.
STANLEY DIXON.

Indianapolis, Ind., Aug. 9.

Have enclosed one dollar for the renewal of my subscription to the Labor Tribune. Do enjoy Pastor Russell's sermons and all the other truth features of your paper which are printed in such large, clear type.

Yours truly,
MRS. SARAH NICOLAI.

Leckrone, Pa., Aug. 10.

Sorry I did not send in my subscription in due time, but glad to assure you that as long as the religious features continue as in the past, the price will come, unless I am disabled financially, and if so I shall be content to feast on the blessed gems contained in the Tribune of the past together with other Scripture studies of which dear Bro. Russell has been the central figure. Blessed be the name of the Lord for sending forth such a noble messenger.

Faithfully yours,
A CUPPETT.

New York, Aug. 9.

I thank you very much for your long patience with me in sending the Labor Tribune every Sun. over due. I thought you would stop sending if when my time was up. I was away from the city at the time, but the paper did not stop. I ask you to please excuse me for not being more careful. I like the paper very much but did not feel I could take it, but I will for another year as I will enclose $1. for the same.

Truly yours,
ESTHER LOCK.

PRESIDENT RUTHERFORD.

The following places will be privileged to have J. F. Rutherford, who succeeded Pastor Russell when he died, address them:

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THE INTERNATIONAL TYPOGRAPHICAL UNION

President Scott's Address to the Delegates of the 63d Annual Convention at Colorado Springs--The A. F. of L. Scored.

COLORADO SPRINGS, COL., Aug. 14.—Reports of officers of the International Typographical Union for the fiscal year ending May 31, last, mark another period of marvelous progress in the history of the organization. The membership has increased 1,119 over the previous year, the earnings of the membership were almost four million dollars more than the year preceding, and there are now twelve more subordinate unions in the jurisdiction than there were at the close of the fiscal year on May 31, 1916.

The report of President Scott breathes optimism in every line. Figures are given showing scale increases in many towns and cities, and strike expenses were reduced to a minimum figure, being the smallest shown in any report during the past fifteen years. Money paid out during the year for strike benefits and special assistance amounted to only $12,281.35. Nothing further need be said in favor of the principle of arbitration as a method of adjusting disputes between the union and the publishers. These figures are the last word in the argument. The arbitration agreement now in force between the union and a large body of the employers in the book and job branch will show equal pleasing and advantageous results in succeeding reports. In practically every instance where disputes between the publisher and the union benefited in the adjustment.

President Scott devotes a portion of his section to a discussion of the amendment to the constitution which Chicago Typographical Union No. 16 desires to be enacted. Quotations are printed from a number of scale contracts throughout the country which absolutely conflict with the proposed amendment which No. 16 terms a law which will prohibit the signing of "open-shop" agreements in the future. Among a large number of such contracts in force are those of New York No. 6, Cincinnati No. 3, Houston No. 87, Fort Wayne No. 198, Dallas No. 173, Galveston No. 28, Duluth No. 136. These are only a few; there are many others.

President Scott pays a deserved compliment to the representatives of the International Union, and quotes a number of letters received from officers of local unions which have had assistance and advice from the representatives, commending them for their business sagacity and foresight and for the service rendered in negotiating wage scales and adjusting other union matters that are bound to arise occasionally in the best-regulated trade union bodies. The president also discusses our relations with the American Federation of Labor, and he warns officers of local unions to be continually on guard in protecting our interests whenever the federation's laws are violated and ignored and the principles of the International Union thus jeopardized.

SECRETARY-TREASURER.

Secretary-Treasurer Hays' report consists of statistical matter compiled in such a way that it is easily comprehended. Receipts for the year reached the enormous total of $1,090,362.87, with expenditures of $1,022,982.34. Interest on the various funds amounted to $35,086.34 for the year. There was an increase of $26,190.95 in the general fund, $40,057.98 in the mortuary fund, and a decrease of $425.15 in the pension fund. The last-named item appears notwithstanding the interest accruing to the pension fund during the year amounted to $23,282.75.

Assessments on the earnings of the members paid into the pension and mortuary funds each month give an accurate estimate of their yearly income. For the fiscal year the average yearly wage amounted to $1,086.43, compared with $1,041.18 for the previous year. The total increase of earnings for the year reached nearly four million dollars. While few persons will admit that wage increases are keeping pace with the constantly advancing cost in the necessities of life, nevertheless advances in pay of our members will compare favorably with increases secured by other trade unions.

The secretary-treasurer places especial emphasis on the receipts and expenditures of the mortuary and pension funds. There was a healthy increase in the first-named fund, but it is urged that no change be made in the laws governing this benefit at this time. It is pointed out that a thousand of our members are already serving in the cause of the entente allies, and the coming year will see this number increased enormously. While we do not like to consider an increase in the death rate through our members enlisting in the war to establish democracy throughout the world, nevertheless the vicissitudes of a world-wide conflict compels us to prepare for all eventualities. What changes the next few years will witness no one can accurately determine.

But the old age pension question is an entirely different matter. Conventions in the past have refused to heed the admonition of the

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POLITICIANS LOOKING FOR BIG CLEAN-UP

The "Interests," With Its Political Aggregation After All the Privilege Plumbs, and Dr. Kerr Won't Get Out of Way

Not within the memory of the present generation has the political conflict been boiled down to scarcely a four weeks engagement prior to the primary election and the artillery is set for some fierce shelling of the enemy's works before the final drive is made.

According to the keenest political analysis it is absolutely impossible to determine the final combatants, but there are those who refuse to yield to the intimation that Dr. J. P. Kerr will not remain until the final charge. The "Interests" have pinned their faith to Magee, while in this Samuel Grenet, with Elmore, Staley and Alpern concur. The "Interests", it is said, seek the sporting privileges and are anxious that Magee shall win, hoping thereby to be privileged to hold boxing bouts in which real blood may be spilled. Such sporting events will net better returns, and in this the "Interests" will be encouraged by John Elmore. Civic righteousness has no place with this coterie, and Grenet hopes for a loose Sunday with a wide open town. Alpern votes with the "Interests" and the gamblers' paradise seems to be a glittering realty if Magee wins. The throw-down of Dr. Kerr is regarded as one of the most cold blooded incidents ever undertaken, but it is said that Magee did the same thing with his uncle John Steele.

The act is that of peanut politicians and the peanut privileges in the Oakland ball field are said to be involved besides the lowest element in the great civic centre has been enlisted while matters of vital interest to the people have been cast aside and the Magee oligarchy looks only to plundering the people. There is no platform to be offered and no great issues, and to avoid these Magee, with his gang, has held back the kicking out of Dr. Kerr until the noted physician gave his announcement to the public without the seal of approval of the "Interests". The Doctor's action was the dropping of a shell into the camp of the "Interests" and they have not yet been able to collect themselves together sufficiently to make even the lamest excuse for the treachery—the cowardly overthrow of Doctor Kerr. However, Doctor Kerr has refused to get out of the fight and gamblers are at a loss how to handle the situation. It is estimated that with the most complete line-up Magee could not possibly hope to win by more than 3,000 majority in a primary fight with two candidates in the field.

Dr. Kerr will keep from Magee more than 3,000 votes that Magee otherwise would secure. This will mean practically an even break and the final contest will be settled in the November election.

The election of William J. Brennen as a candidate for council is unique and interesting. Brennan once told the late George W. Guthrie, when the latter was mayor, that he would play second fiddle to no man. This was when Mayor Guthrie asked Mr. Brennan to enter the office of City Solicitor of the city of Pittsburgh. Brennan is now worth probably a half million dollars while for more than a quarter of a century he has given of his time and his money to the Democratic party. Surely the Democrats will be solid for Brennan and the latter stands well among the laboring classes.

When poor old Henry Lightlightner, of the Structural Iron Workers, was arrested, charged with having some connection with the McNamaras, a bond of $200,000 was demanded to keep him out of Leavenworth. The American Federation of Labor could furnish no such bond nor indemnify anyone. The country was sought and failed to provide a bondsman. Finally a committee sought Brennan, who up to this time did not know the value of his real estate holdings. "Gosh", said Brennan when asked regarding his willingness to go on the bond. "I don't think I got that much money in property, but if you fellows can get the thing together and I'm worth that much I'll certainly go on Henry's bond".

This monumental task was undertaken. Brennan was worth $200,000 in real estate and poor old Henry was out on bond. When learning of his real estate values Brennan said: "I'm glad you fellows came around as I know now how much real estate I own."

Prior to the time George Guthrie was elected mayor, Brennan was the whole Democratic party. It was he who put up the money to keep it alive and when it became a valuable asset Guthrie came in to get the prize and to Brennan the credit should be given for Guthrie's success.

What Brennan will do in a Business Council is a mystery yet to be solved, but if loyalty to party deserves recognition then surely no one will object to Brennan representing Democracy in the civic affairs of this great city.

The complete ticket of all factions will be named before another week, and the giants will then be ready to do battle. Already E. V. Babcock has announced his candidacy, and Magee can fool the people no longer. The worn out issue of the Hump has gone; the canal still remains, but what about the tax-burdened property holder?

The man with the small home is to be made the goat while municipal affairs have really resolved themselves into a joke when they are to be entrusted to Alpern, Staley, et al.

MINE UNION ORDERS ILLINOIS STRIKE OFF

SPRINGFIELD, Ill., Aug. 16.—Striking members of the United Mine Workers of America in Illinois tonight were ordered by the union to return to work immediately under penalty of expulsion from the organization. Members who fail to aid in replacing employes who might be expelled from the union were notified that they would be considered equally guilty with those who failed to obey the order.

Drastic action to end the tieup of coal mining in this state was taken by the executive board of the United Mine Workers after an all-day session to consider the ultimatum of the operators that unless the men returned to work, the union would be expected to fill their places with others. The operators claimed that the strike for higher wages and shorter hours was in violation of the joint agreement.

Frank Farrington, president of the Illinois branch of the union, sent the following message to presidents of 58 locals:

"A most serious situation that threatens the very existence of the miners' union is extant in this state. Approximately 20,000 miners are idle in violation of the joint agreement. This illegal suspension cannot be supported by district organization. I assure you that the situation is most desperate and is subjecting our organization to disrepute."

SAM SWATS ENEMY TO LABOR CAUSE.

"I want to tell you Socialists, that I have studied your philosophy; read your works upon economics, and not the meanest of them; studied your standard works, both in English and German—have not only read them but studied them", said Samuel Gompers, President of the A. F. of L. "I have heard your orators and watched the work of your movement the world over.

"I have kept close watch upon your doctrines for thirty years; have been closely associated with many of you, and know how you think and what you propose.

"I know, too, what you have up your sleeve, and I want to say that I am entirely at variance with your philosophy.

"I declare it to you, I am not only at variance with your doctrines, but with your philosophy. Economically, I am unsound; socially you are wrong, industrially you are an impossibility."

MOVE STARTS IN OHIO TO RENEW CHILD LABOR

WHEELING, W. Va., Aug. 16.—Eastern Ohio glass workers are instituting a movement proposing the suspension during the war of the child labor law prohibiting the employment of children under 16 years of age insofar as the statute affects glass factories.

A committee has been named to confer with manufacturers in an attempt to have them urge Governor Cox lend his support to the endeavor.

The Ohio Valley Trades and Labor assembly, meeting here yesterday went on record as opposed to repeal or modification of the law during the war.

MINERS IN ALABAMA THREATEN TO STRIKE

BIRMINGHAM, Ala., Aug. 16.—A strike of 20,000 Alabama coal miners will be called for next Monday, United Mine Workers' officials said tonight, as a result of the failure of the operators to comply with the union ultimatum for a conference on or before August 15, regarding wages and working conditions. The operators refuse to recognize the union.

Labor department mediators who have tried to prevent a break are continuing their efforts. They said tonight there was hope for a settlement.

STEEL CAR COMPANY WANTS MORE WOMEN.

One hundred and fifty women will be soon added to the present quota of 40 women employed by the McKees Rocks plant of the Pressed Steel Car Company, according to James B. Rider, vice president and general manager of the plant. It is said they will be employed in the machine shop and passenger car department.

Half of the women now engaged are Americans and half are foreigners. They range in age from 20 to 40 years. It is expected that the new quota will correspond as to nationality in about the same ratio.

PRINTERS RAISE WAGES.

Typographical Union No. 2 has secured a wage increase of $2 a week for its members employed on the Public Ledger, the Evening Ledger and the North American. This means an annual gain of $30,000 to these workers.

LABOR SITUATION MUCH IMPROVED

The Coal Problem the Most Intricate to Handle by the Men Higher Up. Wage Increases Makes Many Difficulties.

WASHINGTON, Aug. 15.—Decisive steps to curb high coal prices are expected from President Wilson and the federal trade commission this week.

Under government assurance that unlimited profits are not to be tolerated working conditions in all industries are improving, the labor department reported.

The mines alone are still showing the effect of discontent at profiteering, charged to operators by the federal trade commission.

Until the President authorizes the commission to act with full powers granted under the food bill the government looks with disfavor upon any movement by the states to assume charges of the coal situation. The National Defense Council fears if the states mix into the coal control problem it may serve to seriously embarrass the government in its plans for sweeping action.

Justice Carter, "fuel dictator" of Illinois, has planned today to arrange an inquiry into coal transportation problems. The operators have agreed to accept Carter's decision on reasonable coal prices.

It is understood, however, that the government does not wish Carter to fix any price schedule now. It is pointed out that if the states fix prices and the federal trade commission establishes another price, under authority from the President, confusion may arise with the coal operators—like the railroads—claiming too many bosses.

An understanding between the government and the state authorities on a course of procedure was expected today.

Following Gen. Pershing's appeal through the United Press for literature for the Sammies, Postmaster General Burleson has asked publishers to print the following on magazine covers:

"Notice to readers—When you finish reading this magazine place a 1-cent stamp on this notice, hand same to any postal employe and it will be placed in the hands of our soldiers or sailors at the front. No wrapping—no address."

Samuel Gompers, president of the American Federation of Labor, declared his belief that the peace proposal of the pope will not result in ending the war.

"Everything the pope says must be seriously considered by labor," said Mr. Gompers, "but in my judgment his proposal contains nothing that can be regarded as a foundation for permanent peace. There is not anything in it that could insure the world against a recurrence of the war. There is only one basis for permanent peace. This is either the abdication of kaiserdom to the democracies of the world, or else kaiserdom must be crushed by the democracies of the world. Until this is accomplished there cannot and ought not to be peace."

The coal supply situation in Wisconsin, Minnesota, the Dakotas and other states in that region was discussed with the President today by Senators Husting of Wisconsin and Kellogg of Minnesota. To keep residents from suffering and industries going, they told the President that 4,000,000 tons a month should be shipped into the Northern lakes region, until December 1. They urged that, under the railroad priority bill, railroads should be required to give priority to coal shipments to that region. They also urged that the coal operators be required to fill cars which the carriers should be ordered to provide. If any difficulty over prices should arise, the senators declared that the operators should be compelled to furnish the coal at once under some arrangement for later compensation.

Prospects that the Government will have to pay wage increases in shipyards in which vessels building have been requisitioned, developed today in a conference of Pacific Coast builders with the shipping board.

The builders put before the board the suggestion that since their ships had been taken over the Government itself should stand any increases in labor costs as the Government will own the vessels when completed. No decision was reached. It was said after the meeting the Government probably would pay any wage raises given.

The question of requisitioning ship charters and the reduction of ocean freight rates has been turned over to Bainbridge Colby, the newest member of the board. He is in New York conferring with shipping interests on the subject. Some action will be taken, it was said today, in the near future.

The board is considering in this connection a suggestion that all charters before being placed, be submitted to it for approval.

Disloyal citizens, draft resisters, pacifists, I. W. W. members and others who endeavor to interfere with the conduct of the war are aimed at in a bill introduced today by Senator Myers of Montana. The measure has wide scope.

When this country is at war the senator's bill makes it unlawful for any one "in the presence of others to utter disloyal, threatening, profane, violent, scurrilous, contemptuous, slurring, abusive or seditious

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PASTOR RUSSELL

WHY HATED BY THE CLERGY! WHY LOVED BY THE COMMON PEOPLE!

(A Lecture, Delivered at The Odeon, St. Louis, by J. F. Rutherford, for Many Years the Close Friend of Pastor Russell.)

A man's greatness is properly measured by the amount of good he accomplishes on behalf of his fellowmen. The good accomplished is not to be determined in money value, but must be measured by the amount of true happiness brought into the lives of the largest number. The man who attains to this position of greatness must do so through adversity, and for this there is a reason.

Since Adam and Eve forfeited the joys and beauties of Eden, there have been two opposing forces contending in the Universe—good and evil. God is the perfect expression of goodness; Satan, the very personification of evil. All of the sorrows of the human race are traceable to the machinations of Satan and his coadjutors.

Every human being that has lived upon the earth has fought either under the banner of the Lord of righteousness or under the leadership of the Evil One—Satan. Every one in the world today is fighting under the one or the other standard. All who have fought under the Lord's banner of righteousness have done so willingly. The Lord coerces the will of no man. But the great mass of the soldiers of the Adversary have fought under him unwillingly. They have been the bond-slaves of evil, enslaved by the wrongful act of the first man, and unable to extricate themselves therefrom.

A Remarkable Tribute to Pastor Russell's Worth.

It follows, therefore, that every man who achieves real greatness must be a brave and valiant soldier of righteousness. An apostle of light, he is often made to appear evil by his adversaries; whereas, the great Adversary and his coadjutors often appear in the garb of angles of light, thereby deceiving many. Century after century history has repeated itself in this respect. Why? We answer, because the same great forces are constantly warring against each other, the evil always opposing the right.

The world has produced some great men. Some men, by reason of their untiring struggles, have become great; while some have attained greatness by reason of God's special favor. Not since the days of the Apostle Paul has there lived in the world a greater and better man than Pastor Russell. I say this advisedly, because in that time no man has been so wonderfuly used to bring lasting blessings to so large a number. He brought to them in clear terms the Glad Tidings of Salvation, which Jesus first began to speak upon this earth. For centuries the Adversary and his coadjutors have beclouded the Message of Salvation, but, during the last half century the Lord has caused greater light to shine upon this Message, and He used Pastor Russell as His special instrument in directing to that light. If Pastor Russell was a follower of Jesus (and no one who knew him could doubt it), why should any one hate him? Searching for the true answer to this question, I find that the life and experiences of our Lord Jesus shed a great flood of light upon the matter.

The Master—"Despised and Rejected of Men"

The greetest man that ever lived upon the earth was Jesus of Nazareth. He was the greatest Reformer of all times. Above all. He was the Redeemer and Savior of the world. Yet He was "despised and rejected of men, a man of sorrows and acquainted with grief." Why? We give the answer here that we may show why those who have stood for righteousness have always been bitterly persecuted.

When Jesus came to earth He found a marked department from the teachings that had been given Isreal through the holy Prophets. Gradually, near the close of their Age, there came into existence certain unauthorized sects, a clergy class otwit: Pharisees, Sadducees, Essenes and Cyreneans. These sects mixed with the true Word of God doctrines which they had borrowed from heathen philosophers. They were given over to great formalism. They pretended to worship God, worshipping Him with their lips, while their hearts were removed far from Him. Their leaders, the clergy, were proud, high-minded, heady, self-willed and deceit upon the people. The Pharisees would stand in the streets and utter long prayers. They publicly thanked God that they were better than other men.

Pharisaical Clergy Doomed to Disappointment.

But these religious rulers were doomed to disoppaintment. Instead of coming with great pomp and ostentation, Messiah came meek and lowly of heart, giving the Father all the glory for what He said and did. He taught the people how they might attain life everlasting in a state of happiness. "He spake as never man spake" before in fulfilment of the prophetic statement, "Grace was upon His lips"; and His message brought gladness to the hearts of the sincere. "The common people heard Him gladly." They followed Him from place to place; they thronged about Him; they rejoiced to be in His presence.

Seeing that the people were forsaking them and following the lowly Nazarene, these various sects, composed largely of the Jewish hierarchy, or clergy, were incensed against our Lord and began a systematic and wicked persecution of Him. They were blind instruments of Satan. They first sought to destroy Him by vile epithets and slander. They publicly called in question the legitimacy of His birth and the chastity of His mother; they denounced Him as a liar, as a sinner, as the chief of devils and as a blasphemer of God. Finally they paid their ill-gotten money to have Him cruelly murdered. Thirty-seven years later the Jewish nation fell, and has not risen since.

Class Which Caused Jesus' Death Powerful Now.

St. Paul produced the evidence that the Jewish Age finds its parallel in this Gospel Age. The Biblical testimony further shows that in the Gospel Age we would find a parallel not only in time, but in the events that would transpire, and that the same class of men who were prominent and powerful then would be prominent and powerful now.

Today we are in the closing hours of the Gospel Age. At the close of the Jewish Age we saw a class of men who separated themselves from the common people, fittingly spoken of as "the clergy". These had forsaken their God-given duty of teaching the Truth to the people, and the Lord Jesus denounced them as frauds and hypocrites. (Mark 7:6-8.) At the close of the Gospel Age, we likewise find a distinct class,, apart from the common people, designating themselves "the clergy," the majority of whom have departed from the teachings of Jesus and the Apostles, teaching instead either doctrines borrowed from the heathen philosophers, or else doctrines of Higher Criticism and Evolution, thereby destroying the faith of the people in the Bible and blinding them to God's Plan of Salvation. Mark, then, the parallel of events of the two Ages, observing always the opposition of the evil to the good.

The Gospel Age opened with the introduction of the great Master, Christ Jesus, who declared that every man who would become His true follower and would continue as such, would receive persecution similiar to that which He received. He said, "If they have called the Master of the house the prince of devils, how much more will they call them of His Household!" (Matthew 10:25.) Again He said, "Ye are not of the world; if ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:19.

Neither Jesus Nor the Apostles Ever Claimed to Be Clergymen.

Jesus pointed out that the great objective of the Christian was to be the Kingdom of God, and to this end He taught His followers to pray, "Thy Kingdom come." He emphasized the fact that His Second Coming would mark the beginning of the blessings to mankind which God had promised through the mouth of all His holy Prophets, and that these blessings could come in no other way or time. Neither Jesus nor the Apostles ever laid claim to being clergymen. Such a thing does not appear in Church history until after the Apostles had all disappeared from the stage of earthly activity.

When the great apostate system was organized, the Pope became its head, and around him he gathered cardinals, arch-bishops, bishops and priests, thus forming "the clergy" class; and these alone claim to be members of the Church, so-called. All others who follow are called "children of the Church." The Protestant Reformers were themselves persecuted; but now in their names, their folowers in turn become perlsecutors;

When Luther protested against the false doctrines taught by the Papacy, he was excommunicated, denounced and bitterly persecuted—likewise every reformer, both those who preceded and those who followed him. Call to mind the experience of Huss, Wycliffe, Knox, Wesley, Campbell, and others. The spirit of intolerance has been manifested in all ages, and while more refined methods of persecution are employed at present than in the past, these are still as wicked as ever.

The Teachings of the Clergy.

What have been the teachings of the Clergy? They have taught, and generally still teach, that every man has an immortal soul; that when a man dies he is not in reality dead, but more alive than ever; that the very good, at death go immediately to Heaven—a state of everlasting bliss; and that all others go immediately at death either to Purgatory, a place of torment, limited in duration, or to Hell, a place of endless torture in fire and brimstone.

The Calvinistic branch of Protestantism has taught, and still teaches, that God foreordained a few to be saved and all others to be forever damned; that every child, even before its birth, has its destiny eternally sealed; that nothing that any one could do could alter its foreordained destiny, and that Jehovan had made this arrangement.

Another system of theology has taught, and yet teaches, that man's sins may be forgiven by pope or priest upon a money consideration.

Practically all the church systems, Catholic and Protestant, have taught, and still teach, that all who are saved go to Heaven, that there is no other place of salvation; that the Christ's Second Coming the earth will be utterly destroyed, together with every one upon the earth who is unsaved. They claim to be the followers of the Prince of Peace, yet urge Rulers and people to engage in war.

These have further taught, and still teach, that no one is authorized to preach except he be first ordained by a body of clergymen, designated by them for that purpose. Of course, this body is not divinely authorized to perform any such ordination, such ordination being entirely of their own making. When plied with questions, the clergy have, as a rule, waved them aside, intimating, "These questions are too deep for you; just have faith in what we tell you."

What Pastor Russell Taught—Turned Hose on Hell and Put Out the Fire.

When Pastor Russell ascertained the beautiful and harmonious teachings of Jesus and His Apostles, and that all these harmonized fully with the Old Testament, he began to turn the great searchlight of Truth upon the error; and naturally this exposed these erroneous theories which had been adopted and long followed by the Clergy class. As one good preacher put it, "Pastor Russell turned the hose on Hell and put out the fire." And that knocked down the chief prop of the clergy. He did not attack men, but merely attacked the erroneous doctrines by teaching the true; and this he had a perfect right to do; while his opponents attacked him personally.

I now give the Bible teaching upon these great questions at issue, by the citation of Scriptural authority; and what the Bible teaches is what Pastor Russell believed and taught the people for more than forty years.

God has a wonderful Plan, foreknown and prearranged by Him before the foundation of the world which Plan He is working out to His own glory and for the blessing of His creatures. From His Word we learn that God created man in His own image and likeness—perfect in organism, perfect in mind. This embraced the power to discern between right and wrong. God did not give man a soul; He made man a soul. (Genesis 2:7.) As the Scriptures set forth, all animal creatures are souls; none possess souls. A cow is a soul; it does not have a soul. (Numbers 31:28.) There is quite a distinction between being a thing and having that thing. The union of the breath of life with the elements composing the body produce a third thing; namely, a living, moving, breathing being, which we call "a soul."

Adam and his wife, Eve, were given a perfect home—Eden—and God gave to them His Law, wherein He stated, "In the day that you disobey, dying you shall die." (Genesis 2:17.) Stated in other phrase, God informed them that they might enjoy the beauty and perfection of Eden forever, gradually extending this Eden until it should cover the whole earth, on the condition that they obey His Law; but that to disobey would result in death. He did not say that if they disobeyed He would send them to eternal torture. No such statement can be found in the Scriptures. He did not say that their souls were immortal and could never die. It was Satan who said to Mother Eve, "Ye shall not die." (Genesis 3:1-5) Concerning this Jesus declared that this falsehood of Satan's was the first lie ever told, and that from it all other lies and false doctrines emanated.

The Genesis account sets forth that Adam did violate God's law and, in harmony with the penalty of that law, Jehovah sentenced him to death, not to an eternity of torture. He sentenced him to hell; but the hell of the Bible is not a place of eternal torment, but of oblivion.

The Bible Hell—Taught by Pastor Russell.

For more than fifteen centuries the people have been in darkness concerning the meaning of hell, because the true teachings of the Bible were taken away in the Third Century by the then corrupt Church leaders, and the theories of men were substituted therefor. We have now come to the close of the Gospel Age, to the time when greater light than ever before is shining upon all things, and when every hidden thing is being uncovered. This has been true during the past forty years, and as time has advanced the light has grown brighter and brighter Within this comparatively brief period more light has been turned upon the true teachings of the Bible than during all the centuries since the days of the Apostles. Briefly, we give the Bible teaching concerning Hell:

The only word in the Hebrew Old Testament translated Hell is Sheol. Every educated minister knows that Sheol is not a place of eternal torture, but that the word means the tomb, or the condition of death. Jacob declared: "I will go down into hell (Sheol) to my son mourning." Surely Joseph was not in eternal torment "If evil befall him (Benjamin) by the way, then shall ye bring down my gray hairs with sorrow to the grave" (Sheol). (Gen. 37:35; 42:38.) Job, after losing all his possessions and his children, and then being afflicted with a loathsome disease, prayed God that he might go to hell—the grave Sheol—and there rest in silence (Job 14:23.) The Psalmist, speaking prophetically of Jesus, stated that Jesus went to hell (Psalm 16:10); and the Apostle explains this in Acts 2:29-35 to mean the tomb.

In the New Testament the Greek word Hades is translated Hell, and has the same meaning as Sheol in the Hebrew. The word Gehenna is also translated hell. It has not the thought of conscious torment, but represents the condition of annihilation, eternal death, from which there is to be no resurrection.—Matt. 10:28.

The clergy teach that the dead are more alive after death than before, whereas the Scriptures teach exactly to the contrary. The Psalmist says: "What man is he that liveth and shall not see death? Shall he deliver his soul from the tomb?" (Psalm 89:48.) "In death none shall praise Thee; in hell (Sheol, he grave) who shall give Thee thanks?" (Psalm 6:5) "The dead praise not the Lord, neither any that go down into silence." (Psalm 115:17). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:4) "The living know that they shall die, but the dead know not anything." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave (Sheol) whither thou goest."—Ecclesiastes 9:5, 10.

Resurrection—"Earth Holds So Many Dead."

Except for God's love manifested toward humankind, all would have perished forever, for the reason that "the wages of sin is death," not eternal torture (Romans 6:23); and death means complete cessation of life. The fear of eternal torture has brought horror to millions of minds, causing them to shun Jehovah as a fiend and to repudiate His Word as a mockery. The Prophet plainly tells us that such doctrines are taught by the precepts of men and are not in harmony with God's Word.—Isaiah 29:13.

For six thousand years there has been great sorrow in the earth, and that sorrow is now greatly intensified. Billions have gone into death after much suffering. The clergy have held out no message of comfort to the vast majority of these, before they died, or to their loving friends who remained behind to mourn them. Truly the poet has said:

"The earth is old with centuries,
But not for this she bows her head;
Close to her heart the sorrow lies—
She holds so many dead."

But Jehovah through His Prophets has held out hope of a resurrection (Jer. 31:15-17; Isa. 26:19;Hosea13:14). The resurrection of all men is made possible because of this fact: A perfect man sinned and through him condemnation came upon all. Through the willing and substitutionary sacrifice of another perfect man—Christ Jesus—the opportunity for life comes to all. (Romans 5:12, 15-21.) This was the only means whereby man could justly be released from the penalty resulting from Adam's sin. No man on earth could meet this requirement; and for this reason, the Scriptures inform us, Jesus "was made a little lower than the angels, for the suffering of death, that He, by the grace of God, should taste death for every man."—Hebrews 2:9.

"The Church Which Is the Body of Christ"

Long centuries ago Jehovah gave an Oath-bound Promise to Abraham, and renewed it to Isaac and to Jacob, saying, "In thee and in thy Seed shall all the families of the earth be blessed." (Genesis 12:3; 26:4; 28:14.) Who was to constitute this Seed was a complete mystery to all until Penticost, and is still a mystery to all except those who have fully consecrated themselves to the Lord. (Colossians 1:26, 27.) The Seed, according to the Promise, is Christ, and Christ is composed of Jesus Christ the Head, and the true Church, His Body—Gal. 3:16, 29; Colossians 1:18.

All who have been baptized into Christ—that is to say, all who during the present Age have been immersed into Christ's death, by a full consecration to do the Father's will—have put on Christ; and these, continuing faithful unto the end, shall have part in the First, or Chief Resurrection, and together with Christ Jesus shall constitute the Seed of Abraham according to promise, and shall reign for a thousand years for the purpose of bestowing God's promised blessing upon mankind.—Galatians 3:29; Revelation 20:6.

Messiah's Glorious Kingdom.

Our Lord Jesus taught His disciples to pray for the coming of His Kingdom, and made known the fact that its establishment would mark the beginning of the blessings to all mankind. The word "Kingdom" is used in a two-fold sense. It means, first, the royal family, or reigning house; second, the realm, or dominion, over which the royal family reign. The word "Kingdom" is a name applied in the Scriptures to the ruling Seed of Abraham—Jesus Christ the Head, and the glorious Church, His Body—as well as to the earthly domain over which they shall bear rule.

When Bible Burning was done by Clergy.—St. Paul's London.

The Second Advent of Christ has been the great event of which the Master's true disciples have long looked forward; they have hoped and prayed for its coming. We are today in the closing hours of the period allotted by God for the selection of the Church, and "the Kingdom of Heaven is at hand"!—now in the full sense of its establisment in the earth. The institutions of "this present evil world" are passing away in a great Time of Trouble, and soon the Lord will establish His Kingdom of Righteousness, which will deal out justice to all humanity.

All these Bible truths Pastor Russell taught for forty years, and always without money and without price. "Seats free and no collection!" was an eyesore to his sectarian opponents, and drew from them much bitter criticism during all these years that he pointed to the nearness of Messiah's Kingdom; and time and again, orally and through the public press, he announced to the peoples of earth that the Age was now closing and would pass away with a great Time of Trouble, due to begin, according to Bible chronology, in 1914, and that the trouble would eventuate in the greatest revolution and most desructive anarchy the earth his ever known to be followed immediately by the full setting up of Messiah's Kingdom of everlasting peace, which would bring blessings to all the peoples of the world—the living and the dead.

The King Present—"Come as a Thief."

It can readily be seen how these great truths set forth in the Bible and taught by the Lord's special Servant of these days, upset all the theories and doctrines that have been taught by the clergy for the past 1,500 years. It is likewise easy to see that those not having the spirit of the Lord, those clergymen who regard their profession as open for personal profit, either in money or in the plaudits of men, would be blind to the great purposes of God and hence would vigorously oppose the light of Truth.

He Taught the People.

Pastor Russell printed hundreds of millions of tracts and pamphlets setting forth the Message of the Kingdom of Messiah, and these have been distributed throughout the world, free of charge. The clergy have constantly persecuted him for so doing. More than four thousand newspapers from time to time published his sermons. As an example of how this affected the clergy, one of their number angrily remarked, "I cannot open my morning paper without Pastor Russell's face staring at me." The religious department of one of our great publications, which is unfriendly, contained the following:

"Pastor Russell's writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman, Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins and a dozen other of the best known editors and syndicate writers put together."

Many Clergy of Evil and Corrupt Minds.

The Clergy naturally were unable to answer the great Message of Truth which Pastor Russell delivered. They hated him and persecuted him for the same reason that the agents of the Adversary hated and persecuted the Lord and the Apostles. (John 15:18-21.) No one who indulges in such persecutions has the spirit of the Lord, but the spirit of the Adversary. In the Scriptures we read, "Whosoever hateth his brother is a murderer." (1 John 3:15.) "Speak not evil of one another, brethren." "Speak evil of no man."—James 4:11; Titus 3:2.

The clergy of evil and corrupt minds indulged in slander and libelous attacks against Pastor Russell's character. One of the best evidences of the falsity of their charges is the fact that no person was ever produced who gave testimony against the moral character of Pastor Russell. To his dying day he was able to say, what probably very few other men aside from the Lord could say, that he had lived a life of absolute celibacy.

Time will not permit the examination here of each of the charges the clergy made against him, but they all have been answered fully and clearly in a little pamphlet entitled "A Great Battle in the Ecclesiastical Heavens," which I have written from personal observation and knowledge of the facts, and which can be obtained from the office of the Watch Tower Bible and Tract Society, 17 Hicks St., Brooklyn. N. Y., by merely sending a post-card request therefor.

As a sample of the Scripture Mes-
FIVE—TRIBUNE
sage of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his Studies in the Scriptures, pages 191 and 192:

"The Apostle Peter, our Lord, and all the Prophets sinse the world began, declare that the human race is to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam had.

"It is this portion that God has elected to give to the human-race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity of mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete." —Revelation 21:4.

It must be evident to all fairminded persons that he who opposes such a Message is surely fighting under the banner of the Adversary.

To put it in a few words, Pastor Russell was hated by the clergy because he taught the people the TRUTH and disregarded their creeds and human traditions. He was loved by the common people because he brought to them the Truth, a Message of hope, which has filled the hearts of many with joy.—Bible Students' Monthly.

Sharon Springs, Kas., Aug. 5, 1917.

My dear Brethren of the Labor Tribune: The Tribune is a Truth circulator and doing a power of good for the Lord's cause. It has come to my notice that my subscription has expired June 5th, 1917, so please accept my thanks for sending it on as it is the paper that keeps me in the thought of men and enables me very much to see towards the coming future through the discontent caused by the spirit of Christ's righteousness working the minds of men to usher in the kingdom of righteousness.. Enclosed my check for two dollars one for the "Help Others Fund." We have it very hot and dry here. My corn is burned, will cut it for feed. It's so very warm, 90 degrees in my shack, so I am not able to read anything but our departed brother C. T. Russell's sermons, which is the very Truth as to the Scriptures. That the Lord permits the Tribune everlasting life to sow the Truth which the Bible contains are the wishes of your brother that lives in isolation, only God and the Lord's spirit guiding. Yours in Christ-like love towards you, my brethren, and the Word of Truth, Word of God.

H. A. SCHEUERMANN.

MY BEST AND TRUEST FRIEND.

"How shall I praise Thee, Savior dear,
For this new life so sweet,
For taking all the care I laid
At Thy beloved feet,
Keeping Thy hand upon my heart
To still each anxious beat!

"Oh, Thou hast done far more for me
Than I had asked or thought!
I stand and marvel to behold
What Thou, my Lord, hast wrought,
And wonder what glad lessons yet
I shall be daily taught."

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

The time of trouble, as it will affect the world, will be after Babylon has begun to fall and disintegrate. It will be an overturning of all human society and governments, preparing the world for the reign of righteousness. During the time of trouble, fleshly Israel (e), which was cast off until the fulness of the Gentiles be come in, will be restored to God's favor, and the Gospel Church of spiritual Israel, will be completed and glorified. During the Millennial age Israel will be the chief nation of earth, at the head of all on the earthly plane of being, into oneness and harmony with which all the obedient will be gradually drawn.

Their restoration to perfect human nature, as well as that of the world in general will be a gradual work, requiring all of the Millennial age for its full acomplishment. During that thousand years' reign of Christ, the results of Adamic death will be gradually swallowed up or destroyed. Its various stages—sickness, pain and weakness, as well as the tomb—will yield obedience to the Great Restorer's power, until at the end of that age the great pyramid of our chart will be complete. The Christ (x) will be the head of all things—of the great company, of angels, and of men—next to the Father; next in order or rank will be the great company, spirit being (y), and next, angels; then Israel after the flesh (z), including only Israelites indeed, at the head of earthly nations; then the world of men (w), restored to perfection of being, like the head of the human race, Adam, before he sinned. This restoration will be accomplished gradually during the Millennial age—the "times of restitution." (Acts 3:21.) Some, however, will be destroyed from among the people: first, all who, under full light and opportunity, for one hundred years refuse to make progress toward righteousness and perfection (Isa. 65:20);and second, those who, having progressed to perfection, in a final testing at the close of the Millennium prove unfaithful. (Rev. 20:9). Such die the second death, from which there is no resurrection or restitution promised. But one full individual trial is provided. But one ransom will ever be given. Christ dieth no more.

When we look at our Father's great plan for the exaltation of the Church and the blessing through it of Israel and all the families of the earth by a restitution of all things, it reminds us of the song of the angels: "Glory to God in the highest; on earth, peace, good will toward men!" That will be the consummation of God's plan—"the gathering tigether of all things in Christ." Who will then say that God's plan has been a failure? Who will then say that he has not overruled evil for good, and made the wrath of both men and devils to praise him?

The figure of a pyramid not only serves well the purpose of illustrating perfect beings, but it continues to answer the purpose of illustration in representing the oneness of the whole creation, as in the fulfilment of God's plan it will be one, when the harmony and perfection of all things will be attained under the headship of Christ, the Head, not only of the Church which is his body, but also of all things in heaven and in earth.—Eph. 1:10.

Christ Jesus was the "beginning," "the head," "the top-stone," the "chief (upper) corner-stone" of this grand structure, which as yet is only commenced; and into harmony with the lines and angles of the top-stone must every under-stone be built. No matter how many kinds of stones may be in this structure, no matter how many distinct natures there may be among God's sons, earthly and heavenly. they all, to be everlastingly acceptable to him, must be conformed to the image of his Son. All who will be of this building must partake of the spirit of obedience to God, and of love toward him and all his creatures (so amply illustrated in Jesus), the fulfilment of the law—Thou shalt love the Lord with all thy heart, mind, soul and strength, and thy neighbor as thyself.

In the process (as God's Word outlines this gathering together in one of all things, both heavenly and earthly, under one head), Christ Jesus, the head, was first selected; secondly, the Church, which is his body. Angels and other spirit classes will rank next; then the worthies of Israel and the world. Beginning with the highest, the ordering shall proceed until all who will shall have been brought into harmony and oneness.

One peculiarity is that this tired, chief, corner top-stone is laid first and called a foundation stone. Thus is illustrated the fact that the foundation of all hope toward God and righteousness is laid, not on the earth, but in the heavens. And those built under it and united to this heavenly foundation are held to it by heavenly attractions and laws. And though this order is the very oppisite of an earthly building, how appropriate that the stone in whose likeness the entire structure is to be found should be laid first. And how appropriate also to find that our foundation is laid upward, not downward; and that we, as living stones, are "built up into him in all things." Thus the work will progress during the Millennial age, until every creature, of every nature, in heaven and in earth, will be praising and serving God in conformity with the lines of perfect obedience. The universe will then be clean; for in that day "It shall come to pass that the soul that will not hear that Prophet shall be cut off from among the people"—in the second death.—Acts 3:22, 23.

THE TABERNACLE OF THE WILDERNESS.

The same leson shown in the chart of the Ages is here taught in this divinely arranged type, the lessons of which will be more fully examined subsequently. We place it alongside, that the different planes or steps to the Holy of Holies may be duly noted or appreciated, as teaching the same steps already examined in detail. Outside the court of the tabernacle lies the whole world in sin, on the depraved plane, R. Entering through the "gate" into the "court", we become believers or justified persons, on plane N. Those who go forward in consecration press to the door of the Tabernacle, and, entering in (plane M), become priests. They are strengthened by the "shew bread", enlightened by the "candlestick" and enabled to offer acceptable incense to God by Jesus Christ at the "Golden Altar." Finally, in the first resurrection, they enter the perfect spiritual condition, or "Most Holy" (plane L), and are then associated with Jesus in the glory of the kingdom, plane K.

THE BLESSED HOPE.

"A little while, earth's fightings will be over;
A little while, her tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness to Millennial Day.

"A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that once redeemed them
Shall change their weeping into grateful song.

"A little while" 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day."

Indianapolis, Ind., Aug. 10.

My subscription to your valuable paper expired July 20th, inst., 1917, and for which to renew you will please find postoffice money order for $1.00, and oblige as ever. I have been taking your paper for several years, on account of its publication of Pastor Russell's explanation of Scripture, which I find to be a great blessing to its readers, and which I hope will continue to be so through these trying times, of which we have been in for several years, and will be for several more, before we hear that voice saying, "Peace be still."

A. D. DRAKE

Philadelphia, Pa., Aug. 1.

Please find renewal of our troth for another year, since you have shown no desire to slacken in matters pertaining to Present Truth, only Truth from the one source, the Watch Tower Bible and Tract Society. I sometimes am wont to think, does the press realize how they have been blessed of God? In the dissimination of the messages of Present Truth, as contained in Pastor Russell's sermons, possibly not and yet to have known that man of Ezekiel 9 chapter, or to have come in contact with his writings. What a privilege or in other words, we may ask a question, have they as a result had any effect on their lives to consecrate their all to God? We trust that all will consider this question. It is personal one not mandatory at present on the contrary it's an honor to know God, and Jesus, whom thou has sent. The writer has this knowledge through that man of God, Pastor Russell.

WILLIAM LAKE.

Belleville, Canada, Aug. 15.

According to the enclosed stub on the wrapper of my copy of your valuable paper which I continue to take because it always contains many good things pertaining to what we call "Present Truth" the beliefs and teachings of Pastor Russell of the I. B. S. A. I see my subscription expired on July 25th, 1917; I am therefore enclosing you at this time $1.50 in money to have this extended accordingly. It is also my sad duty to inform you of the passing away of our dear Bro. W. W. Middleton of Belleville. Thanking you in anticipation for your usual prompt and kind attention.

I beg to remain yours in the Master's service,

WM. A. BROWN.

Sharpsburg, Pa., Aug. 10.

Enclosed please find cash to renew my subscription for your valuable paper and I wish to thank you for the favors shown the Truth Friends and especially shown our dear Pastor Russell in that you have continually published his sermons for us.

Yours truly,
LOUIS KEEFER.

SOAP WORKERS ADVANCE.

Trade unionists assisted 350 men and women employed by the Fairbanks Soap Company of St. Louis, in their strike for higher wages. Former rates were 24 cents an hour for men and $7.50 a week for women. The strikers accepted an increase of 2 1-2 cents an hour.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$124.00
Amount received	1.00
Total	$124.00
Paid out	$131.00

SOME SINS FORGIVABLE AND SOMEUNFORGIVABLE

HOUSTON, Tex., September 24, 1905.—Pastor C. T. Russell of Allegheny, Pa., homeward bound from the Pacific coast, preached on Saturday at San Antonio, and twice here today. He had attentive audiences. We report his discourse on forgivable and unforgivable sins. His text was, "Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven. (Matt. 12:31, R. V.) The discourse follows:

The Scriptures inform us that every transgression of the divine law is sin, and justly carries with it a penalty. And since all men are by nature fallen and unable to measure up to the perfect demands of the divine law, it follows, as the Scriptures declare, that all are sinners—"There is none righteous, no not one." The question of sin and its penalty, therefore, is one which should be of deep interest to every human being, especially to those members of the sinner race who are striving against sin, wishing and hoping by the Lord's grace to attain perfection.

Since sin is the infraction or violation of the divine law we inquire what is its penalty? The Scriptures reply, "The wages of sin is death," and explains to us that the death we witness, which preys upon the entire human family, carrying mankind to the tomb, is this penalty for original sin, the concomitants of sorrow, pain, sickness and trouble being merely the incidentals to the penalty. The Apostle asserts this, saying, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners."—Rom. 5:12.

The Creator might justly have left the race to that fate, death, extinction, to die as do the brutes without hope of a future life, but he did not do so. He foresaw that the bitter experiences of the dying process would teach valuable lessons, and that if some of those condemned to death were granted an opportunity, the result of their experiences would be that, having learned of the exceeding sinfulness of sin and the bitterness of its results, they would gladly thereafter to all eternity choose righteousness, choose obedience to God, and thus come under the terms and conditions which would permit them to be made recipients of the "gift of God," eternal life. (Rom. 6:23.) Hence the Almighty purposed the redemption of Adam and his race with a view to give them, as a race, such a second opportunity.

In harmony with this plan the fact of the redemption has been proclaimed throughout the world, to the intent that those who have ears to hear the message and faith to believe it may act upon it and turn from sin and devote their lives to the Lord and his cause of righteousness. Yea, more, the Scriptures clearly inform us that the class who are now being selected, the Church of this Gospel age, is but a first-fruits unto God of his creatures (Jas. 1:18), that it is his purpose in an age to follow to extend the scepter of mercy to every member of Adam's race—to those who have not the ears to hear now and who therefore are not eligible in the present gathering of the Lord's first-fruits class.

ADAM'S SIN WAS NOT FORGIVEN.

The foregoing facts must be borne in mind in order to rightly understand our subject—forgivable and unforgivable sins. Adam's sin was an unforgivable one, because it was the sin of a perfect being created in the image and likeness of God. It was a willful and deliberate sin, a sin against the Spirit—that is, not an unintentional one, not one through weakness, but a deliberate one. That that sin was an unforgivable one was evidenced by the fact that for six thousand years, ever since its commission, sin and death have reigned over the race. (1) The children of Adam, sharing in his imperfections, shared also in his sentence. (2) That it was an unforgivable sin is attested also by the fact that it was necessary for Christ Jesus by the grace of God to taste death for every man, to redeem Adam, the sinner, and all of his race of sinners. Without that redemptive work reconciliation to God was impossible is the expression of the entire Scriptures.

Now, however, since Jesus has died for our sins, and since he arose and ascended on high and appeared in the presence of God on our behalf and presented his sacrifice as the atonement for the sins of all believers, it can readily be seen that these believers stand in a different relationship to God from that which Adam occupied. Their sins being forgiven they are still, by reason of their share in the fall, imperfect in mind and in body. Since God now takes cognizance of them he must in justice make an allowance for the blemishes and imperfections which they inherit and which are unwillingly theirs. If they were perfect, as Adam was perfect, any transgression of the law by them would be as unforgivable as was Father Adam's transgression. But, as a part of his plan, God informs us that in the cases of all who accept Christ as their Redeemer and turn their hearts from sin to righteousness and seek to walk in the footsteps of Jesus—to all these he will grant forgiveness of their blemishes—their imperfections, which are merely the result of heredity.

Such blemishes as would have been counted sin to them, had they been perfect men at the bar of divine justice, are thus passed over and not counted sins to them because they have trusted in him and because they are seeking to walk not after the flesh but after the Spirit. This treatment of believers is called divine grace. It extends only to believers. Under another figure these believers are represented as being covered with the robe of Christ's righteousness; their sins having been imputed to Jesus, his righteousness is as a garment imputed to them, covering their blemishes and permitting them to stand before the Lord as though they were perfect, "holy, acceptable to God."—Rom. 12:1.

We will have something to say about the sins of unbelievers and God's dealings with them, but now we continue our examination of the operation of divine grace toward believers. The Apostle John when speaking of this class declared that none can be of it who deny that they are actually imperfect. He says, "If we say we have no sin we deceive ourselves and the truth is not in us;" but "if we confess our sins he is faithful and just to forgive us our sins." (I John 1:8, 9.) God can be just in forgiving our sins because Jesus has appeared for us. Our Redeemer has become our advocate, and has applied the merit of his sacrifice on our behalf; hence the justice of God in forgiving those who confess their sins and who accept the forgiveness which his grace has provided.

The same Apostle John in another connection says, "He that committeth sin is of the devil," and thus he intimates that those who are truly the Lord's people do not sin. Here evidently he is viewing us from the standpoint of the covering which is ours in Christ. He means that those who sin wilfully, deliberately, are of the devil, and are not guided by the holy Spirit of God. If, therefore, any who have become truly the Lord's followers through full consecration shall sin wilfully after they have received a knowledge of the truth, there remaineth no more sacrifice for their sins, they can have no more share in the great atonement work of Christ. They have had their share, and have misused the justification which they received through that forgiveness. For such is the second death. Theirs is the sin mentioned by our Lord in our text as blasphemy against the spirit—that is, evil speaking, evil acting, contrary to the spirit of truth, the spirit of righteousness, the Spirit of the Lord as they had learned and understood the same. That sin was never forgiven, as the Apostle declares, "There is a sin unto death" and there is a sin not unto death.

"STRIPES" FOR MIXED SINS

Our Lord, the great teacher and Theologian, did not teach that all sins have the same penalty. He not only showed that there is a sin unto death but he also spoke of sins which would be punishable with "stripes"—chastisements. Furthermore, he intimated that there would be various degrees of such sin, some punishable with few stripes and some with many. What sins are these? Which sins are they?

We have already considered two kinds of sins, and the kind now under consideration might be designated a third or a mixture or a combination of the other two. To keep the matter before our minds let us rehearse: (1) Sins that are purely the results of ignorance or inherited weaknesses the Lord proposes to overlook or forgive altogether for believers when they are confessed, acknowledged and repudiated. (2) The full, complete, deliberate renouncement of righteousness and participation in sin, a wilful delving into sin after having been enlightened, after having been accepted into the Lord's family, after having participated fully in the merits of the salvation provided—for this full, complete sin against the spirit of truth, righteousness, holiness, the penalty is the second death—utter destruction. (3) A mixture of the foregoing two kinds of sin—a blending of wilfulness with inherited weakness, a combination of perversity and heredity with a will that is not sufficiently strong in the Lord, not sufficiently determined for righteousness, not sufficiently on the alert to resist the attacks of the world, the flesh and the devil. This last-described species of sin is the more general one and must be our particular attention, that we may know how it is viewed of the Lord and what are the proper steps to take in counteracting it and what the results will be if we do not take these steps.

In our text the Lord divides the same subject into two parts only, "All manner of sins may be forgiven unto men except the sin against the Spirit, which can not be forgiven." Applying the text to this third view of sin, which is the one with which we all have our greatest difficulty, we find that where any measure of wilfulness is associated with sin, it takes it to that degree out of the list of forgivable sins and places it in the list of unforgivable, because to whatever degree we sin against the light and knowledge we are sinning against the spirit of the truth. On the other hand, so long as it is not a wilful, deliberate renouncement of righteousness and of the Lord's redemptive work it is not counted as a sin unto death. It therefore occupies the intermediate place which our Lord elsewhere mentions—it is a real sin, it implies a defect in the heart, in the will, in the intention. If the will were perfect the Lord would not count any defect as a sin at all, and to whatever extent the will is imperfect it must be rectified, remedied, otherwise assuredly we need not expect a place in the Kingdom. We must get to the place where we will be free from all intentional sins, imperfections, where our hearts will be opposed to sin in every sense and degree, where we will be walking not after the flesh but after the spirit, as close to the spirit of God's law as is possible for us—though it will not be possible for any of us to walk up to the spirit, because we are imperfect through the fall, but our endeavors to walk after the spirit are counted to us for righteousness, as the Apostle declares.—Rom. 4:5.

"IF WE WOULD JUDGE OURSELVES"

Our Lord and the apostles exhort not the world but believers to examine themselves, to examine their faith whether or not it is founded upon the Rock-foundation, the redemptive work of Christ, or upon something else, a sandy foundation which will not stand. They exhort us also that in all our Christian experience we shall "walk circumspectly," looking about us, examining every step in life's pathway, seeking that our Christian walk shall be in all things pleasing to the Lord, measuring ourselves and our conduct by the Golden Rule, comparing ourselves repeatedly with the divine standards set for us in Jesus, the standard of perfect love for God and for our fellow man. To whatever extent inspection finds that we are short in these matters, we must see to it that it is not the will that comes short, that every shortcoming is purely, solely, the result of weakness of the flesh, inability to do better. So doing we shall continue to have the forgiveness of the Lord, and enjoy continually the light of his countenance and fellowship of spirit with him.

On the other hand, if we find that to any extent we have done less than we are able to do to maintain a righteous standard of life —less than we are able to do in preserving our fellowship and relationship to the Lord and his people, less than we are able to do in holding up the standard of righteousness before the world—our hearts should condemn us and show us that we are not living up to our proper standard and privilege. If we find that our wills were not sufficiently alert to know and to do the will of the Lord, if we find that to any degree we have courted sin or to any degree assented to our own temptations or yielded in any degree to our own weaknesses, then our course is plain—we have sinned. We should go at once to the Lord in prayer, acknowledging the defect, asking forgiveness for the sins and sincerely promising thereafter to put forth greater endeavors to walk after the spirit and not after the flesh—to serve the Lord with all our hearts.

But we can not expect to have such sins entirely forgiven, entirely blotted out. The Lord will very graciously forgive the transgression to the extent that he who can read the heart can see extenuating circumstances, weaknesses, strong temptations, etc. We may rely upon divine justice as also upon divine mercy that, on the one hand, the Lord will not judge us too severely, but, on the other hand, that he will judge a righteous judgment. We are to bear in mind that the Lord's object in dealing with us, in giving the stripes of punishment, is not that he takes pleasure in our suffering, but as the Scriptures explain the matter, would chasten us as sons that he might teach us the lessons necessary, which will be helpful to us, and which will enable us eventually to be proper and acceptable members of his family in glory amongst whom there can not be a solitary member who will love or have any sympathy with sin. And as the Apostle says, "Brethren, if our hearts condemn us not, then have we confidence toward God." If we are doing the best we know how to do day by day, year by year, we may rest in the Lord's unchanging grace toward us in Christ, however weak, however imperfect our results.

To whatever extent we can grasp this thought, we will be helped

To whatever extent we can grasp this thought, we will be helped, not only in our appreciation of the Father's judgments and disciplines and chastenings as they may come to us, but be helped also as the Apostle exhorts, in judging ourselves—in correcting ourselves, in disciplining ourselves. This is the real life work of the Christian after he enters the family of God by adoption as a son through Jesus Christ. We are not ignoring the privileges and opportunities granted to the Lord's people in connection with serving the truth, preaching, circulating tracts and otherwise; but we assert that these services for the Lord and for the brethren and for the truth could easily be accomplished without us, and we are permitted to engage in these that thereby we may evidence our love for him and for his cause of righteousness.

But these outward works for others are not the most important. Our special work is for ourselves, that our own hearts may be developed more and more in the character-likeness of our Lord Jesus, who was holy, harmless, undefiled, separate from sinners. Our hearts must be more and more after his own pattern, holy, harmless, undefiled. Let us remember that we can not hope for absolute perfection in the flesh, but must require of ourselves perfection in the spirit, in the endeavor, in the intention, in the will. This is the Lord's demand and he will accept nothing less. We must not expect that this judging of ourselves and character-development will be or can be developed sufficiently. We may as well know at first that it is a tedious undertaking, that it means battles with self-will, with the various depravities and oppositions of the flesh, as well as the opposition of the general course of this world. We must learn from our imperfections and failures, must judge ourselves by fortifying with resolutions and prayer our arrangements of the affairs of this life, so that the weak points of our characters may be strengthened, and that we as new creatures may be in the spirits of our minds rounded out and approximate more and more the perfect pattern.

PERFECT LOVE THE STANDARD

God is love, and his love was manifested in the character and work of his Son, and to us he has declared that "love is the fulfilling of the law." (Rom. 13:10.) We, therefore, are to judge ourselves by it, carefully, to see to what extent words and thoughts and deeds are in harmony with love. Day by day we are to seek to bring all into as close harmony with the requirements of love as is possible to us; yet with each step of progress that we make toward the ideal we find that the ideal advances proportionately, so that the Christian at the end of his journey may have no higher an appreciation of himself according to the flesh than he had at the beginning of his course, though he may have made and should have made considerable progress in overcoming the weaknesses of the flesh and in attaining the character-likeness of his Lord.

It, therefore, using the golden rule of love to measure all of life's affairs, we can see at the close of each day that we have done our best to regulate life according to this rule, our hearts need not condemn us, and we can know that our imperfect work shall be acceptable through Christ. But if we have found that we have done less than we were able, have come short of the standard of love more than was absolutely necessary, we should judge ourselves, condemn ourselves, have pain, shame and regret, which would be manifest to the Lord not only in our petitions at the time but also in our subsequent better endeavors.

The Apostle intimates that the Lord would accept such a judging of ourselves as being the stripes due to such a sin—to such a failure to live up to the standards which he has set and which we as the followers of Christ have accepted. Such would probably have no further stripes from the Lord because of their self-correction, because of their grief for sin, and because the Lord would esteem that this was a sufficient punishment for their measure of wilfulness or lack of zeal associated with their infraction of the divine standards.

But if we would not judge ourselves, the Apostle says he would be judged of the Lord—receive stripes, punishments—not by and by, but now in this present life. The Apostle tells us that the Lord would give these corrections in righteousness to the intent that we might not be condemned with the world—because he wishes to judge and develop us as his Church now instead of leaving us and our judgment over to the future—to the time and conditions of the world's judgment, which belongs to the age to come. The Lord's chastisements may come to us through sickness, through financial losses, through sorrow and pain or from any of a variety of sources, but these to the Lord's children are always the chastisements of the Father to the Son, because they are his, because they take the step of denouncing sin and accepting Christ as their Deliverer as the Captain of their Salvation. This acceptance of Christ differentiates all believers from the world, and assures them of their judgment, their trials, their disciplines, their stripes, in the present life and not in the future age.

Those who have committed their way unto the Lord and thus entered the school of Christ have much advantage every way over others. Such should rejoice, and the more and better they understand the divine plan the more they will rejoice that the Father in his gracious plan does not give them over to their weakness nor permit them to lapse totally into sin, but holds them by his own right hand and chastens them that they may not be condemned with the world. Nevertheless, more glorious, more happy, is the course of those who faithfully walk not after the flesh but after the Spirit, and who need not the chastenings of the Lord, but who judge themselves and continually have the Father's smile, with not a cloud between.

OUR UNDER SHEPHERD.

"O Under Shepherd of the Flock,
Thou wog didst safely keep
The little sheep of God's own fold
With tireless lay asleep,
Thy watch upon the mountain side
With the Palace of the King,
With glory crowned at last!

"Thy, lot, O faithful one, was sad;
Sharp were the rocks that tried
Thy weary feet, when thou didst search
The rugged mountain side
For those poor, hungry lambs who strayed
Far from the safe, warm fold,
Led by the hireling's careless voice
Into the darkness cold!

"The Master's staff was in thy hand;
The Master's rod was thine;
They comforted the weary sheep,
They spoke the Word Divine.
They led through thorns and briers rude
The weakest and the worst,
Who wandered, in their blindness, far
In paths of sin accursed.

"No burning lake of awful fire
Did thy keen eye discern
To frighten timid little lambs,
And faith to terror turn;
But up the mountain's rugged height,
A path that ever led
From darkness into that clear Light
Where dwells our living Head.

"Beyond the shadows thou hast climbed,
But still thy clear voice calls;
'Press onward, Little Flock, thy God is near; no ill befalls
The sheep who walk the narrow way,
The way the Master trod.
The way which seems all loneliness,
But where Faith's eye sees God!'

"The shadows o'er that mountain top
Will lift ere long; and we
Who follow on shall find him there,
And with him Christ shall see.
O thou great Shepherd of the Flock,
Whom we, like him, adore,
Be with us till at last we meet
To never nevermore!"

APPRECIATIONS.

Pittsburgh, Pa., Aug. 26.

With Christian greetings to the readers of our good helpful paper through the following:

God first—Thy will O God be done. Content with my Penny—Matt. 20:9; Prov. 18:21. Hymn 95. So—In everything give thanks, I Thess. 5:18. Truly I find in my own heart this sentiment of Bro. Paul not only to give thanks to God for the smooth side or matters, but to give thanks to God for the rough side as well, for the firey trials to consume the dross that we may be more pleasing to God, giving Him also thanks for Harvest Siftings as well, for everything contrary to God's Plan or that would injure it or any of His trusting little ones. He Restrains, for He states, I will not try you beyond your strength but rather, as Bro. Paul states: "We can do all things through Christ who strengthen us", (even to arbitrate matters among us, or in other words settle it for the body sake which is the Christ) by also letting the mind of Christ dwell richly in us that we be nothing barren or unfruitful in the knowledge of our Lord and Savior Jesus Christ. Cannot our hearts be thankful while we are away from self to God through Christ. God is our shield and protector, also Christ is our advocate, while we watch self more so than the other fellow (God will watch Him, fear not) or to see if others are honoring us as individuals as much as we think we ought to be honored or recognized, or be even charge of matters, nay rather we to esteem others more highly than ourselves, and God, not man will exalt us in due time, and as David of old when anointed did not seek by human ingenuity or the courts of man or to slay his brethren to the placing of himself, but awaited God's due time to remove the obstacles, and when God removed in His own way he then faced of God. God was his shield and protector and Samuel in the cave, even when he permitted firey trials to come upon him even in his own household, or among the new as a company as we see takes courage and thank God for this also in the case cited in mind of Christ, as God proves His own, then they will the Master can say: It is finished or the sacrifice and work—for God is love, and the Father Himself loves you, fear not. So stepping stones or stumbling blocks, Christ our copy.

So in all things we can and do give thanks, I Thess. 5:18, thus within not forgetting the old reliable Labor Tribune of Pittsburgh, Pa.

By His favor in the Beloved,
ROBERT J. CRAIG.

Pittsburgh, Pa., Aug. 18.

I am very sorry to ask you to discontinue to send the Labor Tribune as I have been able to take the paper any longer as a friend sent me the paper a year ago. I thank you kindly in sending me for a year. Wishing you good success I remain

Your friend,
G. A. BEXAUER.

Peacock, Texas, Aug. 15.

Inclosed find money order for $1.00 for renewal to my subscription to your paper, that I enjoy so much. I have been a subscriber for years and I do appreciate it so much especially the religous department. The Lord bless you in the work.

Yours for the Truth
G. H. GRIFFIN.

FOR SALE AT A SACRIFICE.

MENA FILM COMPANY STOCK for sale at 25c on the dollar. A rare opportunity. Pyramid Film Company Stock also for sale at a sacrifice. Address Box 44, Station G, Cleveland, Ohio.

ENLARGED Painting of Pastor Russell, 36x46, with gold-lined oak, or gold frame for class-room decoration, same as displayed in Convention Convention Auditorium, in either dull or glossy finish, $7.50. Small size, 18½x24 inches, with gold frame, $2.25. Same, for home embellishment, same as exhibited in Book Room at Aurora Convention, $6.00.

FREE, on receipt of stamped envelope, kodak negatives of Pastor Russell decoration at Aurora, showing crown above and Exodus 9: 11 together with cross laid down, below. Van-Soper Studios, Box 92, Cleveland, O. Aug. 25-tf.

PRESIDENT RUTHERFORD.

The following places will be privileged to have J. F. Rutherford, who succeeded Pastor Russell when he died, address them:

Oakland, Cal. ..... August 26

WANTED—Made to order crocheted porch jackets, made of zephyr. Would appreciate orders from Friends

MISS KATE GESSOMS,
Stedman, N. C.

AND
CROSS AND CROWN
PINS
FOR BIBLE STUDENTS
Made in Solid Gold Only With Safety Clasp
¼-inch in diameter $1.40
½-inch in diameter 2.00
1-inch in diameter 5.00
Sent Postpaid to any Address on Receipt of Post Office Order.
HERBERN BROS. & CO.
Manufacturing Jewelers,
FIFTH AVE & EIGHTH ST.
Pittsburgh, Pa.

BROTHER.

Accidentally discovered natures antidote for tobacco habit; a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

The 45th Year

ESTABLISHED 1873

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED, 1872—No. 39. PITTSBURGH, PA., THURSDAY, AUGUST 30, 1917. All Subscriptions Payable in Advance.

New York Public Library

BABCOCK SHIES HIS CASTOR INTO THE RING

As a Successful Business Man and Jurist He Asks for the Votes of All Classes -- He Promises a Clean Administration

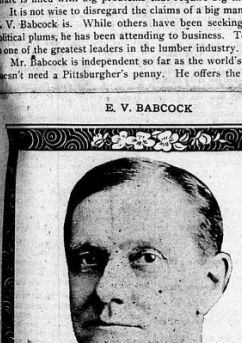
Pittsburgh will soon choose its next mayor. E. V. Babcock will be elected. This is our belief. He is far above the average candidate. He comes to us at a critical time.

If there was ever a time when Pittsburgh should put the ban on perpetual politicians, men who have been "eating off the American flag" for years, professional vote jugglers, promise makers and forgetters, it is at this moment when our country is at war. The future is filled with big problems that require big men to solve.

It is not wise to disregard the claims of a big man. That's what E. V. Babcock is. While others have been seeking and enjoying political plums, he has been attending to business. Today he stands as one of the greatest leaders in the lumber industry.

Mr. Babcock is independent so far as the world's goods go, and doesn't need a Pittsburgher's penny. He offers the 700,000 people

E. V. BABCOCK



Candidate for Mayor of Pittsburgh

of this city the ability that has lifted him from a dollar a day in the Western lumber camp to what he is now. He is the only candidate who offers so much.

The City of Pittsburgh is a corporation. It should do like other great corporations and pick the man with the best record. This is how the city can get the most for its investment in a mayor. We have to pay for our mayor, and we should get the best possible mayor for our money. Above all, he should not be a political axgrinder like William A. Magee.

Why should Magee quit the Public Service Commission to run for mayor? Are we in such terrible straits that a Public Service Commissioner must jump his job in Harrisburg and rush through the streets proclaiming himself the municipal saviour of Pittsburgh?

From the Pittsburgh mayoralty to the Public Service Commission; from the Public Service Commission to the mayoralty campaign; and from the mayoralty campaign to—Heaven only knows where—this is how thinking men see it, and thinking men are usually right.

Why should we elect a political jump-jack when we can have a solid man like E. V. Babcock?

It was 25 years ago when E. V. Babcock walked into a lumber

(Continued on Seventh Page.)

HOW CASCA MAGEE STILETTOES DR. KERR

Caesar Rejected the Crown Three Times--Nit--The Mob Seeks Magee for a Wide Open Town, Sunday Ball and Sunday Theatres

Hon. William A. Magee is a full fledged candidate for mayor and now assumes the roll of Moses to lead the underworld to the land of Canaan.

The children of Israel, headed by "Alpern Louie," are to find their Manna in the down town wards and amid the red light hordes, while Malt & Hops Sam takes over all speakeasy privileges.

John Elmore, the King of Ethiopia, will marshal the 7 come 11 outfit for a grand rally at 25 cents a throw, while Staley will put all the citizens in a trance.

The distinguished physician Dr. James P. Kerr, who was once the majestic Caesar, has been stilettoed by Casca Magee and his carcus has been cast aside by the plebians. Among whom are Sam; the famous John's, Louie et al. Of course this is the second victim for the noble Casca, who is now heading with his mob to Phillipi. They rush down the streets calling out libel, murder, robber, coersion, to hide their own infamy and blind honest citizens. But there is a day of reckoning and the time is not far distant when the conspirators shall meet a similar fate to those who destroyed Caesar.

The foul cry is "the payroll is being whipped into line", as though the speakeasy aggregation would overlook such an opportunity. Louie cries: "the thieves are robbing the people". The amazing feature is that Mayor Joseph G. Armstrong does not order an immediate raid. Dr. Kerr, the president of Council early last spring assailed the crap shooters, the gamblers, the surething bunch and thereby incurred the enmity of poker players, the white slave aggregation and the panderers. Alpern is recognized as the idol of the underworld; the leader of the most vicious element in Pittsburgh and the fouled skum of a great nation.

The cry is none other than "a wide open town, Sunday ball and Sunday theatres" led by a homeless politician, whom the toots, the pimps and nation's offal hail as Moses.

Issues have been sacrificed, the property holder is to be made a victim of the foulest plot. The small home holder is the one who shall pay the bill and his home, for which he has sweated blood, is to be confiscated. The problem which the home loving citizen is to meet is growing serious. Is this great city to degenerate into a carnival of crime or is there to be an awakening of Christian citizenship that shall overwhelm the mob now preparing to ravage a most prosperous people? The present civic conflict forebodes evil and even a semblance of righteousness has become revolting to the Magee oligarchy. The platform presented to the citizens is whether the payroll shall be used in times of civil stress. The city employes are sworn to duty and may be called upon at any time to perform that duty when the taxpayers' interests are in jeopardy.

For years legislation has been accumulating wherein the city employe has been protected through civil service and the old day of the employee carrying his district to hold office is past. The taxpayers should not be blinded by such flimsy complaints. Dr. Kerr, is still the president of Council and it is very evident the noted physician will not tolerate coersion.

The wail from Grenet, rings only with a hope that he may continue his plunder through high commissions, as a delinquent tax collector. This remarkable Saint of Purity has but one ambition to continue his political premiership as delinquent tax collector and reach out for his brewery interests.

Magee is synonymous to "political privilege" and these are concentrated in the hands of but a few. The cruelty of the Magee coterie is measured only by the pile of swag and how brutal this band, is exhibited in the would-be assasination of Dr. Kerr.

There is no news in the vague and meaningless cry against Dr. Kerr and the discharging of the guns upon E. V. Babcock as head of the Committee of 100 has no weight. Has Magee done anything to warrant public approval? He has been the tool of a snide, cunning and crafty governor who has deliberately and wilfully cheated the people. The Governor pretended to be against the liquor interests but dealt with them. The contest in Pittsburgh is supported by the Vares in Philadelphia and Penrose is dragged in with the hope of covering up the movements of the Vares. Penrose is like May used to be, a sort of red flag to infuriate the bulls. Grenet can point to the kettle if Penrose is mentioned. Connect Babcock up with Penrose and the good people of Pittsburgh will close their eyes while the white slavers are searching for their daughters and heroine is being furnished the son. Magee and his "Kitty" horde have no fault to find with Dr. Kerr—the latter was

(Continued on Page Eight.)

NON-UNION FORCES BROKEN BY HATTERS.

DANBURY, Conn., Aug. 20.—Eight hat companies have withdrawn from the Hat Manufacturers' Association and this organization has received its hardest blow in its long series of combats with the United Hatters of North America.

The strike started last June when the hatters refused to change their system of setting prices after they had altered their constitution in conformity with an agreement between their representatives and hat manufacturers.

The latest demand was made on these workers almost immediately following the end of the long fight against the Loewe Company, but the hatters again arranged their battle line and refused the request.

Every attempt was made to induce the strikers to withdraw from the trade union movement and at one of the mass meetings the workers again pledged allegiance to the American Federation of Labor. The hatters' officials were also attacked.

The unionists are hopeful that other manufacturers will withdraw from the hostile organization that peace may prevail in this industry.

FIREMEN ORGANIZE.

WASHINGTON, Aug. 29.—Fire fighters in the nation's capital have organized and are chartered by the American Federation of Labor. In a resolution indorsing the firemen's two-platoon agitation the Washington Central Labor Unionists says:

"The two-platoon system has passed the experimental stages. Its efficiency is no longer denied, nor is it denied that the two-platoon system is a social asset to the community in which it is applied, because it makes possible the development of a home life among this portion of our citizenry."

The firemen intend to ask congress to pass this necessary legislation and the Central Labor Union urges all affiliates and good citizens generally to assist these employees in their movement for shorter hours, "the first step in a higher development of the individual."

BONDED NOT TO STRIKE.

TACOMA, Wash., Aug. 26.—Striking butcher workmen employed by the Carstens Packing Company show contracts they have been forced to sign, in which they agree they will not join a union or become involved in strikes. To guarantee this latter promise $1.00 a week is held back until an amount equal to one week's wages is in the hands of the company. This money is forfeited if they "violate" the agreement.

The strikers are demanding recognition of their newly formed union and an eight-hour day with no wage reduction.

ORGANIZING MEAT PLANTS.

CHICAGO, Aug. 20.—Representatives of trade unions, having jurisdiction over crafts employed in the Chicago stock yards and packing plants, have perfected an organization to unionize the 40,000 men, women and children employed in these institutions. While the meat barons have blocked several previous attempts to unionize, the Chicago Federation of Labor is more enthusiastic in this work than ever before. It is stated that large numbers of negro laborers are being held by the packers under what is known as "the report system" which makes it possible to maintain a large force of extra laborers who expect, from day to day, to be put to work. Recently the packers received much publicity because of stockades they erected around their plants, but unionists say the packers are more interested in keeping organized labor representatives away from these concerns than they are in protecting their product from enemies of the government.

METAL WORKERS WIN.

PORT ARTHUR, Tex., Aug. 20.—What is declared to be the first agreement established in any oil refinery, has been secured by 600 striking metal trades men employed by the Gulf Refining Company, after a 12-days' suspension. The agreement includes the shop rules covering every trade affected and extra time for overtime.

Shop committees will be recognized and there will be no discrimination because of membership on these committees. No employe will be discharged without proper cause and any man who, after investigation, is found to have been discharged without sufficient cause, will be reinstated.

METAL WORKERS STRIKE.

VANCOUVER, British Columbia, Canada, Aug. 20.—Refusal to the Vancouver engineer works to recognize the metal trades agreement accepted by other concerns, has resulted in a strike of blacksmiths, boiler makers, machinists and pattern makers.

CORPORATE INTERESTS AFTER VAN SWEARINGEN

The People Say the Courts Shall Not Be Controlled by the Coal and Coke Barons Nor "Special Interests." Voters Against Millionaire Courts.

UNIONTOWN, Pa., Aug. 23.—The citizens here are now turning their attention to the Judiciary contest in which Judge John Q. Van Swearingen finds opposition for re-election.

The latter has served well the people for ten years and the ordinary citizen voters with the business men have concluded the Judge is entitled to re-election but his candidacy is being opposed, it is charged, by a coterie of people who are seeking "Special privileges" and they have thrown their support to James Cray, a wealthy coal operator.

Judge Van Swearingen has sacrificed his private practice as well as his hope of phenomenal fees that are usually the lot of ener-

JUDGE J. VAN SWEARINGEN

Candidate for Re-Election as Judge of Fayette County

getic and thrifty lawyers and during his ten years of service the Judge has earned something like $70,000.

His opponent, Mr. Cray, it is said, has amassed a large fortune through his interests. His yearly income is estimated at $250,000. The latter, now looked upon as having only his own private interests to serve, and need have no care about "this day our daily bread." In the case of Judge Van Swearingen the people have paid for his experience, and a Judge having served ten years is of exceptional value. He has mature judgment; he has been seasoned in judicial matters and his profound knowledge of the law means much to the people.

There are those who argue that no successful captain of industry would think of sacrificing one of his men with ten years' practical experience for a raw recruit and one without any experience for a workman well seasoned in the art of his craft. The same thing should prevail with the Court.

How repulsive is the incident of a workman saying to the foreman: "Fire that fellow, I want his job."

"Have you any experience?" asks the foreman.

"No" answers the incompetent.

(Continued on seventh page)

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)
STUDY XIII.

THE KINGDOMS OF THIS WORLD.

The First Dominion.—Its Forfeiture.—Its Redemption and Restoration.—The Typical Kingdom of God.—The Usurper.—Two Phases of the Present Dominion.—The Powers that be, Ordained of God.—Nebuchadnezzar's View of Them.—Daniel's View and Interpretation.—The Kingdoms of this World viewed from another Standpoint.—The Proper Relationship of the Church to Present Governments.—The Divine Right of Kings Briefly Examined.—Claims of Christendom False.—A Beter Hope in the Fifth Universal Empire.

In the first chapter of the Divine Relation, God declares his purpose concerning his earthly creation and its government: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him: male and female created he them. And God blessed them. And God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus the dominion of earth was placed in the hands of the human race as represented in the first man Adam, who was perfect, and therefore fully qualified to be the lord, ruler or king of earth. This commission to multiply and fill, and subdue, and have dominion over the earth was not to Adam alone, but to all mankind: "Let them have dominion,' etc. Had the human race remained perfect and sinless, this dominion would never have passed out of its hands.

It will be noticed that in this commission no man is given dominion or authority over fellow-men, but the whole race is dominion over the earth, to cultivate and to make use of its products for the common good. Not only its vegetable and mineral wealth is thus placed at man's comand, but also all its varieties of animal life are at his disposal and for his service. Had the race remained perfect and carried out his original design of the Creator, as it grew in numbers it would have been necesary for men to consult together, and to systematize their efforts, and to devise ways and means for the just and wise distribution of the comon blessings. And as, in the course of time, it would have been impossible, because of their vast numbers, to meet and consult together, it would have been necessary for various classes of men to elect certain of their number to represent them, to voice their common sentiments, and to act for them. And if all men were perfect, mentally, physically, and morally; if every man loved God and his regulations supremely add his neighbor as himself, there would have been no friction in such an arrangement.

Thus seen, the original design of the Creator for earth's government was a Republic in form, a government in which each individual would share; in which every man would be a sovereign, amply qualified in every particular to exercise the duties of his office for both his own and the general good.

This dominion of earth conferred upon man had but one contingency upon which its everlasting continuance depended; and that was that this divinely-conferred rulership be always exercised in harmony with the Supreme Ruler of the universe, whose one law, briefly stated is Love. "Love is the fulfilling of the law.' "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; . . . and thou shalt love thy neighbor as thyself."—Rom. 13:10; Matt. 22:37-40.

Concerning this great favor conferred upon man David, praising God says: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor; thou madest him to have dominion over the works of thy hands." (Psa. 8:5, 6.) This dominion give unto mankind in the person af Adam was the first establishment of the Kingdom of God on the earth. Man thus exercised dominion as God's representative. But man's disobedience to the Supreme Ruler forfeited not only his life, but also all his rights and privileges as God's representative ruler of earth. He was thenseforth a rebel, dethroned and condemned to death.. Then speedily the kingdom of God on earth ceased, and has not since been established, except for a short time, in a typical manner, in Israel. Although in Eden man lost his right to life and dominion, neither was taken from him suddenly; and while the condemned life lasts man is permitted to exercise the dominion of earth according to his own ideas and ability, until God's due time for him whose right it is to take the dominion which he purchased.

Our Lord's death redeemed or purchased not only man, but also all his original inheritance, including the dominion of earth. Having purchased it, the title is now in him: he is now the rightful heir, and in due time, and shortly, he will take possession of his purchase. (Eph. 1:14.) But as he bought man not for the sake of holding him as his slave, but that he might restore him to his former estate, so with the dominion of earth: he purchased it and, all of man's original blessings for the purpose of restoring them when man is again made capable of execrcising them in harmony with the will of God. Hence the reign of Messiah on earth wil not be everlasting. It will continue only until, by his strong iron rule, he will have put down all rebellion and insubordination, and restored the fallen race to the original perfection, when they will be fully capable of rightly exercising the dominion of earth as originally designed. When thus restored, it will again be the Kingdom of God on earth, under man, God's appointed representative.

During the Jewish age God organized the people of Israel as his kingdom, under Moses and the Judges—a sort of Republic—but it was typical only. And the more despotic rule afterward establisher, especially under David and Solomon, was in some respects typical of the kingdom promised, when Messiah should reign. Unlike the surrounding nations, Isreal had Jehovah for their King, and their rulers nominally served under him, as we learn from Psa. 78:70, 71. This is quite definitely stated in 2 Chron. 13:8 and 1 Chron. 29:23, where Israel is caled "the Kingdom of the Lord," and where it is said that Solomon "sat on the throne of the Lord, instead of David his father," who sat upon or exercised the rule of the same throne for the forty years previous, following Saul, the first king.

When the people of Israel transgressed against the Lord, he chastised them repeatedly, until finally he took away their kingdom entirely. In the days of Zedekiah, the last who reigned of the line of David, the specter of royal power was removed. There the typical kngdom of God was overthrown.

God's decision relative to the matter is expressed in the words, "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the drown: this shall not be the same. . . . I will overturn, overturn, overturn it; and it shall be no more, until he come, whose right it is; and I will give it him." (Ezek. 21:25-27.) In fulfilment of this prophecy the king of Babylon came against Israel, took the people captive and removed their king. Though afterward restored to national existence by Cryus the Persian, they were subjects and tribute payers to the successive empires of Medo-Persia, Greece and Rome, down to the final destruction of their nationality, A. D. 70, since which time they have been scattered maong all nations.

The kingdom of Israel is the only one, since the fall, which God ever recognized as in any way representing his government, laws, etc. There had been many nations before theirs, but no other could rightly claim God as its founder, or that its rulers were God's representatives. When the diadem was taken from Zedekiah and the kinddom of Israel was overturned, it was decreed that it should remain overturned until Christ, the rightful heir of the world, should come to claim it. Thus, inferentially, all other kingdoms in power until the re-establishment of God's kingdom are branded "kingdoms of this world," under the "prince of this world;" and hence any claims put forth by any of them to being kingdoms of God are spurious. Nor was this Kingdom of God "set up" at the first advent of Christ. (Luke 19:12.) Then and since then God has been selecting from the world those who shall be accounted worthy to reign with Christ as joint-heirs of that hrone. Not until his second advent will Christ take the kingdom, the power and the glory, and reign Lord of all.

All other kingdoms than that of Israel are Scripturally called heathen or entile kingdom—"the kingdoms of this world," under the "prince of this world"—Satan. The removal of God's kingdom in the days of Zedekiah left the world without any government of which God could approve, or whose laws or affairs he specially supervised. The Gentile governments God recognized indirectly, in that he publicly declares his decree (Luke 21:24) that during the interregnum the control of Jerusualem and the world should be exercised by Gentile governments.

This interregnum, or intervening period of time between the removal of God's scepter and government and the restoration of the same in greater power and glory in Christ, is Scripturally termed "The Times of the Gentiles." And these "times" or years, during which the "kingdoms of this world" are permitted to rule, are fixed and limited, and the time for the re-establishment of God's Kingdom under Messiah is equally fixed and marked in Scripture.

Evil as these Gentile governments have been, they were permitted or "ordained of God" for a wise purpose. (Rom. 13:1.) Their imperfection and misrule form a part of the general lesson on the exceeding sinfulness of sin, and prove the inability of fallen man to govern himself, even to his own satisfaction. God permits them, in the main, to cary out their own purposes as they may be able, overruling them only when they would interfere with his plans. He designs that eventually all shall work for good, and that finally even the "wrath of man shall praise him." The remainder, that would work no good, serve no purpose or teach no lesson, he restrains.—Psa. 76:10.

Man's inability to establish a perfect government is attributable to his own weaknesses in his fallen, depraved condition. These weaknesses, which of themselves would thwart human efforts to produce a perfect government, have also been taken adventage of by Satan, who first tempted man to disloyalty to the Supreme Ruler. Satan has continually taken advantage of man's weaknesses, made good to appear evil, and evil to appear good; and he has misrepresented God's character and plans and blinded men to the truth. Thus working in the hearts of the children of disobedience (Eph. 2:2), he has led them captive at his will and made himself what our Lord and the apostles call him—the prince or ruler of this world. (John 14:30; 12:31.) He is not the prince of this world by right, but by usurpation; through fraud and deception and control of fallen men. It is because he is a usurpet that he will be summarily deposed. Had he a real title as prince of this world, he would not thus be dealt with.

Thus it will be seen that the dominion of earth, as at present exercised, has been an invisible and a visible phase. The former is the spiritual, the latter the human phase—the visible earthly kingdoms measurably under control of a spiritual prince Satan. It was because Satan possessed such control that he could offer to make our Lord the supreme visible sovereign of the earth under his direction. (Matt. 4:9.) When the Times of the Gentiles expire, both phases of the present dominion will terminate: Satan will be bound and the kingdoms of this world will be overthrown.

The fallen, blinded, groaning creation has for centuries plodded along its weary way, defeated at every step, even its best endeavors proving fruitless, yet ever hoping that the golden age dreamed of by its philosophers was at hand. It knows not that a still greater deliverance than that for which it hopes and groans is to come through the despised Nazarene and his followers, who as the Sons of God will shortly be manifested in kingdom power for its deliverance.—Rom. 8:22, 19.

In order that his children should not be in darkness relative to his permission of present evil governments and concerning his ultimate design to bring in a better government when these kingdoms, under his overruling providence, shall have served the purpose for which they were permitted, God has given us, through his prophets, several grand panoramic views of the "kingdoms of the world," each time showing, for our encouragement, their overthrow by the establishment of his own rights and everlasting kingdom under the Messiah, the Prince of Peace.

That man's present effort to exercise dominion is not in successful defiance of Jehovah's will and power, but by him permission, is shown by God's message to Nebuchadnezzar, wherein God gives permission to rule, until the time for the setting up of Christ's kingdom, to the four great empires, Babylon, Medo-Persia, Greece and Rome. (Dan. 2:37-43.) This shows where this lease of the dominion will end.

As we now glance at these prophetic views, let us remember that they begin with Babylon at the time of the overthrow of the kingdom of Israel, the typical kingdom of the Lord.

NEBUCHADNEZZAR'S VISION OF EARTH'S GOVERNMENTS.

Among those things "written aforetime for our edification," that we, who are commanded to be subject to the powers that be, might through patience and comfort of the Scriptures have hope (Rom. 15:4; 13:1), is the dream of Nebuchadnezzar and its divine interpretation through the prophet.—Dan. 2:31-45.

Daniel explained the dream, saying: "Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver and the gold broken to peces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.

"This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. (There the Gentile kingdoms, or powers that be, were ordained of God) And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee (silver), and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of irin, the kingdom shall be mixed; but there shall be in it of the strength of the iron: forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle."

The student of history can readily trace, among the many smaller empires of earth which have arisen, the four above described by Daniel. These are termed universal empires—Babylon, first, the head of gold (verse 38); Medo-Persia, conqueror of Medo-Persia, third, the belly of brass; and Rome, fourth, the strong kingdom, the iron legs and clay-mixed feet. Three of the empires had pased away, and the fourth, the Roman, held universal sway, at the time of our Lord's birth, as we read, "There went out a decree from Caesar Augustus that all the world should be taxed."—Luke 2:1.

The iron empire, Rome, was by far the strongest, and endured longer than its predecessors. In fact, the Roman Empire still continues, as represented in the ten toes of the image. The clay element blended with the iron in the feet represents the mixture of church and state. This mixture is in the Scriptures termed "Babylon"—Confusion. As we shall presently see, stone is the symbol of the true Kingdom of God, and Babylon substituted an imitation of stone—clay—which it has united with the fragmentary remains of the (iron) Roman empire. And this mixed system—church and state—the Church Nominal wedded to the kingdoms of this world, which the Lord calls Babylon, confusion, presumes to call itself Christiandom—Christ's Kingdom. Daniel explains:—"Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men (church and world blend—Babylon), but they shall not cleave one to another, even as iron is not mixed with clay." They cannot thoroughly amalgamate. And in the days of these kings (the kingdoms represented by the toes, the so-called "Christian kingdom" or "Christendom,") shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever."—Dan. 2:34, 44.

(To be continued.)

QUESTIONS AND ANSWERS.

The following questions and answrs have been sent to us by a friend in Chicago who says they appeared in the Watch Tower. We publish them for the benefit of our readers:

THE LORD'S DIRECTIONS OF OUR AFFAIRS

Question.—To what extent does the Lord actively effect our affairs, and guide us in thought, word and deed? When two courses perplex us, how may we know the Divine will concerning us?

Answer.—The Christian's relationship to God is based wholly upon faith. The Apostle declares, "According as it is written, "I believed, and therefore have I spoken'; we also believe, and therefore speak." So likewise, we believe, and therefore we speak; we believe and therefore we act. He that cometh unto God must believe that He is, and that He is a rewarder of them that diligently seek Him."—2 Cor. 4:13; Heb. 11:6.

Christians are those who have approached God along this line through Christ, who have turned from sin and have accepted one merit of Christ as their propitiation, and the Divine will as their will, and who have embraced the Divine promises respecting the rewards of righteousness, truth, holiness, instead of the rewards and delusive pleasure. of sin. They have made their consecration unto death, have been begotten to a new nature, and have received the anointing of the Holy Spirit. They then recognize themselves as children of God, because God has said so. They know that all things will work together for good to them; for God has so informed them.—Rom. 8:28.

The whole matter, then, is one of faith. It is for the Christian to perform his part and to trust that God will perform His part. God's part is to instruct him, and develop him in faith and obedience. Sometimes the way in which God will guide His people will be very contrary to the one we would naturally prefer. We are to remember, however, that we have fully given ourselves to the Lord; and that we are to abide in this condition loyally, and to accept in perfect faith all the experiences of life—the things that seem favorable and the things that seem unfavorable—and to bear in mind that all things will work out for good to us, who are the called according to God's purpose; and that "the steps of a good man are ordered by the Lord,"if we continually seek His guidance.

If, therefore, trials and difficulties come, we are to look to the Lord and go to Him in prayer and ask to know His will. How can we know that His will shall be done? We must make sure that we desire His will above all things—whether it be pleasant or unpleasant to us. After earnest prayer that we may be shown His will, we are to use our best judgment in the matter. We have asked God's wisdom and blessing, and we are to expect that the Lord will overrule the results for good. And we are to accept these results as of Divine overruling, Divine providence, whether the matter turn out as we have expected or some other way.

ASKING HIS BLESSING UPON OUR FOOD.

Question.—Why do we ask the Lord's blessing upon our food unless we expect Him to bless it?

Answer.—A very sensible question. Our bodies are a part of our endowment of the Lord; and we are responsible for these bodies, to keep them in as good order as possible, in addition to asking His blessing. We are to eat to His glory, and so far as possible, only foods which agree with us. The blessing we ask is supposed to be that we have cooperation on God's part with our own endeavor. But we are to endeavor so to eat and drink as to keep our bodies in the best possible condition to render the most effective service to Him. Then we should expect His blessing.

COMPROMISING THE TRUTH

Question.—Since the Lord's people are to be "wise as serpents and harmless as doves," and not unnecessarily to bring themselves persecution, might it have been a lack of wisdom on the part of the three young Hebrews to refuse to bow down before the image set up by Nebuchadnezzar, King of Babylon? Could they not, while bowing before the image, have in their hearts worshiped God?

Answer.—It would be quite contrary to the teaching of God's Word to suppose that the Hebrews who were cast into the fiery furnace because of not worshiping the image of Nebuchadnezzar were unwise. We believe that they were very wise not to compromise the Truth in respect to Nebuchadnezzar and the image which he had made. A careful reading of the Bible story should convince one of this. Whoever compromises the Truth is very likely to have it taken from him.

If the three Hebrews had been disloyal to God in this matter, then there would probably have arisen other circumstances of like nature; and they would have been likely to be finally swallowed up. They could not have made a reservation in bowing the knee in this instance. The king had declared that any one who would fail in this matter should be thrown into the fiery furnace; that all must bow down and worship the golden image. If they had bowed down, it would have implied that they were worshiping the image. God surely set His seal of approval on their course! Any other course would have been disloyal to Jehovah.

Applying this principle to our day, we see that churchianity is coming to be worshiped. The Book of Revelation pictures the condition of things as we believe it soon will be. Whoever will not worship the first beast, nor his image, and will not receive the mark of the two-horned beast, or the number of his name, will come into a disadvantageous position. (Revelation 13:15-17.) The question then would be, What shall be our attitude regarding such unfavorable arrangement? We do not ourselves take the position of some that it would be wrong to enter a Catholic Church building because we would feel that we were thus worshiping the images. Neither would we think it wrong to enter a Protestant Church. We would not by so doing be thought to be acepting their doctrine.

If we hapened to go to a church where the congregation were partaking of their communion, doubtless we would commune with them, if they were willing. The fact that they did not understand the matter as we do would not affect us unfavorably at all. The Presbyterians, for instance, claim to recognize the great fundamentals of Christianity—the Heavenly Father and the Lord Jesus as Savior; they affect to believe, at least.

Going, therefore, on that broad platform, we might be able to enjoy ourselves with them. We could have our own prayers and our own thoughts. This would not mean that we were palming ourself off as a Presbyterian, a Lutheran or a Methodist, etc. To our understanding none of these denominations are up to the Divine standard of the Word of God, none of them are recognized of the Lord. But we can fellowship with those who worship there, if they profess belief in the fundamental doctrines of the Bible. We can be interdenominational on the subject and can see their good points, while we need not be influenced by their wrong doctrines.

We would not feel justified in giving any one the impression that we belonged to any of these denominations, by attending their church regularly or frequently. One might drop into any church, at any time, without being understood to be a devotee.

But when the time shall come that Church Federation will make a test, and every other belief than theirs will be banned, then we think it would be wrong for us to worship at all in any of their services; that it would be more or less upholding or supporting the errors for which they will be standing. We would consider it our duty then to stand out clearly and plainly, as did the young Hebrews of old, and refuse under any circumstances to bow down or worship among them.

SINS BLOTTED OUT.

Question.—Acts 3:19 refers to a blotting out of sins. Will the sins themselves be actually bloted from memory?

Answer.—The Apostle Peter was not preaching Restitution, although he mentioned Restitution. It was not then the time to preach Restitution. He could not, therefore, be calling on the Jews as a nation to repent, for at that time repentance would not have been possible. Not until after Isreal had been accepted could the Deliverer come out of Zion and turn away ungodliness from Jacob. (Romans 11:25-27.) To have preached Restitution at that time would have been premature by more than eighteen hundred years.

But the Apostle's words were designed to reach those Jews who might become members of the Church. The sins would be blotted out at the Second Coming of Christ. Our sins are now covered, and because of this we are treated as sons. God gives us the Spirit of adoption, brings us into His family. This present relationship shows us still sinners so far as the flesh is concerned, but righteous so far as the New Creator is concerned.

However, in the Second Presence of Christ, He will change this vile body, the body of sin, and give us a body fashioned like unto His glorious Body. We shall have none of these sins then, in any sense of the word. The sins woll be absolutely blotted out—gone. God will remember them no more; that is, He will utterly ignore them, as though they had never been. He has never recognized these sins as belonging to the New Creature,(althoug the New Creature has been charged up with everything derelict on the part of the body. But after we have received our "change", from that time onward there will be no sins to be remembered.

THE NEW CREATURE NOT A SINNER.

We read in Psalm 32:1, "Blessed is he . . . whose sin is covered". We understand that this class whose sins were covered typically during the Jewish Age were the Jewish people, whose sins were covered year by year under the arrangement God made with thim. We understand that the Church's sins are actually covered by the special arrangement God makes with them through Jesus Christ. Ours is not a Covenant which is renewed year by year, as was the Law Covenant with the Jews. With us, God's Covenant is perpetual, so long as we abide in Him. Nevertheless, though our sins are thus covered by our Lord, there is not an actual blotting out of the sins; it is a covering with the Robe of Righteousness, an imputation of the merit of Christ's sacrifice for Adamic sin.

There is a difference between the covering we now receive through faith, and the blotting out of sin which we shall receive later, and which the world also will ultimately enjoy. When our sins are thus covered according to the Divine arrangement, our wills, which we determined to consecrate in sacrifice to God, are received of Him through our great Advocate; and we are begotten of the Holy Spirit as New Creatures. The New Creature never was a sinner. The New Creature is in full accord with God. If he is a young New Creature, he is, it may be, not as yet fully established in his harmony with God. If an older New Creature his character is crystallized.

So it could not be the New Creature that would be referred to as having the sins blotted out at the Second Coming of Christ. But since the New Creature is the possessor, or owner, of the flesh, he is responsible for the things done by the flesh; just as a man who owns a dog is held responsible for what that dog does. The New Creature reigns over the body of flesh; but sometimes the flesh slips the leash, as it were. As the Apostle Paul expresses it, "In my flesh dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do."—Romans 7:18, 19.

The trespasses of the flesh are those for which we ask forgiveness when we pray, "Forgive us our trespasses!" A trespass is something which is done contrary to law, and yet in this case it is something disapproved of by us. But so long as we have the flesh, the mortal body then, until the members of the Body of Christ shall have passed beyond the veil will their sins be blotted out—be no more. Meantime they all covered and graciously arranged for in God's Plan.

We understand that all those sins that were ours up to the time we gave ourselves to the Lord were fully covered—that Christ assumed those for us at the moment of our consecration. The Apostle Paul refers to those as "sins that are past, by the forbearance of God." But we still have the flesh and are still liable to trespass, and all trespasses are offenses against the Divine Law.

God could say: I will just count these as something that Jesus has arranged for. But He evidently did not see fit to do this, but to allow these traspasses to be counted up against the disciple of Christ. Thus the child of God is continually reminded of his own shortcomings, and must go daily to the Throne of Grace to obtain mercy and find grace to help in time of need, and he becomes much more fortified against these weaknesses. It is these infirmities of the flesh that need to be settled for. These weaknesses still remain with the individual, and he has this responsibility with him unto death. This is our thought; and it is all God's record. In God's accounting, each traspass must be reckoned for. And so we do not pray to the Lord Jesus, "Forgive us our trespasses," but we go to the Father. And we think they are still in the Divine record until forgiveness is sought through Christ; for we still need the Advocate. But the blotting out of these imperfections will not be accomplished for the Church until they shall have passed into glory, at the Second Coming of Christ.

The New Creature can sin, but in the act ceases to be a New Creature. If we, the New Creature, sin wilfully, there remaineth no more a sacrifice for sins. But in such a case the sins is unto death. But the New Creature might sin partially, through beguilement of the flesh; through the weakness of the flesh it might participate to some extent—might not properly resist sin—and therefore would be more or less of a conniver and participant in sin. In such a case we understand the Scriptures to teach that the stripes which would follow would be for that element of participation into which the New Creature had entered.

The part for which the flesh would be responsible would be forgivable. Our Lord said: "If any blaspheme the Son of Man, it shall be forgiven him; but blasphemy against the Holy Spirit shall not be forgiven." Christ never made atonement for the sins of the New Creature. Anything that is not clearly attributable to the Adamic sin is punishable. There can be no sacrifice for it.

"UNTO THE END."

"Having loved His own which were in the world, He loved them unto the end."

"Unto the end! What strange,
Sweet, wonderous love! How deep, how fond and true!
For love that knows no change
We seek, but seek in vain, the wide world through.
Until the end, He loved
The frail, weak, timid ones He called 'His own.'
Nor ever heard unmoved
Their cry for help, in sorrow's plaintive tone.

'"Unto the end!' All, all
Who are His own are known to Him by name;
No tears of theirs can fall
But Jesus knows the source from whencce it came.
Unto the end, though
Faithless and wayward we may be,
With calm and ceaseless flow
The tide of Love Divine rolls strong and free!

'"Unto the end!' Though wide
And high along our way dark barriars frown,
This truth will still abide
To comfort and sustain, We are His own.
Uto the end. His own!
Not death itself from Him our souls can part;
His hand has overthrown
All that divides us from His home and heart.

Unto the end. His own!
Outstretched, He waits to clasp us to His breast;
Where, safe from all alarms,
He offers us our shelter and our rest.
'Unto the end' to live
And know that we are His, and only His!
The joys that earth can give,
Its sweetest and its best, yield no such bliss.

'"Unto the end! !' Thine own!
O dear and blessed Master! Can it be
That, never more alone,
Our weary hearts may dwell in peace with Thee,
Knowing that to the end
Thou wilt be with us, walking by our side,
Our Guardian, Guide and Friend,
Until in Heaven we shall with Thee abide!"

APPRECIATIONS.

Malden, Mass., Aug. 25.

I know that my subscription to your valuable paper expires some time this month, and I desire to renew it. I enjoy reading the Tribune and especially the sermons which you print so that aged eyes can read with pleasure and profit. (May the Lord reward you for the help you have given to His people. We are sure He will, for He says, "kindness done to one of His is done to Him."

Enclosed find one dollar for my renewal.

Respectfully yours,
MRS. E. E. FARNSWORTH.

Gadsden, Tenn., Aug. 23.

Enclosed find 20c in postage stamps for which please send me as many copies of your paper as you can of the 9th issue. (9th of this month). I desire to hand out to a few friends here more or less interested in "Present Truth" that they may read Brother Rutherford's Eulogy of Brother Russell.

Yours truly,
JOE WILLIAMS.

Ann Arbor, Mich., Aug. 22.

Enclosed find renewal for your worthy paper which has expired May last. I beg you to kindly excuse me for being late, I am enjoying the Truth features, and Pastor Russell's sermons very much.

Yours in the Truth,
MRS. N. SCHNEIDER.

Three Rivers, Mich., Aug. 22.

I've been trying to stop this paper, I have not renewed this year since May, 1916, Have even sent it back to the post office and they paid no attention, and don't consider that I owe you anything. Now you will do me a great favor if you will stop this paper and oblige.

MRS. C. R. JACKSON.

Tamaqua, Pa., Aug. 24.

I see my subscription to the Tribune hasexpired. I have enjoyed your paper, especially our dear Pastor's sermons and all the good things very much and am very sorry to give up the paper, but will have to ask you to discontinue the paper for the present. I have taken it for so long, ten years or more, and will feel lost without it. Thinking you for the any good things I have enjoyed and wishing you much success and the Lord's blessing, I remain

Yours for the Truth,
MRS. M. R. LOUIS.

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THE SIN OF THE WORLD

ALLEGHENY, Pa., Oct. 1, 1905.—Pastor Russell met with his home congregation Sunday, occupying Carnegie hall, their own chapel being no longer of sufficient capacity.

The speaker said:

I continue my examination of the general subject of sin, supposing that many of my audience keep in touch with the discourses through the public press. Having already examined the sins of the Church and found them to be of three different kinds, namely—sins of ignorance, which are forgivable through faith and prayer; sins of full wilfulness, which are punishable with the full penalty of the divine law, the second death; and sins which are a combination of ignorance and weakness, heredity, and a measure of wilfulness, and which are punishable with stripes, chastisements, sorrows, either self-inflicted by the penitent one or administered by the Lord in mercy that the believer of the present time might not have his portion with the world, having been called and accepted to a new nature—a spirit nature.

Today, if you please, we will examine the sins of the world, to note the divine attitude toward them and what punishment has been arranged for them.

I choose for my text the words, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) These were the words of John the Baptist, specially commissioned of the Lord to be the forerunner and announcer of the great Redeemer. They suggest to us properly that there was a sin of the world at that time, a general sin which involved the whole race. In keeping with this thought is the Apostle's statement respecting the Church, Ye were "children of wrath even as others," and "have escaped the condemnation that is on the world." The general condemnation of the world because of general sin of the world dates away back to the time of Adam, who when in the image of God, perfect and unfallen, sinned wilfully and deliberately, and brought upon himself the curse, the condemnation, the sentence, the wrath of God, involving the whole world of his posterity with himself in his transgression and in its penalty, death—"the wages of sin is death."—Rom. 5:12; 6:23.

A THEOLOGICAL BLUNDER.

It is a theological blunder, and properly out of harmony with the Scriptures, that the teaching has gone forth that the penalty for Adam's sin is to be meted out to his posterity beyond the grave. The facts are obviously to the contrary. The penalty of the original sin, in which the whole world shares, began to be felt by father Adam at once, since he was driven from the garden of Eden to earn his bread in the sweat of his face in battling with the thorns and thistles and unfavorable conditions associated with the curse upon the earth. All of the aches and pains and sighs and tears of father Adam and mother Eve and all of their posterity, as they have been fulfilling a penal servitude in going down into the great prison-house of death, have been associated with the wage or penalty of sin—these have constituted the dying process, the result of which is absolutely nonentity, extinction.

It is from this death penalty, extinction, that God has redeemed the whole world through Jesus Christ. The dying processes do not fill the penalty; death, extinction itself, and that to all eternity, was the penalty. Original sin needed no more penalty than this. We could not justly consider that any more of a penalty would have been possible or reasonable, and certainly no more is specified by the divine Word. Whoever will consider the amount of physical, mental and moral pain, sorrow, disappointment, experienced in one day throughout the world, and then remember that this has been the order of things for now six thousand years, will agree that God placed a heavy penalty against sin when he declared, "Dying, thou shalt die."—Gen. 2:17.

To assume that after mankind has passed through the trials and difficulties and disappointments and sorrows of the present life, there must still await him an eternity of torture because of father Adam's disobedience in the eating of the forbidden fruit, is to suppose what is totally unreasonable and what would imply the mental aberation, the insanity, of the thinker. Alas, that for a time we were all somewhat hoodooed by the great Adversary through the false theologies of the dark ages into such a misconception. We can not charge it to insanity either, for the fact of the matter is that reason and common sense have been generally ignored when considering religious subjects.

WHOEVER SINS SUFFERS.

This well-worn proverb is manifestly true. Observation and experience teach us that while we are born to sin and shapen in iniquity, and are continually surrounded by imperfect conditions and downward tendencies, nevertheless it is possible for us to strive against these and to measurably maintain ourselves without further degradation, and perhaps even to advance a step or so in the right direction, though without any hope that we would ever be able to recover ourselves and to reach perfection. On the other hand, it is equally evident that to yield to the weaknesses and imperfections wherein we are born, while it is easy to go on the downward road, the broad road, nevertheless it is the road to destruction—the road by which we might hasten in ourselves the dying processes already in operation. Moreover, while the whole creation, as the Apostle says, is groaning and travailing in pain together because of sin, because of the curse, because we are a dying race, it is possible for each one, by indiscretion and running headlong into sin, to increase his groaning, to increase his sins, to increase his troubles and disappointments and vexations.

Thus seen every sin increased the trouble upon the individual and tends to hasten him to the tomb, while on the contrary every endeavor for righteousness, every restraining of the downward tendency, is advantageous. Thus we see that in the divine arrangement rewards and punishments measurably adjust themselves as respects the unbelievers. We will see later on how present resistance of sin will prove of future advantage, and present yielding, without any reference to the original sentence against Adam and his race now being executed.

CANCELLATION OF THE WORLD'S SIN.

The Scriptures everywhere keep before our attention the fact that, so far as believers of this present age are concerned, their past sins are all cancelled, and their only responsibility before God is the present attitude of their own hearts. We have seen that God can be just and at the same time justify these believers in Jesus and cancel their past sins because of the great atonement sacrifice of Christ, share in the merit which is imputed to each believer. How glad we are! how we rejoice in the testimony! "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." (Psa. 32:1, 2.) But what shall we say respecting the world—they who are not believers? We can not say for them that God has canceled their sins, that he has imputed to them the merit of Christ's sacrifice, for there is no Scriptural warrant for such an assurance; but neither is there a warrant for the usual theory that those who have not believed on the only name given under heaven and amongst men whereby we must be saved, are to be held responsible for their share in Adam's weaknesses, for all their ignorance and blindness and the measure of willfulness in sin which they have manifested, and that they are all to be punished for these after death—to be awakened from the sleep of death by resurrection power in order that they shall be punished for all the weaknesses, imperfections, etc., which they have inherited and to some extent perhaps increased.

Evidently such a procedure would be inequitable, since, as we have already seen, they are suffering now in this present life weaknesses, pains, tears and sorrows, and since, as we have also seen, their share in death completes their share in the penalty for sin, complying with the sentence in every particular. The thought of a future awakening for the purpose of punishment for past sins is entirely incongruous with the Scriptural declaration and every reasonable conception of divine justice. It would be like the trial and conviction and imprisonment and execution of a murderer, and then, if the government had the power, his resurrection that he might be tortured or hanged again and again, repeatedly. Such conceptions are totally out of harmony with the divine character and Word—we must repudiate them.

As the hope of the Church now is in God's mercy for the forgiveness of sins, so the hope of the world is in divine mercy and the forgiveness of sins. Ah, but, says one, it would never do not to be just! We answer that it would be as just to forgive the world its sins as to forgive the Church's sins. We admit that having sentenced the world to death the death penalty must stand, that justice could not rescind it. But we have just seen the whole Scriptures corroborate the thought that God has provided a ransom, that Christ has paid the penalty "for our sins and not for ours only, but for the sins of the whole of the world may include murder, and as far as justice is concerned, there can be no more objection to the forgiving of the sins of the whole world than to the forgiving of the sins of the whole Church.

THE PREMIUM UPON FAITH.

But some one suggests that the sins of the world may include murder, arson, adultry and various heinous crimes, and God could not forgive these. We answer on the contrary that those very crimes have been committed by many who became believers in Christ and were freely forgiven them. If justice was not violated in forgiving these sins to the Church of this Gospel age, why should we consider that it would be violated by forgiving similar sins for the world in the coming age?

The Apostle enumerates these various sins in speaking of the forgiven Church—"Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." The Apostle, after reciting almost every crime of the decalogue and every degradation imaginable, adds: "And such were some of the sanctified, but ye are justified in the name of the Lord Jesus." (I Cor. 6:9, 10, 11.) If the mercy and grace of God have been such toward us, who during this Gospel age have been favored with the opening of our eyes and the opening of the ears of our understanding, why should we object if his mercy and grace abound in a similar measure to the remainder of the race when in due time they shall be brought to a knowledge of the truth, of the Lamb of God that taketh away the sin of the world?

Ah, but, says one, you forget that God has a premium upon faith in this age, and declares forgiveness to those who exercise the faith. Evidently in God's estimation faith is righteousness! No, my dear brother, faith is not righteousness. Faith could never satisfy the demands of justice—the blood of Christ and it alone has paid the penalty. Faith is merely the trolley arm which connects us with divine power and favor during this present time. He who has faith and is brought into contact with the Lord Jesus may have the great blessing which those may have now. But how comes it that one can exercise faith which to another is impossible? We answer that some have a less favorable environment for the attainment of the knowledge necessary as a basis for faith, while others are deficient in that quality of mind necessary to the exercise of faith. The believers of this Gospel age are therefore a called and elected class, because the Lord is choosing them and granting them special favors in advance of the blessings he intends to confer later upon the world. We who believe have been favored of God in various ways, through the various assistances, giving us the knowledge and the favorable conditions for cultivating faith and trust and obedience and love. Spiritual Israel has manifestly much advantage every way over the world in general.

But because we have had much advantage and have been favored of the Lord, shall we either deny his grace toward the remainder or begrudge them the blessing which he has promised shall be theirs in due time? No, veirly! In proportion as we have the mind of Christ, the love of God shed abroad in our hearts, in that proportion we will desire that all the good things God will be able to justly do for the world shall be accomplished in their interest. We will rejoice, therefore, and be glad in the new heavens and new earth which he will create—in the new conditions which divine providence will surely inaugurate, the result of which will be the binding of Satan, the restraining of all evil influences and the blessing of all the families of the earth.

THE DIVINE PURPOSE.

God's purpose, as we see it shining out through his Word, is that after having blessed in a paculiar, special manner those who have faith in him and who will exercise it and under his guidance develop the spirit of love, he will then deal with the world in general who have not yet heard of his name, whose eyes and ears of understanding have not yet been opened in the true sense of the word to appreciate the heights and depths and lengths and breadths of the love of God. Now is the age of faith, and all the rewards of the Lord are to those who exercise faith and to none others; but following this age will be one of sight in which the Lord will reveal to the world in general his glorious character, opening the eyes and ears of their understanding and causing the knowledge of the Lord to fill the whole earth as the waters cover the face of the great deep. It is in harmony with this that the Scriptures everywhere present the thought that we who walk by faith and not by sight are walking in a dark place, merely enlightened by the lamp, the Word of God. Weeping endures during the night because sin and death are still reigning, but the morning has been proclaimed in the Lord's Word, a glorious morning, a Millennial morning, in which the Sun of Righteousness, the Lord of glory, shall shine forth, shall be revealed, and all flesh should see the glory of God, that all might know him from the least unto the greatest.

But some one still objects perhaps—What has the world done that it should deserve so great a blessing at the Lord's hands? I reply, What did the Church do to merit divine grace and favor and forgiveness of sins? Neither those who now believe through the exercise of faith, not those who will by and by believe through the exersice of sight, have anything whereof to boast before the Lord. Neither we nor they could put forth any claim to justice why our sins should be canceled and we should be reinstated in divine favor and mercy. The basis of hope, both for ourselves and for the world, rests upon the great sacrifice accomplished at Calvery. There is none other name given under heaven or amongst men whereby we must be saved, and he who is the Savior of the Church by the grace of God "tasted death for every man," and is the "Lamb of God which taketh away the sin of the world."

We will consider this feature of our subject in next Sunday's discourse. We now merely note the fact that the elect Church of this Gaspel age, the Royal Priesthood, under the great High Priest, is being selected for the very purpose of ministering to the world during the coming age. The sacrifice of the Church as the body of Christ is counted in with the sacrifice of the Head, and as sealing with him the great NEW COVENANT which is to be established between God and the world—"after those days"—after this Gospel age. The Lord's proposition to the world is that he will freely and graciously remit all the sins of the past for all who then in the glorious light of the Sun of Righteousness shall accept the divine favor of forgiveness and seek to walk in the paths of righteousness. This covenant will apply not only to natural Israel, which will be the first of the nations under the blessing, but will apply ultimately, as originally explained to Abraham, to all the families of the earth—"Their sins and iniquities will I remember no more."—Heb. 10:17.

FUTURE PUNISHMENT FOR THE WORLD.

In studying the Scriptural teaching respecting God's dealings with the sins of the Church, we found that all unforgivable sins received stripes in the present life, and that the only punishment for sins that extended into the future was that of the second death, utter extinction, which would be visited only upon those who sin wilfully, deliberately, intentionally, against light and knowledge and opportunity. It will be different with the world. They suffer, as we have seen, the natural consequence of sin in the present life and in going down into death. The condemnation for sin, the curse, will be lifted from the world at the opening of the Millennial age—lifted from all—the curse will be no more. God will at that time accept the sacrifice of Christ as full satisfaction for the whole world, and blot out the sin of the whole world, as we shall see in next Sunday's discourse.

But although the condemnation for sin will wholly pass away from the world at that time, before their awakening from the sleep of death, they will awaken in practically the same condition in which they went into death, since there is no moral change in the tomb, whither all go. (Eccl. 9:10). The world, then, will come forth bearing the various marks of degradation and sin with which they died. And it will be the work of the Millennial age to remove these scars, these marks of sin and degradation. And we may under stand that the relationship of each individual with which he will be obliged to contend in the future will be proportionate to the measure of his knowledge and conscience in the present life, whose voices he disregarded. Some may have sinned grievously, committing bloody murder as well as slanderous murder and assassinations of reputation; and because of their degeneracy through the fall, their ignorance, etc., they may be much more amenable sins of ignorance and weakness having an uplifting influence of that time than some others who, having much more knowledge and hence much more responsibility committed crimes which perhaps in the eyes of many would be considered less heinous.

The conscience seems to be the touchstone according to which the world's judgment will be reckoned. All sins of ignorance and weakness having been canceled, puninhment for those will surely not be required. The stripes which the world will receive during the Millennial age, the difficulties which will surround their pathway as they will then be required to climb from degradation to perfection, will be proportionate to their wilfulness in wrong doing in the present time—in proportion to the measure in which they have destroyed their basis of character in themselves. Thus the stripes or difficulties of the world in the future age may be along the line of a very different estimation than that which would be likely to be made by any of us at the present time. It is largely for this reason that we are instructed to avoid judging attempting to determine the exact degree of responsibility in those about us in the world as well as in the Church—"Judge nothing before the time."—I Cor. 4:5.

We are to note, however, that the judgment which the Lord will exercise toward the world in that future time ignore, as canceled, all the responsibilities for wrong doing in the past, although the weaknesses resulting from the wrong doing will still be in the flesh and need to be striven against and by the Lord's assistance overcome. Hence we see that, so far as the world is concerned, those who are seeking to live moral and upright lives and to maintain a good conscience and to deal justly even though they are now both blind and ignorant respecting the Lord, will by and by profit by all their present endeavors to live righteously and that they will have characters already somewhat advanced along the lines of justice and righteousness, which then will find opportunity for rapid growth under favorable conditions of the Kingdom. On the other hand, any sin in proportion to its wilfulness, degrading the conscience and weakening the character, be a blight upon the life of that individual during the Millennial age, and seriously inconvenience him in his attempt to go upward on the highway of holiness. Let us more and more, dear brethren and sisters, appreciate the fact that "The Lamb of God taketh away the sin of the world," that "he is a propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Swampscott, Mass., Aug. 23.

Please discontinue my subscription to the National Labor Tribune. I appreciate the many good articles found in the paper, especially Pastor Russell's sermons; but owing to the financial streess of the times I am obliged to do without it for the present. Enclosed find 20c in stamps to cover the copies sent me since my subscription expired.

Very truly yours,
C. M. FOSTER.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$125.00
Paid out	2.00
Total	$127.00
Paid out	$135.00

I. B. S. A. CONVENTION AT DES MOINES, IOWA.

The Society has arranged for a four-days Convention at Des Moines, Iowa, beginning Thursday, September 27, and continuing until and including Sunday, September 30, when Pastor Rutherford will preach. All sessions of the Convention will be held at the Auditorium, No. 14 Fourth St. The Photo-Drama of Creation will be exhibited each evening during the Convention. Seven or more Pilgrim brethren will be present to participate in the Convention program.

The weather in Des Moines is usually quite pleasant at this season, and since the city is centrally located we anticipate a good attendance and many blessings.

All communication with reference to board and lodging and other local information should be addressed to R. C. McRae, 1334 Wash. Ave., or to W. E. Page, Hotel Victoria.

Frederic, Mich., Aug. 25.

I wish to say that one year ago I succeeded in obtaining five subscriptions to your valuable paper. Valuable for so much of God's Truth and love, in which it brings to those who appreciate and read it for the benefit received thereby. Two of them are sending the price for another year, to the 13th of Aug., 1918, of which is Mrs. S. Smalley and Mrs. Chas. Armstrong. So please find enclosed $3.00 of which is to pay for the continuence of another year for myself. My nearest friend in the Truth here, was Mrs. J. Hagerty, who has passed away.

This from
MRS. N. B. FLAGG.

Kent, Wash., Aug. 24.

Please find P. O. order for $1.00 for my subscription to Labor Tribune for another year, and thanking you for past favors. I appreciate the Tribune, especially for the sermons of Pastor Russell which I truly believe him to be one of the most learned and Christ like saints of God since the days of St. Paul. Now passed away, though absent in the flesh, but in spirit he is present with us in remembrance of his good works. May the dear Lord bless you for the bold stand of printing the Truth and glad tidings.

Yours in brotherly love,
W. R. FORSEY.

Orange, Ca., Aug. 23.

Enclosed please find one dollar for renewal of my subscription. I greatly appreciate the Tribune on account of its religious features. Although times are so hard I thought I must give it up, but have managed to take it a while longer and will if possible, take it as long as it sends fourth the Truth, or as long as it is the Master's will for me to do so.

Yours in the Truth,
M. J. SHELL.

Cromwell, Conn., Aug. 24.

Kindly forgive my delay in sending in for my paper, it is purely neglect on my part, not having sent it in before. I assure you of my admiration for your stand for the Truth. We have very few Daniels amongst our Editors of today. Every thing in the paper is governed by the spirit of a sound mind and in a diplomatic way. The religious articles are very helpful to scatter darkness in the world and to establish a character that will be approved of.

You will find enclosed $1.00 for the Tribune for one year.

With much appreciation of your paper I am

Respectfully yours,
OTOF PETERSON.

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

FOR SALE AT A SACRIFICE.

MENA FILM COMPANY STOCK for sale at 25c on the dollar. A rare opportunity. Pyramid Film Company Stock also for sale at a sacrifice. Address Box 44, Station G, Cleveland, Ohio.

ENLARGED Painting of Pastor Russell, 36x46, with gold-lined oak, or gold frame for class-room decoration, same as displayed at Aurora Convention Auditorium, in either dull or glossy finish, $7.50. Small size, 18¾x23¾, with frame and glass, for home embellishment, same as exhibited in Book Room at Aurora Convention, $6.00.

FREE, on receipt of stamped envelope, kodak picture of Pastor Russell decoration at Aurora, showing crown above and Ezekiel 9: 11 together with cross laid down, below. Van-Soper Studios, Box 92, Cleveland, O.
Aug. 23-tf.

PRESIDENT RUTHERFORD.

The following places will be priveleged to have J. F. Rutherford, who succeeded Pastor Russell when he died, address them:

Los Angeles, Cal., September 2
Des Moines, Io., September 30

WANTED—Made to order crocheted porch jackets, made of zephyr. Would appreciate orders from Friends
MISS KATE SESSOMS,
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CROSS AND CROWN PINS FOR BIBLE STUDENTS
Made in Solid Gold Only With Safety Clasp

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⅝-inch in diameter	1.65
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MAGEE'S CABINET PICKED IF MAGEE CAN WIN

Grenet Public Safety Director, Louie Already Picking His lace and Brutus is Handing Out the Political Mush on Civil Government

When a remarkable lesson in public received on civil government from "Professor" William A. Magee, who penetrated the very center of culture and refinement and unloaded that terrific charge which has been referred to as the "opening speech" of the campaign.

The same evening Dr. J. P. Kerr was unbelting the fact that Magee had insisted that he remain in the field as a candidate for Mayor, giving a pledge that said Magee would remain loyal. "Mr. Magee personally urged me to stay in the race" adds Dr. Kerr, and then he continues in a most startling revelation thus:

"My fall from grace in the eyes of certain Magee backers was when they applied the acid test and found that I stood firmly for my convictions. They felt me out to learn if a certain political leader would be appointed head of the department of public safety; I was told by Mr. Magee that this man must be taken care of, because if he declared for me he would imperil his present job, worth $18,000 a year.

"I flatly refused to consider this man as the head of a department which puts the morals of the city and probably the lives and property of the people. He would be the judge of the director of my administration. I know him personally and I believe that he would cater to the vicious elements.

"Rather than be associated with such a man or to be directly responsible for vice conditions as a result of such an appointment, I would willingly sacrifice anything I have or abandon any ambition I possess. There is no honor or glory in victorious election gained by such bargaining. I could go down to defeat with honor, but I would not be elected by cheating people.

"The news soon spread throughout the tenderloin that 'Kerr is not safe.' The Jhar, the thief, the bad woman and the gambler came out of their lairs at night and showed their teeth. Soon I learned that Mr. Magee's henchmen in many of the lower wards were against me. They wanted their friend Magee. They organized a propaganda to eliminate me by applying the silent treatment. They began to discover that Mr. Magee was the best mayor Pittsburgh ever had."

Who now will say that the underworld is not to run the city if the criminal class should succeed in controlling the primary election.

But Dr. Kerr was not to be discouraged. Without even putting on a mask the courageous physician and President of Pittsburgh's Business Council, rushed beyond the nearest line of trenches to the enemy and hurls this bomb:

"After my talk with Mr. Magee I consulted with many of my real friends and carefully deliberated over the situation. Then I announced my candidacy for mayor. That was two weeks ago, and since that date of publication I have learned that two groups of the underworld kings who profit to the extent of $500,000 annually by controlling the avenues leading to the degradation of the youth of Pittsburgh are circulating rumors that I will not continue in the race.

"For their benefit and for the assurance of the independent decent citizenship of Pittsburgh, I want to make this pledge on my word of honor as a Christian and a gentleman:

"I am a candidate for mayor until the voters of Pittsburgh decide at the polls that they do not prefer me. I am willing to stand defeat from the people of Pittsburgh, but I cannot stand the disgrace of being cast aside by a band of political intriguers seeking to control the city in order to control the underworld."

The decent citizens of Pittsburgh will remember when some one said to Thomas Brown, one time councilman of Pittsburgh, that the graft privileges were worth $200,000 but none would suspect that within scarcely a decade they have been increased by at least $300,000 and the new clean-up gang know what liberties may be in order should Magee again become Mayor.

Since Magee has made his announcement it is broadly rumored that in the event of Magee's election Sam Grenet, President of the Fort Pitt Brewery, is to be Director of the Department of Public Safety. This office has everything to do with the speakeasies, and red light section. Through this office all privileges may be extended to the underworld and a delegation of clean-up men may be brought in from Chicago, New York, Philadelphia or Baltimore on a moment's notice, providing the rake-off is on the 50-50 lay or something equivelant.

Whether they could work or not would be absolutely under the direction of the Police Department and with a subservient Police Magistrate at Central Station the trick could be passed to the satisfaction of all concerned. Rumor has it that Alper Louie must be content with Police Magistrate, although it is rumored he would accept Captain of Detectives if Magee, providing the latter should be successful, would refuse to appoint him Superintendent of Police.

Naturally enough there is an understanding that crap games are to be permitted and there are quite a number of second and third story building in Wylie avenue that may be used for time without stirring up the better citizens. These games may be run by the clean-up horde from Chicago, New York and other large cities and with a big rake-off the cleaning-up would net large sums. It is estimated that these games have amounted to something like $8,000 to $10,000 a day. To operate on this scale gambling privileges must be given and these are absolutely under the direction of the Department of Public Safety who controlls the police.

(Continued on Page Eight.)

DEALS COMPLETED TO DEFEAT THE JUDGES

Candidates Who Have Never Had Cases in Courtare Popular Withthe Underworld, the Gamblers, Speakeasy Proprietors, Bartenders and the Big Mit Host Determined to Make a Judge.

The judicianry contest is on in full, and never were the candidate at the mercy of a combination of lick-spittle, swindling political sharpers as the victims who have placed their candidacy in the hands of their "friends" or the "committee".

The "friends" and the "committee' are absolutely honest and sincere but as the word is recognized they are being handled as political novices, who are being cheated out of their very eyes, and the answer of the politician to the anxious gullible inquifter is "don't worry you'll be one of the ten."

High priced press agents are muzzling the papers lest they should say something that would reveal the true state of affairs and the deals and intrigues being negotiated already outrival anything ever practiced in the palmiest days of Russia. The County Commissioners have sold out the candidates for whom they are alleged to be working and the word is being passed along the line which indicates that three of the present members of the judiciary have been sacrificed.

Every saloonkeeper proprietor, every saloon keeper, bartender and thug has been importuned and threatened. Ability, judicial wisdom and experience has become a mockery and unless something is done to detect the treachery and cunning to the attention of honorable men who seek return to office some of them will fall.

The County Commissioners have entered into a deal everywhere the word is being scattered and the resources of the county are being used to destroy men who have already proven their worth.

There are indications that Judge Thomas J. Ford with his colleagues, Judge Joseph M. Swearingen and Judge Thomas S. Carnahan will be selected for elimination and that all the political forces have combined with that intention.

Men whose intellect and qualifications are not fitted for judicial honors have been selected and political incompetents have been chosen while orders have gone out to the clubs to "line up."

If the underworld can arrange it Ford, Swearingen and Carnahan will go to slaughter and the orders have gone out with a "silencer" "Don't have it come from me but go to it and save the word."

All efforts are directed to giving the people a Judge who never had a case in court; one whose only qualifications have never been tested and whose statesmanship is a stench which American citizenship could not tolerate even for a minute were the voters to hesitate long enough for an analysis. The talcum statesman has been selected for a judicial toga. If the riffraff can make the riffle the citizens of Allegheny county are to have a powder puff judiciary. A "popular" marvel is to replace legal ability. "He is so popular" is the exclamation of the tout; everybody likes him. But the "everybody" is of the worthless who never have legal matters, the decision on which may mean loss of home and property. So long as the tekate" and the crook may escape criminal justice, a popular candidate is an ideal; so long as no interference will be brooked from the police department or the county detectives office judicial temperament or qualifications are not essential.

The people should awaken to a keen realization that the bartenders and the speakeasy men, have united with the gamblers and the surething horde to place on the bench in Allegheny county a band of Ham and Eggers who call it a Judge. Heaven, save the people! The court is to be polluted; the judiciary is to be contaminated and justice is to be transformed to license. Think of a respectable citizen being held up by a thug or knocked down by a drunken speakeasy proprietor and this combination appearing in Criminal Court. Said reputable citizen would be fined and imprisoned while the rummie or robber would be congratulated.

This is not an exaggeration of the peril threatened by the deals and intrigues that have been made and unless the candidates awaken to the real situation there is danger that the ranks of the present judicial incumbents will be sadly depleted. This is not the era for crafty incompetents to be elevated to the bench. The bench is not an institution for political pensioners nor a home for mental cripples. It is a place where experienced lawyers are essential; where knowledge of the law is needed and where men who have had cases before the bar sit in judgment. A shingle upon which has been painted in letters of gold "Attorney at Law" is not a certificate for judicial honors. Men for the bench should be "lawyers." The distinction is that one has only been having "A turn-at-law" of the otr understands and knows the fundamental principles.

Notwithstanding written orders confining advertising space to a very limited amount from the professional over-paid press agent, who is pulling down a ridiculous salary for preserving the judiciary, the Tribune regards the moment a most serious one and sound the alarm. Unless special efforts are put forth there is going to be a genuine political calastrophe.

Politicians promise otherwise but the leaders are ready to trade any and everything for a Mayor and already the bargains have been made.

In the county district the justices of the peace, constables, borough and township leaders and heads of mines, mills, factories and shops are lined up but no special efforts are being made for all of the present members of the judiciary. If any of the present incumbents are to be ditched it is the hope among honest voters that competent men at least be elevated but when a bottle of "Now Moon Hay" is to be personified for judicial timber the cry comes loud and hard.

It is said that one of the candidates seeking judicial elevation attempted to enter one of the court rooms last week and the tipstaff refused to permit him into the court room. He has been seen so rarely about the court house that he is not known as an attorney at law. Not yet having been in court to be known by men whose business it is to know lawyers, the political gum seek to be elevated to the bench.

And for him experienced men have been marked for the slaughter. Unless the courts are to be run by the underworld the people should immediately arise to the occasion.

GERMANS ACCUSED OF FOMENTING STRIKE.

New York, Aug. 27.—That federal officials have at least two Germans in custody accused of fomenting the projected strike of all government ship yards became known today.

The two are William A. Marx and Paul Schroeder, both of Brooklyn, German born, and ship machinists and both charged with being "dangerous aliens."

Federal agents today were trying to find out where they got money with which they sought to aid the ship yards strike.

H. A. GARFIELD NAMED FUEL CONTROLLER BY PRESIDENT; ANTHRACITE PRICES FIXED

The President has announced that he has appointed President Harry A. Garfield, of Williams College, as his fully empowered representative in carrying out the provisions with regard to the control of fuel contained in the act of Congress approved August 10, 1917, conferring upon the Executive the power to administer the food resources of the country.

The following statement also was made by the President:

The following regulations shall apply to the intrastate, interstate, and foreign commerce of the United States and the prices and margins referred to herein shall be in force pending further investigation or determination thereof by the President.

Jobbers' Margins.

1. A coal jobber is defined as a person (or other agency) who purchases and resells coal to coal dealers or to consumers without physically handling it on, over, or through his own vehicle, dock, trestle, or yard.

2. For the buying and selling of bituminous coal a jobber shall not add to his purchase price a gross margin in excess of 15 cents per ton of 2,000 pounds, nor shall the combined gross margins of any number of jobbers who buy and sell a given shipment or shipments of bituminous coal exceed 15 cents per ton of 2,000 pounds.

3. For buying and selling anthracite coal a jobber shall not add to his purchase price a gross margin in excess of 20 cents per ton of 2,240 pounds when delivery of such coal is to be effected at or east of Buffalo. For buying and selling anthracite coal delivered west of Buffalo a jobber shall not add to his purchase price a gross margin in excess of 20 cents per ton of 2,240 pounds. The combined gross margins of any number of jobbers who buy and sell a given shipment or shipments of anthracite coal for delivery at or east of Buffalo shall not exceed 20 cents per ton of 2,240 pounds, nor shall such combined margins exceed 30 cents per ton of 2,240 pounds for the delivery of anthracite coal west of Buffalo. Provided that a jobber's gross margin realized on a given shipment or shipments of anthracite coal may be increased by not more than 5 cents per ton of 2,240 pounds when the jobber incurs the expense of rescreening it at Atlantic or Lake ports for transshipment by water.

Anthracite Prices.

4. Effective September 1, 1917, the maximum prices per ton of 2,240 pounds free on board cars at the mines for the grades and sizes of anthracite coal hereinafter specified shall not exceed the prices indicated in paragraph 5 when such coal is produced and delivered by the Philadelphia & Reading Coal & Iron Co., Lehigh Coal & Navigation Co., Lehigh & Wilkesbarre Coal Co., Hudson Coal Co., Delaware & Hudson Co., Scranton Coal Co., Lehigh Valley Coal Co., Coxe Bros. & Co., Pennsylvania Coal Co., Hillside Coal & Iron Co., Pennsylvania Railroad Co., Central Railroad Co., Delaware, Lackawanna & Western Co., Susquehanna Coal Co., Susquehanna Collieries Co., Lytle Coal Co., or the M. A. Hanna Coal Co.

5. The grades and sizes for which the maximum prices are specified are as follows: White Ash-anthracite of the grade that between January 1, 1915, and January 1, 1917, was uniformly sold and recognized in the coal trade as coal of White Ash grade; Red Ash-anthracite coal of the grade that between January 1, 1915, and January 1, 1917, was uniformly sold and recognized in the trade as coal of Red Ash grade; and Lykens Valley anthracite coal that is mined exclusively from the Lykens Valley seams and of the grade that between January 1, 1915, and January 1, 1917, was uniformly sold and recognized in the coal trade as coal of Lykens Valley grade.

White ash grade:

Broken	4.35
Egg	4.60
Stove	4.70
Chestnut	4.85
Pea	4.00

Red ash grade:

Broken	$4.75
Egg	4.65
Stove	4.90
Chestnut	4.30
Pea	4.10

Lykens Valley grade:

Broken	$5.00
Egg	4.90
Stove	5.30
Chestnut	5.30
Pea	4.25

6. Producers of anthracite coal who have complied in paragraph 4 shall not sell the various grades and sizes of anthracite coal at prices that exceed by more than 75 cents per ton of 2,240 pounds free on board cars at the mines the prices enumerated in paragraph 5; Provided, That any producer of anthracite coal who incurs the expense of rescreening it at Atlantic or lake ports for transshipment by water may increase the price thereof by not more than 5 cents per ton of 2,240 pounds.

7. Producers of anthracite coal specified in paragraph 4 of these regulations shall not sell anthracite coal to producers of anthracite coal not specified in paragraph 4.

8. Dealers and selling agents shall not sell coal produced by the producers included in paragraph 4 on the basis of the prices fixed at the mine for coal produced by producers not specified in said paragraph.

WOODROW WILSON.

The White House,
August 23, 1917.

OPERATORS WANT COAL PRICES RAISED

WASHINGTON, D. C., Aug. 30.—Coal operators of the bituminous fields are here to lay before the Federal coal dictator, Harry A. Garfield, a proposition to have the recent decision as to coal prices with the $2 minimum for mine run coal reviewed on the ground of unfairness. It is suggested that John P. White, president of the United Mine Workers of America, be one of a committee, this step obviously being taken to demonstrate that hundreds of thousands of miners are dissatisfied because the low price levels place in jeopardy their hopes of wage increases.

If this movement fails, their next step will be for operators to lay before the Federal Government a plan to turn over the mines to the United States authorities on an agreed appraisal and for the Government to operate them and keep them in repair and pay to the owners 6 per cent. of the appraisal annually. The coal operators have as their principal argument that the prices established will inevitably lead to a deficit in coal production.

The prospective shortage is estimated to be from 15 to 40 per cent or even higher. They also say that the domestic consumers will be hardest hit by the closing of hundreds of smaller mines and that the shipments to lake ports will leave the inland cities destitute of fuel before winter comes, entailing wide-spread misery and privation and threatening an industrial paralysis. It was further developed that coal operators who had contracts at the time the Federal scale prices were established will insist they are to be carried out.

ELECTRICIANS WIN.

PITTSTON, Pa. Aug. 20.—Electrical Workers' Union No. 163 has won a three-months' strike for higher wages; former rates were $3.50 a day. Under the new agreement wages are advanced to $3.75 a day until November 30, 1917, and $4 a day from that date until April 30, 1918.

St. Louis, Mo.—Trade unionists assisted 350 men and women employed by the Fairbanks Soap company in their strike for higher wages. Former rates were 24 cents an hour for men and $7.50 a week for women. The strikers accepted an increase of 2 1-2 cents an hour.

S. H. HUSELTON MAY YET RUN AWAY WITH A TOGA

One With a Large Independent Following May Surprise Voters in Allegheny County When Returns Are In. Big Lawyer Wantson Bench and Enters Race in Earnest

S. H. Huselton, a lawyer of recognized popularity, is making a strong run for the primary and there are indications that he will be one of the ten to be selected for Judicial timber as he goes to the people with a record of having done something for the common people and the laboring classes as well as men in the commercial and industrial world.

Huselton may not impress the press agent, who knows but little of the character of the people of Allegheny county, but that Huselton has a following all but the press agent will admit. This judicial candidate was admitted to the bar in Butler county in 1884 and to the Allegheny County bar in 1895. Of course he is a member of the State Supreme and Superior Courts and the United States Court and his general practice has brought him in touch with some of the leading business and industrial captains of this great commonwealth, whom he has represented in legal matters of vital importance involving large interests.

Notwithstanding his practice, which brings him in touch with the largest and most important business and industrial leaders in the state, Mr. Huselton has assumed the roll as mediator in questions involving labor, and let it be said that complicated as these may have been this lawyer has so thoroughly mastered the intricate problems which were the basis of dispute that both labor and capital were satisfied and the workmen returned to work.

This candidate has succeeded in adjusting matters that were most serious and the practical settlements brought about really prompted both employe and employer to urge him to become a candidate for a judicial toga.

It was the plea of the common people that caused him to cast his lot for public office when he decided to enter the race for Judge of the State Superior Court in 1913, and at this time Mr. Huselton never sought public office and refused under any circumstances to become a candidate.

The workmen, however, to whom he had rendered service, joined with an employers and after being prevailed upon Mr. Huselton decided to run. He sought the backing of no political combinations who might wring from him promises that would be contrary to a man presiding as a judge; no newspapers rushed to his support, and without the aid of clique, faction or "privileged few" he was able to poll the amazing vote of 62,215 in Allegheny county alone. Think of it. The voters of Allegheny county gave Huselton 62,215 votes, and in the state he received 346,760 votes. He was shorn of election but he had the remarkable satisfaction of receiving an overwhelming endorsement from an independent citizenship that can be neither bought nor bargained by politicians.

Made a Huselton. It is a fine test of the construction of the present non-partisan act. It is the case of Huselton vs. Cyrus C. Woods, secretary of the Commonwealth, Dauphin county courts. In this case Attorney General Francis Shunk Brown was reversed. The latter held that the vote to determine percentage of the several candidates should be totaled and official should be considered the basis and any candidate receiving over 50 per cent of that amount should be regarded elected. The court determined Huselton was proper and dismissed in an alternative writ of mandamus to place all candidates on ballot to be submitted at the regular election. In this contest there were 1,900,000 votes cast and Huselton 346,760.

Mr. Huselton has had experience as a lawyer and he has represented legitimate clients who represented large interests. He has no special political organization, but Huselton has a large independent following which is enthusiastic in his interest.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XIII.

Daniel does not here state the time for the end of these Gentile governments—that we find elsewhere—but every foretold circumstance indicates that today the end is nigh, even at the doors. The Papal system has long claimed that it is the kingdom which the God of heven here promised to set up, and that, in fulfilment of this prophecy, it did break in pieces and consume all other kingdoms. The truth, however, is that the nominal Church-system united with earthly empires as the clay with the iron, and that Papacy never was the true Kingdom of God, but merely a counterfeit of it. One of the best evidences that Papacy did not destroy and consume these earthly kingdoms is that they still exist. And now that the miry clay has become dry and "brittle," it is losing its adhesive power, and the iron and clay show signs of dissolution, and will quickly crumble when smitten by the "stone" the true Kingdom.

Continuing his interpretation, Daniel states: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."—Verse 45.

The stone cut out of the mountain without hands, which smites and scatters the Gentile powers, represents the true Church, the Kingdom of God. During the Gospel age this "stone" Kingdom is being formed, "cut out," carved and shaped for its future position and power—not by human hands, but by the power or spirit of the truth, the invisible power of Jehovah. When complete, when entirely cut out, it will smite and destroy the kingdoms of this world. Not the people, but the governments, are symbolized by the image, and these are to be destroyed that the people may be delivered. Our Lord Jesus came not to destroy men's lives, but to save them. "John 3:17.

The stone, during its preparation, while being cut out, might be called an embryo mountain, in view of its future destiny; so, too, the Church could be, and sometimes is, called the Kingdom of God. In fact, however, the stone does not become the mountain until it has smitten the image, and so the Church, in the full sense, will become the kingdom to fill the whole earth when "the day of the Lord," the "dray of wrath upon the nations," or "time of trouble," will be over, and when it will be established and all other dominions have become subservient to it.

Call to mind now the promise made by word to the overcomers of the Christian Church: "To him that overcometh will I grant to sit with me in my Throne" as he has overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." (Rev. 3:-21; 2:26, 27; Psa. 2:8-12). When the iron rod has accomplished the work of destruction, then will the hand that smote be healed to heal, and the people will return to the Lord, and he shall heal them. (Isa. 19:22; Jer. 3:22, 33; Hos. 6:1, 14:4; Isa. 2:3), giving them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness.

DANIEL'S VISION OF EARTHLY GOVERNMENTS.

In Nebuchadnezzar's vision we see the empires of earth, as viewed from the world's standpoint, to be an exhibition of human glory, grandeur and power; though in it we also see an intimation of their decay and final destruction, as expressed in the deterioration from gold to iron and clay.

The stone class, the true Church, during its selection or taking out of the mountain, has been esteemed by the world as of no value. It has been despised and rejected of men. They see no beauty in it that they should desire it. The world loves, admires, praises and represents the rulers and governments represented in this great image, though it has been continually disappointed, deceived, wounded and oppressed by them. The world extols, in prose and verse, the great and successful agents of this image, its Alexanders, Cæsars, Bonapartes and others whose greatness showed itself in the slaughter of their fellow men, and who, in their lust for power, made millions of widows and orphans. And such is still the spirit which exists in the successors of the image, as we see it exhibited to-day in their marshaled hosts of more than twelve millions of men armed with every fiendish device of modern ingenuity, to slaughter one another at the command of "the powers that be."

The proud are now called happy; yea they that work wickedness are set up in power. (Mal. 3:15.) Can we not see, then, that the destruction of this great image by the smiting end of the stone, and the establishment of God's kingdom, will be liberating to the oppressed and the blessing of all? Though for a time the change will cause disaster and trouble, it will finally yield the peaceable fruits of righteousness.

But now, calling to mind the difference of standpoint, let us look at the same four universal empires as they are from the standpoint of God and those in harmony with him, as portrayed in vision to the beloved prophet Daniel. As to us these kingdoms appear inglorious and brutish, so to him those four universal empires were shown as four great and ravenous wild beasts. And to his view the coming Kingdom of God (the stone) was proportionally grander than as seen by Nebuchadnezzar. Daniel says: "I saw in my vision by night, and behold the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion and had eagle's wings; . . and behold another beast, a second, like a bear; . . and lo another, like a leopard. . . After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth. It devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns."—Dan. 7:2-7.

The details relative to the first three beasts (Babylon the lion, Medo-Persia the bear, and Greece the leopard), with their heads, feet, wings, etc., all of which are symbolic, we pass by, as of less importance in our present examination than the details of the fourth beast, Rome.

Of the fourth beast, Rome, Daniel says: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; . . and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes, like the eyes of man, and a mouth speaking great things."—Dan. 7:7, 8.

Here the Roman Empire is shown; and the divisions of its power are shown in the ten horns, a horn being a symbol of power. The little horn which arose among these, and which appropriated the power of three of them to itself, and ruled among the others, represents the small beginning and gradual rise to power of the Church of Rome, the Papal power or horn. As it rose in influence, three of the divisions, horns or powers of the Roman Empire (the Herull, the Eastern Exarchate and the Ostrogoths). were plucked out of the way to make room for its establishment as a civil power or horn. This last specially notable horn, Papacy, is remarkable for its eyes, representing intelligence, and for its mouth—its utterances, its claims, etc.

To this fourth beast, representing Rome, Daniel gives no descriptive name. While the others are described as lion-like, bear-like and leopard-like, the fourth was so ferocious and hideous that none of the beasts of earth could be compared with it. John the Revelator, seeing in vision the same symbolic beast (government), was also at a loss for a name by which to describe it, and finally gives it several. Among others, he called it "the Devil." (Rev. 12:9.) He certainly chose an appropriate name; for Rome, when viewed in the light of its bloody persecutions, certainly has been the most devilish of earthly governments. Even in its change from Rome Pagan to Rome Papal it illustrated one of Satan's chief characteristics; for he also transforms himself to appear as an angel of light (2 Cor. 11:14), as Rome transformed itself from a heathen power and claimed to be Christian—the Kingdom of Christ.

After giving some details regarding this last or Roman beast, and especially of its peculiar or Papal horn, the Prophet states that judgment against this horn would be rendered, and it would begin to lose its dominion, which would be consumed by gradual process until the beast should be destroyed.

This beast or Roman Empire in its horns or divisions still exists and will be slain by the rising of the masses of the people, and the overthrow of governments, in the "Day of the Lord," preparatory to the recognition of the heavenly rulership. This is clearly shown from other Scriptures yet to be examined. However, the consuming of the Papal horn comes first. Its power and influence began to consume when Napoleon took the Pope prisoner to France. Then, when neither the curses of the Popes nor their prayers delivered them from Napoleon's power, it became evident to the nations that the divine and supernatural power claimed by the Papacy were without foundation. After that, the temporal power of the Papacy waned rapidly until, in September, 1870, it lost the last vestige of its temporal power at the hands of Victor Emmanuel.

Nevertheless, during all the time in which it was being "consumed," it kept uttering its great swelling words of blasphemy, its last great utterances begin in 1870, when, but a few months before its overthrow, it made the decree against the infallibility of the Popes. All this is noted in the prophecy: "I beheld then (i. e., after the decree against the horn,) after the consumption begun) because of the voice of the great words which the horn spake."—Dan. 7:11.

Thus we are brought down in history to our own day, and made to see that the thing to be expected, so far as the powers of the earth are concerned, is their utter destruction. The next thing in order is described by the words, "I beheld even till the beast was slain and his body destroyed and given to the burning flame." The slaying and burning are symbols, as well as the beast itself, and signify the utter hopless destruction of present organized government. In verse 12 the prophet notes a difference between the manner of the destruction of its predecessors. The three successors of Babylon, Medo-Persia and Greece had their dominion taken from them; they ceased to hold the ruling power of earth; but their lives as nations did not cease immediately. Greece and Persia still have some life, though for long centuries each of their dominion passed from their grasp. Not so, however, with the Roman Empire, the fourth and last of thes beasts. It will lose dominion and life at once. Its end is to enter destruction along with it the others will pass away also. (Daniel 2:35.

No matter what may be the means or instrumentality used, the cause of this fall will be the establishment of the Fifth Universal Empire of earth, the Kingdom of God, under Christ, whose right it is to take the dominion. The transfer of the kingdom from the fourth beast, which for its appointed time was "ordained of God," to the fifth kingdom, under the Messiah, when its appointed season has come, is described by the Prophet in these words: "And behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given unto him (the Christ—head and body complete) dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." This the angel interpreted to mean that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him."—Dan. 7:13-27.

Thus seen, the dominion of earth is to be placed in the hands of Christ by Jehovah ("the Ancient of days"), who shall "put things under his feet." (1 Cor. 15:27. Thus enthroned over God's kingdom, he must reign until he shall have put down all authority and power in conflict with the will and law of Jehovah. To the accomplishment of this great mission, the overthrow of these Gentile governments is first necessary; for the "kingdoms of this world" like "the princes of this world," will not surrender peaceably, but must be bound and restrained by force. And thus it is written, "To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints."—Psa. 149:-8, 9.

As we thus view the present governments from the standpoint of our Lord and of the Prophet Daniel, and realize their ferocious, destructive, beastly and selfish character, our hearts long for the end of Gentile governments and joyfully look forward to that blessed time when the overcomers of the present age will be entranced to with their Head, to rule, bless and restore the groaning creation. Surely every child of God's children can heartily pray at such a time—"Thy kingdom come, thy will be done on earth as it is in heaven."

(To be continued.)

A DIRGE.

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here thy youthful and the old,
Here the fearful and the bold,
Here the matron and the maid
In one silent bed are laid.
Here the vassal and the king,
Side by side, lie withering:
Here the sword and scepter rust:
"Earth to earth and dust to dust!"

Age on age hath rolled along,
O'er this pale and mighty throng;
Those that slumber, those that sleep,
The grave shall soon no longer keep.
Brothers, sisters of the worm,
Summer's sun, or winter's storm,
Song of peace, battle's alarm,
Ne'er could break their slumbers more;
Death hath kept his sullen trust:
"Earth to earth, and dust to dust!"

But a conflict's coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil;
It shall come in blood and spoil;
It shall come in empire's groans,
Burning temples, trampled thrones.
Then, Ambition, rue thy lust!
"Earth to earth, and dust to dust."

Then shall come the judgement sign;
In the east the king shall shine,
Flashing from Heaven's golden gate,
Thousands, thousands round His state,
Kings and Priests with crown and plume
Tremble, then, thou solemn tomb!
Heaven shall open on our sight;
Earth be blessed with wondrous light,
Kingdom of the ransomed just!
"Earth to earth, and dust to dust!"

Then thy Mount, Jerusalem,
Shall be gorgeous as a gem:
Then shall in the desert rise
Fruits of more than Paradise,
Earth by saintly feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years.
Now, in hope of Him, we trust:
"Earth to earth, and dust to dust!"

GEORGE CROLY.

TO HAVE A HOT TIME WHEN HE DIES

PARIS, Ky., August 30.—W. T. Fields, of Paris, in his 90th year, prides himself on being eccentric. He is not now a believer in the Bible he says, although he has read it though many times and was once a Presbyterian Churchmember. For forty years he has been a Prohibitionist, his vote being the one cast in Bourbon county for that ticket at many elections. He is wealthy and has dispensed charity with a lavish hand. He has made all arrangements for his funeral.

After purchasing a lot in the Paris cemetary, he arranged with Charles Shea, a Paris sculptor, to carve his likeness on a tombstone together with the date of his birth. When the work was completed he had his photograph taken, sitting beside the monument. The funeral services are to be held in the Paris opera house, an agnostic to deliver the oration. All who attend are to rejoice instead of mourn. Refreshments will be served to the women present and cigars to the men. On the way to the cemetary a brass band is to play "Dixie," "The Star Spangled Banner" and "Yankee Doodle," "There'll Be a Hot Time in the Old Town Tonight."

No services are to be held at the grave, but the band is to give a concert there.

DRY PICNIC FIRST TIME

For the first time in the history of the city, Labor Day picnic at East St. Louis, Ill., September 3, was a dry affair. The first reason why those in charge have determined on this policy is that no intoxicants are permitted in public parks. The second is the growing sentiment in favor of dry picnics.

Because of the bone-dry decision the bartenders' and waiters' unions have disapproved of the picnic and will not attend.

Sin-Covering—Sin-Remission

(Continued from Page Two)

the world that were against the Lord were as against the apostles and all his faithful followers since. From the world's standpoint our Lord made a serious misuse of his time and talents in sacrificing as he did, and the Apostle says of himself and others of his time, "We are fools for Christ's sake." (I Cor. 4:10.) And this is true of all of the proper sacrifices since; they must go to the Lord without the camp, they must bear his reproaches—"The reproaches of them that reproached thee fell on me."—Rom. 15:3.

Note further that all that was done in respect to the bullock was done in respect to the goat. Christ representing this goat class, has been passing through its experience for now more than eighteen hundred years. The Day of Atonement is well nigh ended. A little while and all the sacrifices will be ended, Satan will be bound, the curse will be rolled away, and the blessing from the Lord will be poured out upon the world. This is shown in the type, for the priest, after having done with the goat as he did with the bullock, presented its blood also upon the Mercy Seat. But the blood of the goat was not presented for the same purpose as was the blood of the bullock. The blood of the bullock was efficacious in full measure for all to which it was applied, and needed no supplement. The blood of the goat was applied specifically on behalf of the people—all outside of the tribe of Levi, which represents the household of faith. Then it was that the high priest went forth, clad in the garments of glory and beauty, representing all the wonderful powers and prerogatives of Jehovah conferred upon him, head and body, and stood up to bless the people for whom the atonement had all been made.

"YOUR BODIES LIVING SACRIFICES."

Dear friends, while we as the Apostle exhorts should seek to lay down our lives for the brethren and to fill up that which is behind of the afflictions of Christ for his body's sake, which is the Church (Col. 1:24), while we are to present our bodies living sacrifices, holy, acceptable to God, we are to continually remember that none of the real merit adheres in our sacrifices; that what we are doing is merely as members of our High Priest's body. We have been merely by grace accepted to that glorious position and privilege and honor. So, while the Lord thus clearly indicates how fully he accepts the Church to be his body, to fill up that which is behind of afflictions of Christ, he also makes clear to us that this is a privilege granted to us, and that our sacrifices is wholly unnecessary so far as the divine plan is concerned; that the merit of our Lord as it was applied to us was quite sufficient to have covered the whole world, indeed that it did cover the whole world, because it was imputed to us only for the purpose of permitting us to be his associates, that we also might be his joint-heirs and participants in his glory, honor and immortality.

Such honors, such privileges, are too wonderful for us. We can only thankfully accept the privileges, and show our appreciation by our devotion to the cause of him who loved us and bought us with his precious blood. We can tell the whole world the blessed tidings that Jesus has died, that he tasted death for every man; that as for his death is at present merely applicable to the Church, ultimately in God's great plan, through the Church, his merit shall be applicable to every creature, every member of Adam's race. Thus the great Day of Atonement for the sins of the whole world will shortly be finished, and the great Day of eternal happiness and blessing be ushered in—"times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-23.) Well did the Lord say to us, "Be ye glad and rejoice forever in that which I create" (Isa. 65:18)—the new heavens and the new earth, the new dispensation, which will be ushered in as soon as the sacrificing of the body of Christ has been finished by the great Priest and presented before the Father. Yom Kippur of the Jews will thus have been fulfilled in a grander and more wonderful scale than they ever dreamed of.

Idianapolis, Ind., Aug. 30.

I notice my subscription expires on the 25th, so please discontinue the paper at present at least, as I have been loosing some time in my other reading matter I want if possible to catch up again. Will say I appreciate your effort in giving out the true gospel through your paper as taught by our beloved Pastor Charles T. Russell. Wishing you success in your field of labor, I remain,

Truly yours,
MRS. D. KELLY.

FOLLOW THE PATTERN.

Let us take to our hearts a lesson—
no lesson can braver be—
From the web of the tapestry weavers on the other side of he sea.
Above their heads the patern hangs;
they study it with care;
The while their fingers reftly work,
their eys are fastened there.

They tell this curious thing, besides,
of the patient, plodding weaver—
He works on the wrong side everymore, but works for the right side ever.

It is only when the weaving stops,
and the web is taken away,
That he sees his real handiwork—
that his marvelous skill is learned.

Ah! the sight of its delicate beauty,
how it pays him for all his cost!
No rarer, daintier work than his was ever done by human hand!

Then the Master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are looms of God,
lit down from place of the sun,
Where he lays his patterns away, till the mystic web is done—
Weaving blindly but surely sure,
each for himself his fate,
We may not see how the right side looks, we can only weave and wait.

But looking above for the pattern, no weaver need have fear;
Only let him look clear into heaven—
the perfect pattern is there.
If he keeps the face of the Savior forever and always in sight,
His toil shall be sweater than honey, his weaving is sure to right.

And when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master, who shall say to him, "Well done!"
Since in copying thus the pattern, he had laid his own will down;
And God for his wages shall give him, not coin, but a glorious crown.

DECLINE OF SUNDAYISM.

The Billy Sunday style of conducting evangelistic campaigns, even if present indications count, soon be a thing of the past. It is too successful. There are certain inevitable penalties that attach to success. One is that it inspires imitation. And the striking success is very apt to be imitated by extensively the field is overworked.

There was a time when evangelistic log was a necessary adjunct and no other able men have for a number of years been demonstrating that conducting evangelistic services can be made a business. For a great many years Billy Sunday has had the particular field practically to himself. The vice seemed to prevail that Billy was some sort of a genius and for several the last few years, however, Sunday's methods have been subject to criticism by various imitators and it has been discovered that any thoroughly orthodox preacher may conduct services as effectively as Sunday. Even the more particular field practically to himself. The vice seemed to prevail that Billy was some sort of a genius and for several the last few years, however, Sunday's methods have been subject to criticism by various imitators and it has been discovered that any thoroughly orthodox preacher may conduct services as effectively as Sunday. Even the more fire brimstone doctrine effectively can be employed as an evangelist if he very carefully observes the business rules of a Sunday campaign.

The imitators of Billy Sunday have become a serious problem to the churches. The number of these is legion. Professional evahgelism has suddenly become a very attractive field for a host of men.

It has come about naturally enough, therefore, that with the evangelists on the increase there has arisen a well defined demand that the rules of the game be modified. It has come to be that Sunday has been making some changes in his methods on his own motion. He has abolished receiving presents from the platform, for one thing. He should be given credit for that. In this connection a report on evangelistic campaigning compiled by the Wilmington (Del.) Ministerial association is of unusual interest. Ellis quotes from the report as follows:

"With one exception, all the pastors heard from object to the policy of carrying on campaigns at the close of the meetings through 'great numbers' promiscuous and untrained workers. Their conviction is that under such a method the 'real and ultimate reason for accepting Christ is lost in the confusion of personal considerations, overwrought emotions, inadequate presentation of the Word, selfish and denominational arguments, mass movements and other kindred appeals.' Fewer results are effectually trained, these pastors believe, will bring about more profitable results.

"That the finance methods of evangelists need revision is common opinion of all the pastors, but they do not agree as to what amendment is most desirable. Two-thirds prefer a stipulated salary for the evangelist for the period of the campaign, relieving him from temptation to 'pad returns' in order to stimulate contributions.

"The other third think the present method of a free will offering for the evangelist would be satisfactory if the offering were 'strictly' free will. All take exception to efforts by managers of the evangelist's party to promote the evangelist's remuneration.

"From all of this it would appear that in the future the churches will make rules for the evangelists and have heretofore been making rules for the churches. The evangelist who ultimately be a man who considers a certain specific work and the people who do the employing should endeavor to have some system in the methods used. The very facts that there are so many men buying into the field of professional evangelism has made it necessary to establish some sort of control. The Billy Sunday type of revival meeting will be ruled out. Sunday's success brought on many imitators until the imitator realized that something had to be done and in most of the cities they are doing it."

ALL THE PEOPLE

The Farmers Deposit Savings Bank is not especially designed for any one class of people. It is for all the people. It is for people of moderate means. It is for people who do not have great financial ability or experience, but who are anxious to conserve their moderate earnings.

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SIN-COVERING SIN-REMISSION

The Jewish Celebration and its Antitypical Significations to Spiritual Israel.

HARRISBURG, PA., Oct. 8.—Pastor C. T. Russell of Allegheny, Pa., addressed good audiences twice here to-day. We report his discourse on "Atonement by the Precious Blood" as follows:

To-morrow Jews throughout the world will celebrate "Yom Kippur," the sin-covering, in accordance with the law of Moses, so far as circumstances will permit. In other words, tomorrow will be what in the Old Testament Scriptures is termed, "The Day of Atonement." God everywhere throughout the Scriptures keeps before the minds of his people the thought that all are by nature sinners, that all were born in sin since the fall of our firstparents, and that there can be no return to divine favor and blessing except as this fact is recognized and the suppliant returns, seeking again the Creator's favor through the merit of the sacrifice offered by a Mediator. The time for a real mediator's appearance and for the real atonement sacrifice to be made being still true, God organized the Jewish people as his typical people, established amongst them typical ordinances at the hand of a typical mediator—Moses.

Amongst the most important of these types which the Jews performed "year by year" continually" was the great Day of Atonement, which by divine institution was located at the beginning of every ecclesiastical year, on the tenth day of the seventh month. Its sacrifices and the benefits which typically flowed from them were applicable for the year just beginning, and typically constituted Israel a clean nation for that entire year, and thus guaranteed to them God's favor and blessing for that year. At the end of each year they were to realize themselves again in sin, cut off from God, and were to mourn and wear sackcloth and fast and pray, and wait until the hour when the high priest would have accomplished the sacrificing and the making of atonement for them in the Most Holy, and would come out and give the divine blessing, good not only for the moment but for the entire year.

THE ANTITYPICAL ATONEMENT.

The Apostle had reference to this Atonement Day sacrificing when he declared that this yearly repetition of it implied that it was only typical and not the real covering for sin, because if original sin had once been really blotted out it would remain forever effaced and there would be no need of repeating the sacrifice every year. The Apostle declares that the repetition of the sacrifices of bulls and goats year by year continually, implied, proved, that those sacrifices could never make real atonement for sin, but were only foreshadowings of the better sacrifice through which sins would ultimately be really, completely, everlastingly blotted out, and that when that real atonement sacrifice should be made there would no longer be need for the typical ones. He points out, too, that Christ, having made one sacrifice for sin forever, everlasting in its merit and efficacy—has been exalted to the right had of the Father, needing no longer to offer sacrifice, and we no longer needing any other sacrifice than the one which he made for us.

This general teaching is recognized by the creeds of all the various denominations of Christians throughout the world. In at least a general sense all agree that the sacrifices of Christ at Calvary is the basis of reconciliation with the Father, our Lord Jesus being the antitype of Moses, and being the real and not the typical Mediator. Only Catholics and high church Episcopalians repudiate this thought, and claim that further sacrifices for sins are essential. These claim that while the sacrifice at Calvary was efficacious as respects past sins it is not efficacious as respects subequent sins, but that a sacrifice of the mass, which affects to be a repetition of this sacrifice at Calvary, is proper and necessary to the cancellation of sins committed after the believer has been accepted into the Church of Christ. We dispute this, and in common with all Protestants denounce it as being the very rankest of errer, styled in the Scriptures an abomination in the sight of the Lord—a "desolating abomination," a blighting of spiritual life and growth, a hindrance to all true growing in grace, God having ordained that all should look to the one sacrifice for sins by him who gave himself a ransom for all to be testified in due time."—I Tim. 2:6:

THE WORLD REPUDIATES ATONEMENT.

The world, comparatively satisfied and relying upon the false theory of Evolution, denies that the first man was created in the image and likeness of God, denies the fall into sin and degradation and death, denies that there was any barrier between God and man that needed to be removed by an atoneing sacrifice, denies that Christ made atonement or that any way necessary, and refuses any covering for its sins, asserting that it has little sin anyway, and that it is willing to suffer whatever its penalty would be. These, blinded to the real facts of the case, are not to be considered wholly responsible for their position, and doubtless in divine providence will share the blessings of the Millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the konwledge of the Lord shall fill the whole earth.

Then they and all men shall realize the truth on this subject, that "by one man's disobedience sin entered into the world, and death" and all our troubles as a result of it, and that all are thus involved, no hope of escape from the penalty of death, extinction, except through the mercy of God, and this mercy was extended to us as a race through the Son of God, "who gave himself a ransom for all, to be testified in due time." With the facts demonstrated to them beyond peradventure, no doubt many, now agnostic, will become sincere followers of that which is good and acept the divine arrangements heartily and ultimately attain to the eternal life which God proposes shall be his gift to all who love righteousness and hate iniquity.

We now only address those who have the hearing ear on this subject, as it is beyond our power to give any one such an ear. He who hath an ear let him hear the message of God's Word, that while our whole race was unworthy of everlasting life, because of sin and degradation, God has provided a great sin-atoning sacrifice for the sins of the whole world. And it is only a question of time until the whole race shall come to know of the matter and have an opportunity to avail themselves of its wonderful, gracious provisions. The knowledge is now merely for those who can exercise faith, and who in response to that faith will seek to bring forth the fruits of righteousness, in accord with the divine character and Word.

THE JEWS HAVE NO YOM KIPPUR.

We have great respect for the Jewish people and their desire to have as much blessing as possible in connection with Yom Kippur. We admire the persistency they have manifested and their devotion to the one God. Nevertheless we must point out that they are utterly deceived in supposing that their celebration of Yom Kippur contains any virtue or blessing. Let me prove this: Every Jew who understands the law recognizes the force of our text, "Without the shedding of blood there is no remission." Where have they the shedding of blood, as was commanded under the law to be the prime essential of the Day of Atonement? All real Jews know this, then why not have the sacrifices as Moses instituted them? We answer, because they have no priest and because they have no altar or propitiatory on the holy ground commanded. It is easy to see why they can not have either tabernacle or temple at Jerusalem, as they once had. It is because the city and land are not under their control, but under the control of the Turks. But if they possessed the city and had full control, and had rebuilt a Tabernactle or Temple as originally directed, they still could not have observed this Atonement Day, they still could have no Yom Kippur. Why? Because they have no priest.

But, you say, They could easily ordain a priest. I answer. No! The priests of the Jews were not ordained of man. Under the law none except a son of Aaron, who could prove his lineage, could serve as the high priest and offer these atonement-day sacrifices; but it is all uncertain, and it would be contrary to the law for any one to attempt to serve before the Lord as high priest without better credentials. Secondly, the poor Jews celebrating Yom Kippur year by year are merely deluding themselves when they think they are making any atonement for sin, or in any sense of the word are accomplishing what was set forth in these Atonement-Day ordinances.

Why is it thus? We reply that matters are in this condition by divine intention. The Lord miraculously kept together that nation and preserved their records, so that they were not without the priests and the typical sacrifices througout the entire period of their favor with God, which continued up to and included the time when he sent to them his Son, to be not only their sacrifice, and through whom as the Mediator the antitypical blessings of the Lord might have been theirs. As the Lord himself testified to them, "He who rejecteth me rejecteth also the Father who sent me," and thus it was that with the rejection of Christ they come under the sentence, "Your house is left unto you desolate." "Ye shall see me no more until that day when ye shall say, "Blessed is he that cometh in the name of Jehovah." (Matt. 23:38, 39.) "That day" is the great Millennial day, when all the world is to be blessed, when "the glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5). In this day the Jew, cut off from divine favor at the opening of the Gospel age, will again come into favor and be the first of the nations to receive the divine blessing. Then the Jew and all nations shall see that the typical priesthood did not pass away until the antitypical sacrifice and the antitypical Day of Atonement had begun.

SHADOW AND SUBSTANCE.

The literal Atonement Day was one of ordinary length, but the antitypical Atonement Day, beginning at the time of our Lord's baptism and consecration, has lasted from then until now, and not yet quite finished. At its conclusion there will be ushered into the world the glorious blessings of the Millenial age, the rolling away of the curse, the shining forth of divine favor. This was typified in the fact that at the close of the Atonement Day, when its sacrifices had all been offered, when the blood of both sacrifices had been sprinkled in the Most Holy, then the high priest put on his glorious garments, came forth to the altar, lifted up his hands and blessed all the people, lying on their faces in sackcloth and ashes. Then the people in the type arose, shooting and rejoicing in God's favor. And so it will be in the antitype: with the conclusion of this Gospel age, or day of Atonement, the great High Priest will have assumed all the dignity and power and offices represented in the gorgeous robes of the Jewish hight priest, and he will step forth, be manifested in power and great glory, to bless all the people, many of whom are literally in the dust, in the tomb, and all of them groaning and travailing in pain together waiting for their glorious consummation, when all the sons of God represented in the High Priest, Head and members, will shine forth as the Sun for the blessing and assistance of mankind.—Matt. 13:-43.

The Apostle, after telling us that the law was a shadow of good things to come and that the substance or reality is in Christ (Jesus the Head, the Church his body), proceeds to tell us in the words of our text that under the law "without the shedding of blood there is no remission of sins." God thus teaching that the only remedy for man's fallen condition, the only thing that would cancel his penalty before justice, would be a sacrifice, and one much better than any of the sacrifices which the Jews had offered or ever could offer—a blameless sacrifice, a perfect sacrifice, a holy sacrifice, a harmless sacrifice, an undefiled sacrifice, the sacrifice of one perfect, complete, sinless, and in every way fully equal to and the equivalent for the original sinner, father Adam.

The Apostle points out further that all the things doen in the temple and tabernacle represent higher and grander things, mistranslated heavenly things. He says the pattern or types of the higher things were cleansed with the blood of bulls and goats, but the actualities on a higher plane were to be cleansed through better sacrifices than these.—Heb. 9:23.

THE "BETTER SACRIFICES."

I need not remind my hearers that the better sacrifices are those offered by the Christ. It is proper, however, that I do remind you that in God's gracious plan he has arranged not only that Jesus, our Redeemer and Lord, should be the Head over the Church, which is his body, but that the entire company, Head and body, should be called the "Anointed," the "Christ." Our Lord Jesus offered his sacrifices first, and subsequently called for volunteers amongst those who would be his followers, that each and all of his followers should be sacrificers, priests, he being the Head or chief of our order of priests—the first and chief Sacrificer and the first and chief Priest. While we remember that the Apostle addressed the consecrated, saying, "Ye are a royal priesthood," we are to remember equally well that we are permitted to be priests and to offer our sacrifices to the Lord, not because of merit or worthiness in ourselves, but because of our participation first in the merit of our Lord's sacrifice. As He said, "Without me ye can do nothing," so indeed we see that we could offer no sacrifice that could be acceptable to the Father except through him, except as based upon his sacrifice for our sins which he first offered. So, then, when we read again in the Apostle Peter's words that we are to offer up sacrifices acceptable to God by Jesus Christ, we are not to forget to lay the proper stress upon the words, "through Jesus Christ," and are to recognize that all the merit of all the sacrifices offered throughout this Gispel age comes directly or indirectly from the merit that was in the first great sacrifice for sins presented to our glorious Lord and Redeemer and finished at Calvary—"By one sacrifice he perfected forever all those who come to the Father through him." We are of those who have come to the Father through him, and by his sacrifice we are reckoned as perfect, justified.—Heb. 10:14.

It is in full harmony with this that we note the Apostle Paul's exhortation to those who had already believed in Jesus as their Redeemer, who had already been justified through faith in his blood. He exhorts such saying, "I beseech you therefore, brethren, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." He was exhorting the justified class to take the second step and become members of the antitypical priesthood, the Royal Priesthood, mentioned by Peter—the sacrifices. He assures us that the sacrifices of such would be holy in God's sight, not sinful, not blemished, because the righteousness of Christ was first imputed to them, acceptable to God because thus justified or covered by the merit of our Redeemer's sacrifice.—Rom. 12:1.

ALL TAUGHT IN THE TYPE.

We find these various lessons of the New Testament clearly foreshadowed in the types of the Atonement Day and its work as presented in Leviticus 16. There two sin offerings are commanded: First, a fat young bullock was offered which represented our Lord Jesus. Its abundant fat was placed upon the altar, ascending as a witness and memorial of devotion—the fat representing the love, the zeal, the consecration of the Master. This was burned in the Court of the Tabernacle, which represented the justified state or condition or class, and implied that all who were in the Court would be able to discern the Lord's loving zeal and devotion to the Father's will. The horns, hoofs, etc., were burned without the camp, representing the Lord's death as viewed from the standpoint of unbelievers—odious, undesirable, repugnant, of no value. The High Priest who slew the bullock represented our Lord, who at the time of his baptism consecrated himself, entering at that moment upon the office of Priest and at once consecrating his earthly human life to death.

The Holy place into which the high priest took the blood, with his two hands full of incense, represented the state, the condition of newness of life through the Spirit into which our Lord entered at the moment when he was begotten of the holy Spirit at consecration. The three and a half year of his early ministry was represented by the priest in the Holy, enjoying the light of the golden candlestick and the bread of presence and offering, and crumbling his two handsful of sweet incense upon the fire at the top of the golden altar. This represented our Lord's sacrificing as viewed from the heavenly Father's standpoint—all of his words and deeds and purposes were pleasing and acceptable to the Father, sweet incense. After the priest had finished offering the incense he took with him the blood of the bullock, representing his own sacrificed life, and passed under the second veil, representing his death, and rose on the other side of that veil in the Most Holy, representing his resurrection to the completeness and perfection of the spiritual nature. He then approached the Mercy Seat, sprinkled the blood upon it and before it, representing his appearance in the presence of God on our behalf to make the atonement for our sins.

A careful reading of the type shows exact conformity to the teachings of the New Testament on this subject, namely, that application of the merit of Christ's sacrifice was made wholly on behalf of believers, so that these may have peace with God, reconcilation through the blood; while unbelievers, the world in general, are still out of harmony, still under condemnation, not atoned for, not reckoned in the type, the sacrifice being applicable to the priest himself, head and body, the white robes covering the body of the priest typifying the Church, the members of his body, covered with Christ's robes of righteousness. It was also applicable to the whole tribe of Levi the type of representative of the whole household of faith. How closely the type agrees with the antitype. Not only the Royal Priesthood have their sins covered by the sacrifice in Christ, but also all those believers, including those who have not yet made a full consecration of themselves—leaving them an opportunity yet to do so.

THE SACRIFICE FOR THE SINS OF ALL THE PEOPLE.

After having finished this sacrifice, after having applied its merit to his body and the household of Levi, his house, the priest began another sacrifice. Two goats were selected, one of which was sacrificed as the Lord's goat, the other treated as the scapegoat. This represented two classes amongst the Lord's people, both consecrated. A part of the consecrated voluntarily, gladly, walk in the footsteps of the Master, sharing his sacrifice, seeking to copy him in all things, the other class holds back, permitting the cares of this life and the deceitfulness of riches to more or less choke their usefulness, and are not counted worthy to be of the Lord's goat class, but instead, if they still maintain a trust in the Lord, they will be brought through trials and difficulties and chastisements, a time of trouble which will develop them as the Lord's people; but because of unwillingness to endure joyfully, sharing the sacrifice of Christ, they are not counted worthy to be of special little flock represented by the Lord's goat.

Notice that the testimony is that the Lord's goat was treated exactly like the bullock was treated, which signifies that all of the Lord's followers represented in that goat will have experiences they will find opportunities for laying down their lives in the Lord's service, and rejoice so to do. The description says that they did with the goat even as they did with the bullock. They put its fat upon the altar, but O, how little fat a goat has! So we realize that with our zeal put upon the altar it is so little that we wish it were a thousand times greater.

But all the while we are reminded that our sacrifice is acceptable to the Lord, not from its own worth or merit, but because of the preceding sacrifice, the sacrifice and merit of the bullock. When we read that the horns, hoofs, etc., of the goat were burned without the camp, like as were those of the bullock, we are reminded of the Apostle's words to this very class of consecrated Royal Priests, seeking to offer up themselves in the Lord's service, acceptable through Jeus Christ. He says, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13) Ah, yes! The reproaches of

(Continued on Second Page.)

QUESTIONS AND ANSWERS.

Question—The great Jubilee commences in 1874, according to what Bro. Russell teaches, and lasts a thousand years, then the Kingdom will be delivered up to the Father. The seven thousand years, God's rest day ends at the same time, at the end of Christ's reign. When does the Millennium begin?

D. I. McWHARTER,
Rhonesboro, Tex.

Answer — The word millennium means thousand. According to Bible chronology six thousand years from the creation of Adam ended in 1872. If God began to rest as soon as Adam was created, then it follows that six thousand years of the seven thousand day ended at the same time.

The jubilee cycles points to 1874 as the time when Christ's second advent was due and the times of restitution or Earth's great Jubilee, woulc begin. For three and one-half years He did a work of inspection; found the Laodicean church lukewarm, neither hot nor cold, and cast it off. And not until 1878 did the Kingdom begin to be established. At that time He took unto himself his great power and began his Kingdom works, by calling his servants together; those who were asleep by a resurrection, and those who were still in the flesh by caling them to "come out of her my people."

While he could not take full possession of the Kingdoms until 1914, the full end of Gentile dominion, yet it was Kingdom work, and we understand the thousand year's reign began there, as did the great Jubilee, and that they are one and the same thing. Whether or not God's rest day will end at just the same time, we do not know. We believe some of these seemingly conflicting time features have been permitted for a test. It has been a test in the present time and we believe it will be a test at the end of the Millennial reign, and will prove those who are in heart harmony with the Lord's plans and arrangements, and are willing to wait upon him for the fulfillment of all his good promises.

What a happy time it must have been for those Jews, who through weakness, wickedness or bad management, as the case might be, had lost their possessions at the end of the fifty years to come again into possession of all that they had lost and to have their loved ones restored to them. But how much greater and grander time will it be for the whole world of mankind, who, through no fault of their own, have lived and suffered and died, to have life and all that was lost restored to them during the great Jubilee, not for fifty years, but for all time. Truly we who have love for our fellow-being can sing exultantly from the heart, "The Jubilee of Earth is come, returning ransomed sinners home."

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

FOR SALE AT A SACRIFICE.

MENA FILM COMPANY STOCK for sale at 25c on the dollar. A rare opportunity. Pyramid Film Company Stock also for sale at a sacrifice. Address Box 44, Station G, Cleveland, Ohio.

ENLARGED Painting of Pastor Russell, 36x46, with gold-lined oak, or gold frame for class-room decoration, same as displayed at Aurora Convention Auditorium, in either dull or glossy finish, $7.50. Small s'ze, 18¼x23¾, with frame and glass, for home embellishment, same as exhibited in Book Room at Aurora Convention, $6.00.

FREE, on receipt of stamped envelope, kodak picture of Pastor Russell decoration at Aurora, showing crown above and Ezekiel 9: 11 together with cross laid down, below. Van-Soper Studios, Box 92, Cleveland, O.
Aug. 23-tf.

WANTED—Made to order crocheted porch jackets, made of zephyr. Would appreciate orders from Friends

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GUMBERT AND HARRIS CHEATING FOR KLINE

Bungling Commissioners Cheating Judge Drew While the Underworld Comes Into the Fight

Charles H. Kline, lucky Charlie, forensic orator without the judicial forum, has been selected by Harris and Gumbert, two bungling Commissioners whose chief occupation is to transform into a farce a serious patriotic demonstration, by riding at the head, have placed their seal of approval upon this modern Erskine and the word has been picked up by the saloonkeepers, the speakeasy proprietors and the "Lefty Louies" to get busy.

Kline is an attorney at law, but according to the worldly wise and some authority, Kline has not often taken a turn at law and there are members of the bar and men on the bench who have no conception of this marvelous Justinian ever leaving to posterity either a "Code" or a compilation of anything except pomposity, pride and a bottle of smelling salts.

Probably no exhibition of temerity has been so publicly displayed as that offered by this candidate who presents his mental wares to the citizen voters but the defectiveness can only be estimated when the voter learns that this candidate has no record, so far as his appearance in court is concerned, to justify his elevation to the bench, unless the taxpayer has absolutely lost regard for experience, efficiency and profound legal wisdom.

Kline vaunts his fitness by his ability to make 150 speeches during his present canvas. These purile essays have not been weighted with sufficient thought to find their way into print and it is presumed that the "150 speeches" so much boasted of by the author is the one speech reiterated until he himself has become ashamed even of his own effort.

Kline has done something for the Veterans of the Civil War and he is capitalizing his efforts in this respect. Every man and particularly a politician, should be proud of an opportunity to aid the Old Soldier for the services he rendered to the country when his country demanded the sacrifice. Then, too, at this period when the sacrifice is being brought home to a realization more keenly than ever before. Who would hesitate? Yet where is there any one save a politician who would make capital out of such a privilege.

There is no question as to the patriotic fervor of Kline. This remarkable "statesman" just boils over with patriotism when delivering one of those effervescent, bubbling, hissing attacks upon the foreign foe. Charlie's heroic efforts makes the hair go straight up. Charlie's valiant plunge is thrilling. Of course Charles is more than 3,000 miles away from the first line trenches.

The friends of Kline are cheating Judge James B. Drew. Harris, Gumbert, et al., tied Kline onto Judge Drew because Judge Drew is a lawyer of repute, and a judge of experience. Judge Drew is a graduate of Columbia College, as well as student of Ann Arbor. The judge practiced law in New York and his ability is recognized. Every lawyer at the Allegheny County bar declares he is the best lawyer presiding as judge on the Allegheny county court bench. Some of the fertile minded politicians conceived the idea that if Kline could be tagged onto Drew, Kline could earn some strength. Kline's aggregation have been using Judge Drew's popularity to win votes for Kline, but Kline and his misfit horde are giving no aid to Judge Drew.

The judiciary muddle, however, is clearing up and Kline's incompetency is said to be recognized by the taxpayers while the rabble who are seeking "special privileges" with the underworld hope to find solace in a powder puff candidate who yields to a pull.

There is still a secret plot to knife Carnahan, Swearingen and Ford and the voters are warned not to be mislead. Judge Josiah Cohen seems to have the lead, but his friends are not permitting his candidacy to lag.

S. H. Huselton is gaining strength, and if his managers continue for another week with the force behind him there is little doubt but that he may be one of the ten candidates who will have a place on the ticket. The final race in the judiciary will be at the election, and the opportunity for the political deals will be more gratifying but the campaign managers are playing for position in the approaching primaries. This does not avail much save the satisfaction that of moving well up in the race. Huselton is playing strong for the independent vote, and no time has been lost in advancing his position as absolutely independent and untrammeled. The latter's plan is to avoid criticising any candidate but to press home the necessity of independence, factional affiliations or combinations.

Attorney William A. Griffith is doing some hard work and putting in some sleepless nights planning and covering territory. Griffith is a Democrat and he will undoubtedly be given the entire Democratic strength, while he has managed to break through the lines of the Republican party and is doing some great campaigning. He is busy day and night and has practically suspended his legal activities as much as he can, without jeopardizing the interests of his clients, and gone into real action. He is an active campaigner and he knows how to cover ground in a vote hunt. Being well equipped with an alluring personality and having that frankness essential to gripping prospective voters, Griffith scarcely ever leaves one upon whom he has called without carrying away with him the knowledge that he has gained another vote and enlisted another vote-getter.

MEN BACCOCK WILL PICK FOR OFFICE

How Magee Conspired With His Councilmen to Ruin Mayor Armstrong's Administration and How Lives Were Jepordized by the Gang

E. V. Babcock still remains in the field as a candidate for Mayor of the City of Pittsburgh, and the learned and academic William A. Magee has discarded his pretended weighty discources and announced that in the event the people should be blinded by his fulsome promises he might apoint one William H. Stevenson as a member of his cabinet.

This presumably is taken to mean that silked tiled gentleman, whom Director E. M. Bigelow referred to as the "groceryman" or the "sugar man." Now Mr. Stevenson, one time Councilman, would fit in with the Magee tactics of obstruction and would be a worthy pal of that band of obstructionists who have held up beneficial municipal legislation for two and one half years.

How fitting that Magee should name Stevenson. Was this the Stevenson, who, with others, obstructed the ordinance for the Brilliant cut-off? Mayor Armstrong was then a Councilman and undoubtedly heard the rumor that three Councilmen in the darkness of the night stealthily stole into the home of the late Robert Pitcairn and promised to withdraw objections to the Brilliant cut-off providing the cut-off was taken through the property of one Dr. McNeil or something to that effect involving a negotiation of $40,000.

Mr. Stevenson's objections at that time were most fiercely assailed and his tactics would meet most favorably with those of Magee and his allies during the last thirty months. Magee controlled Councilmen Dailey, English, Herron and McArdle and this combination at the personal solicitation and plans of Magee has blocked legislation in council so that Mayor Armstrong has been unable to do anything. This band of political conspirators, knowing that there were 92 policemen less on the police force than in 1907 deliberately, wilfully, knowingly, and with malicious intentions, met, conspired and planned to harass Mayor Armstrong at every opportunity and on the slightest pretense and if there was no pretense oppose him on general principles regardless of the enormous cost and sacrifice of life and property.

This political clique was overwhelmed and ignominously hurled into the political filth which they themselves created only when the lives of nearly a million people were threatened. It is needless to say that the population of the city had increased by thousands and thousands if not hundreds of thousands since 1907 and yet the citizens were being knocked down, held up and robbed while young girls were being assaulted on the streets and in the public parks, homes were being robbed and murder was rampant, yet Dailey, English, Herron and McArdle were conspiring with Magee to tie the hands of Mayor Armstrong and bring the wrath of an incensed public upon the Mayor.

Not until the government demanded the protection of the lives of the people through the guarding of the public reservoirs and the water supply was the Mayor able to give any relief and then only through the discovery of an act of assembly giving him authority under extreme circumstances to appoint additional police to guard the lives of the citizens. Thus was Magee and his almost criminal associates nailed to the masthead.

The police were appointed but not without protest from this clique of political charlatans, who were ready to make any sacrifice, if need be, to heap revenge upon the Mayor, who had defeated their champion for office.

A mountebank of this arrogant and perfidious coterie has set himself up to challenge the election of one of Pittsburgh's foremost businessmen. This species brazenly looks upon himself as one of titantic intellect. This man Magee whose abnormal brain has enabled this gifted genius to lift himself from the prodigy species to the phenomena like the Colossus, stands while his petty followers walk under his huge legs and peep about to find themselves only dishonorable graves.

Recorder John Graham, chairman of the Babcock campaign committee, when asked regarding the character of men to be appointed by Mr. Babcock very quickly declared that the character of the man for whom the people should vote should be decided by what he has already done. Mr. Babcock our candidate for mayor sat for two weeks with an advisory committee, selecting the men who should fill the offices of the present administration, and at Mr. Babcock's suggestion the character and fitness of the men are clearly exhibited in those whom he suggested and who were appointed by Mayor Armstrong. It was Mr. Babcock who suggested and urged the appointment of the late Robert Swan, that eminent engineer for the office of director of the Department of Public works. Said Mr. Graham, "It was Mr. Babcock who urged the appointment of the late Harry Landis, as city treasurer." Further Mr. Babcock named the late John P. Hunter, that distinguished attorney. Then, too, there is that very capable and efficient official, Director Charles S. Hubbard. Besides Frank Booth, who is now a candidate for sheriff. No more efficient man runinng for office, and last, but not least, Major W. H. Davis, now city treasurer. The selection of these men are at the request of Mayor Armstrong with their subsequent appointment is ample guarantee as to the calibre of men who will make up the Babcock cabinet in the event of the election of Mr. Babcock."

The attitude assumed by Chairman Graham in pointing to the men whom Mr. Babcock in an advisory capacity has already recommended practically robs the opposition of criticism and brings to light a bit of information with which the voting public was not previously aware. It makes clear there will be no underworld recognized; the criminal element has been eliminated and the one-man club or speakeasy proprietors will not dictate the Director of the Department of Public Safety.

The very atmosphere seems to be charged with a conviction that the assassins who fell beneath the plunge of Brutus Magee are haunting his candidacy and Magee has met reverses from the start. It was Magee who plunged the knife into the world's famous buolevard builder Edwin Manning Bigelow. It was Magee who presented the resolution in Common Council that plunged the knife into Bigelow, but Bigelow's "coat was better than thou thinkest," and Bigelow lived to see "ring rule" forever eliminated. Magee since then has stuck the knife into his uncle, John Steele, Joseph G. Armstrong and Dr. James P. Kerr, but strange to say Magee failed in his murderous assaults and all rise to haunt him.

There is a thick haze gathering in the hill district. It is sulphuric in character and said to eminate from the rabble who regard themselves insulted when offered by Louie only $10 a vote when the Vares have sent from Philadelphia a vast fortune to be used by the Magee forces.

The Babcock sentiment is taking

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PUDDLERS' WAGES AGAIN GOES UP

YOUNGSTOWN, O., Sept. 3.—Examination of the sales sheets of the Western Bar Iron Association and the Republic Iron & Steel Company, made today to fix the wages of puddlers and bar iron workers, operating under rules of the Amalgamated Association of Iron Steel and Timplate Workers, showed average prices to be on a $2.75 card, entitling puddlers to $13.30 a ton during September and October. The present rate is $12.80 a ton.

Bar mill employes also will receive an advance of approximately five per cent. Twenty thousand steel workers will benefit.

STATE ASSISTS JOBLESS

SALT LAKE CITY, Utah, Sept. 3.—The state free employment office is now in operation and promises to change conditions under which Utah workers seek employment. Employers are furnished cards to supply information to prospective employes. Private employment offices make no attempt to secure this information and in their desire to collect fees make the job as attractive as possible. This results in much dissatisfaction and a constant shifting of labor.

ELECTRICIANS WIN.

PITTSTON, PA., Sept. 3.—Electrical Workers' union No. 163 has won a three-months' strike for higher wages; former rates were $3.50 a day. Under the new agreement wages are advanced to $3.75 a day until November 30, 1917, and $4 a day from that date until April 30, 1918.

BIG YEAR FOR BURLINGTON.

CHICAGO, Sept. 3.—Stockholders of the Chicago, Burlington and Quincy railroad are in clover, as the financial report of this corporation shows a clear profit last year of $31,130,438 an increase of $11,609,000 over the previous year.

MEAT CUTTERS GAIN.

BLOOMINGTON, Ill., Sept. 3.—Butcher Workmen's union No. 559 is being assisted by a committee from the Retail Grocers and Meat Dealers' association, which is urging dealers to sign a joint contract regulating hours and wages.

MILL MEN ENJOINED.

HOQUIAM, Wash., Sept. 3.—Judge Ben Sheeks has issued a temporary injunction against striking timber workers from picketing the Grays Harbor Lumber company. The strikers are demanding eight hours in the sawmill branch and nine hours in the logging branch; sanitary conditions in all mills, abolishment of brass checks and trading coupons, no tampering with the workers' mail, the right to board where they please and other working betterments.

R. R. STRIKE AVERTED.

DENISON, Tx., Sept. 3.—Settlement has been probably effected of the threatened strike of shop crafts employed on the Missouri, Kansas and Texas railroad. The railroad has agreed to raise wages of mechanics and helpers 6½ cents an hour and apprentices 2½ cents. The agreement will be submitted to the 1,600 men affected.

MACHINISTS ADVANCE.

JACKSON, Mich., Sept. 3.—Machinists' Union No. 95 has reached an areement with the Michigan Central railroad. Wages are advanced 5½ cents an hour, or about $15 a month, for machinists employed in the local railroad shops. The company agrees not to employ additional women when men can be secured. All women are to be paid the prevailing rate of 45 cents an hour.

CAR MEN RAISE WAGES.

BUTTE, Mont., Sept. 3.—Employes of the Butte Electric Street Railway company have raised wages 12½ per cent after a short strike. Former rates were 40, 45 and 47½ cents an hour for one, two or more years respectively. The agreement also provides for time and a half time over 11 hours.

BARBERS WANT MORE.

DULUTH, Minn., Sept. 3.—The Barbers' union has presented a new wage demand to employers. Earlier Saturday night closing is asked and wages are increased from $16 to $18 a week with a 60 per cent bonus on all receipts over $26 a week.

IDLE MEN SHOULD BE MADE TO WORK

The Moving of Men from One Plant to Another Has Changed Fifteen Times in a Year in Some of the Largest Mills

There is still a tremendous shortage of men in the manufacturing industries and shops. Everywhere there is a cry for more men. This situation could be very much relieved if every man was actually playing his part. There are many who realize the keen necessity for continuing and doing everything that can be done to aid employers, yet there are thousands of men on the streets in the Parks and now about the political headquarters idle doing little, if anything, to give relief to the present situation.

There is lacking a system whereby every employe may be properly registered, and the government should rise to the occasion of a registration commission, whose duty it should be to organize every city and town throughout the country and compel all males within certain age limits to register, giving age, occupation, married or single, or such information essential to a knowledge of the character of work said individual is capable of doing.

Every man employed could be tabulated and the unemployed could be classified and given employment. There is no necessity for idleness. Idleness should not be tolerated at this time unless physical disability should render men indisposed or too ill to continue. This could be determined through a physician as soldiers are experiencing at the present time. All males registered should be supplied with registration cards. Men not employed should be compelled to exhibit cards and when the occasion demands the police should demand to see same. The problem is to reduce idleness to a minimum. One of the most menacing features of industrial life, at the present time, is the changing of men from one plant to another.

One of the largest industrial plants in the west have experienced one of the most phenomenal things in the employment department of their plant. It has been revealed that it has employed its entire capacity fifteen times over. In other words enough men have come and gone during the past year practically, to have equipped the mill with men fifteen times over. In the Pittsburgh district it has been found that the male capacity in some plants have changed seven or eight times. Some plan should be devised to hold the men. Unless this is done the efficiency of the plant is reduced to the minimum and the loss is almost inestimable. It is a well known fact that every change costs something and every discharge adds to the operating expenses and reduces the output. There are but few new men who can enter a mill or shop and adjust themselves to employment at once. It is the old saying, "wait until I get my hand in." Conditions and environments with strange places in which to become accustomed, effect materially the efficiency, and employers should urge the government to come to the rescue by establishing a Commission to devise plans suitable for working up to 100 per cent efficiency.

The time is rapidly approaching when the young men now in France shall go to active service and soon these shall be augmented by additional forces now in our training camps. Shortage of munitions or transportation effecting prompt delivery may result in sad reverses to the American army. Then will the wrath of the American people be aroused to such an extent that patriotic citizens will be brought to a keen realization of drafting men into industrial service and holding them to the strictest military observance.

The American people are a sympathetic people and if they shall see the flower of the American army arriving home maimed for life, armless or legless there will be a sympathy aroused that will not be suppressed until every man shall be known to be doing his part. Without waiting for any catastrophe the government should take heed and the employers should urge such action as will in every way increase the present efficiency.

Price fixing has temporarily deranged matters but as this has been cleared away the increasing of efficiency should be started without delay.

BABCOCK DYNAMITES THE DENS OF INIQUITY

WHEN ELECTED MAYOR THE CRIMINAL CLASS, THE SPEAKEASY AND THE GAMBLING "FRATERNITY" WILL BE A THING OF THE PAST.

There is ample opportunity for the better citizen of this great industrial center to express his admiration of the declaration made by Candidate E. V. Babcock, at the Schiller-Glocke hall, on the South Side, Tuesday evening.

There seems to be a misconception that the men in the industrial sections are careless as to the moral atmosphere of the city of Pittsburgh but only the indifferent and irresponsible stand for the brothel and the dens of iniquity.

The time, however, had come when Mr. Babcock was to give

(Continued on Eighth Page.)

LABOR DAY IN PITTSBURGH.

Men of Pittsburgh, whose products are used in every country, deserted their shops Monday and turned out for their annual holiday—Labor Day. In the morning thousands marched in a parade through the downtown streets, while multitudes looked on. In the afternoon tens of thousands attended parks and picnics where their energy, employed generally in making the material things of the world, was released in sports. They also listened to orators and they enjoyed the music of many bands.

The parade this year gave a deeper
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impression of patriotism than those of other years. The colors of the American flag were everywhere. Bands played more martial music than on other similar occasions. The onlookers were impressed that while these men were not soldiers going to battle, they were the power behind the guns, working not only for victory, but for reconstruction afterwards. So the people were not sparing of their cheers.

Iron City Trades Council was in charge of the parade. It formed at the Union Labor Temple at Washington street and Webster avenue and marched to North Side, where it disbanded before the statue of Thomas Armstrong, founder of the National Labor Tribune, at West Ohio street, opposite Stockton avenue.

LABOR ADJUSTMENT BOARD IS COMPLETED.

WASHINGTON, Sept. 3.—The appointment of Edward F. Carey of Chicago as a member completed organization of the United States shipbuilding labor adjustment board. Carey represents the Emergency Fleet corporation. The other members are Alfred J. Berres, representing labor, and Everit Macy of New York, representing the public.

"THY WORD IS TRUTH."

(Continued from Page Two)

every fiftieth year, their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Lev. 25:9, 13-23, 27-30.)

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such a manner that any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13.) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness?

In its regard for the rights and interests of foreigners and of enemies, the Mosaic law was thirty-two centuries ahead of its times —if indeed the laws of the most civilized nations of today equil it in fairness and benevolence. We read: "Ye shall have one manner of law as well for the stranger (foreigner) as for one of your own country, for I am the Lord your God."—Lev. 4:22; Exod. 12:49.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."—Lev. 19:33, 34.

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to assist him."—Exod. 23:4, 5, margin.

Even the dumb animals were not forgotten. Cruelty to these as well as human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unusual in strength and tread; it would be cruelty. Their rest was also provided for.—Deut. 25: 4; 22:10; Exod. 23:12.

PRIESTHOOD NOT PRIVILEGED CLASS.

The Priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics. It was in fact, founded upon the strictest equity.

When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all: the tithe, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions: all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12:19.) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee" [in the land.]—Deut. 14:27. The evidently pious and noble lawgiver, Moses, denies that the laws were his own, and attributes them to God. (Exod. 24:12; Deut. 9: 9-11; Exod. 26:30; Lev. 1:1.) In view of his general character, and his commands to the people not to bear false witness and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? Although bad men were among Moses' successors, who did seek their own and not the people's good, it is evident that they did not tamper with the sacred writings, which are pure to this day.

THE PROPHETS OF THE BIBLE.

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. In some instances it was years after their death before their true character as God's prophets was recognized.

We should remember that in the giving of the Law to Israel there was no priestly intervention: it was given by God to the people by the hand of Moses. (Exod. 19:17-25; Deut. 5:1-5.) And furthermore, it was made the duty of every man seeing a violation of the law to reprove the sinner. (Lev. 19:17.) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requireme nt by reproving sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies public expounder, and the public teachers of idolatry were also so called. Out of the large class called prophets, Jehovah at various times made choice of some whom he specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the Holy Spirit, that we are now giving attention. They might with propriety be designated.

DIVINELY COMMISSIONED PROPHETS OR SEERS.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes o fthe priestly tribe, and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests, though they reproved not the office, but the personal sins of the men who filled it, it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate falsehood in the name of God.

Let us next inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim that they were divinely inspired, particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

THE BIBLE ONE AND HARMONIOUS.

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from the fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking.

The one describes the first creation, the other the renewed or restored creation, with sin and its penal curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed one restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done on earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more: it is a reasonable, philosophical and harmonious statements of the causes of present evil in the world, its only remedy, and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises, to be realized in due time.

The teaching of Genesis, that man was tried in a state of original perfection in one representative, that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through the Redeemer, born of a woman (Gen. 3:15), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sins, and of his righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve, in the acceptance of Abel's offering, in Isaac on the altar, in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age.

JESUS IN PROPHECY.

The prophets, though credited with understanding but slightly the significance of some of their utterances (1 Pet. 1:12), mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see him who is to redeem and to deiiver the race led "as a lamb to the slaughter," that "the chastisement of our peace was upon him," and that "by his stripes we are healed." They pictured him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "The Lord hath laid on him the iniquity of us all." (Isa. 53:3-6.) They told where this deliverer would be born (Micah 5:2), and when he should die, assuring us that it would be "not for himself." (Dan. 9:26.) They mention various peculiarities concerning him— that he would be "righteous," and free from "deceit," "violence," or any just cause of death (Isa. 53:8, 9, 11); that he would be betrayed for thirty pieces of silver (Zech. 11:12); that he would be numbered among transgressors in his death (Isa. 53:12); that not a bone of him should be broken (Psa. 34:20; John 19:36); and that though he should die and be buried, his flesh would not corrupt, neither would he remain in the grave.—Psa. 16:10; Acts 2:31.

The New Testament writers clearly and forcibly, yet simply, record the fulfilment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a ransom price as he gave was needful, as already predicted in the Law and the Prophets, before the sins of the world could be blotted out. They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject. See Rom. 5:12-19, and onward to the 12th chapter.

Moses, in the Law, pointed not alone to a sacrifice, but also to a blotting out of sins and a blessing of the people under this great deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deut. 18:15, 19.) The promised deliverer is to bless not only Israel, but through Israel "all the families of the earth." (Gen. 12:3; 18:18; 22:18; 26:4.) And, notwithstanding the prejudices of the Jewish people to the contrary, the prophets continue the same strain, declaring that the Messiah shall be also "for a light to lighten the Gentiles." (Isa. 49:6; Luke 2:32); that the Gentiles should come to him "from the ends of the earth (Jer. 16:19); that his name "shall be great among the Gentiles" (Mal. 1:11); and that "the glory of the Lord shall be revealed and all flesh shall see it together."—Isa. 40:5; 42:1-7.

THE INSPIRATION OF THE APOSTLES.

The New Testament writers claim a divine anointing, which enabled them to realize the fulfilment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (Acts 11:1-18), were enabled to see that, while the nation would be blessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles, who, being tried, would be found worthy to be made joint heirs of the glory and honor of the Great Deliverer and sharers with him of the honor of blessing Israel and all the nations.—Rom. 8:17.

These writers point out the harmony of this view with what is written in the Law and the Prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be—"Good tidings of great joy, which shall be unto all people."

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the Kingdom was uppermost also in the teaching of the apostles; and Jesus taught that we should pray, "Thy Kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

This hope of the coming glorious kingdom gave all the faithful courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Rev. 5:12), the worthy "overcomers" whom he will make kings and priests in his Kingdom, and the trials and obstacles which they must overcome to be worthy to share that Kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessings to accrue to the world under that Millennial reign, when Satan shall be bound and Ademic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly Kingdom—the new Jerusalem.

THE BIBLE UNIQUE AMONG BOOKS.

The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions—that a future life for the dead will come through a RESURRECTION OF THE DEAD. All the inspired writers expressed their confidence in a redeemer, and one declares that "in the morning," when God shall call them from the tomb, and they shall come forth, the wicked shall not longer hold the rulership of earth; for "The upright shall have dominion over them, in the morning." (Psa. 4:14.) The resurrection of the dead is taught by the prophets; and the writers of the New Testament base all their hopes of a future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; . . . then they which are fallen asleep in Christ are perished. But now in Christ risen from the dead, and become the first-fruits of them that slept; . . . for as all in Adam die, even so all in Christ shall be made alive."—1 Cor. 15:13-22.

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary. It is becoming popular among the so-called "advanced thinkers" and "great theologians" of the present day to treat lightly, or to ignore if they do not deny, many of the "miracles" of the Old Testament, calling them "old wives' fables." Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam's speaking ass.

Seemingly those wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them, is to destroy or discredit the whole. For if the original accounts are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, as well as that of our Lord Jesus.

MIRACLES WITH US DAILY.

Those miracles, not common to our experience, find parallels about us every day, which, being more common, are passed by unnoticed. We plant two seeds side by side; the conditions, air water and soil, are alike; they grow, we cannot tell how, nor can the wisest philosophers explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect; form, flower, coloring, everything differs, though the conditions were the same. Such miracles manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all his will even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

Here we rest the case. When Columbus discovered the Orinoco river, some one said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the depth and power and wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XIII.

Each of these governments represented in the image and by the beasts existed before it came into power as the universal empire. So, too, with the true Kingdom of God: it has long existed separate from the world, not attempting rulership, but awaiting its time—the time appointed by the Ancient of days. And, like the others, it must receive its appointment and must come into authority or be "set up" before it can exercise its power in the smiting and slaying of the beast or kingdom preceding it. Hence the appropriateness of the statement, "In the days of these kings (while they still have power) shall the God of heaven set up (establish in power and authority) a kingdom." and after it is set up, "it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.) Hence, however we may look for it, we must expect God's Kingdom to be inaugurated before the fall of the kingdoms of this world, and that its power and smiting will bring their overthrow.

PRESENT GOVERNMENTS FROM ANOTHER STANDPOINT.

Supreme rights and authority to rule the world are and ever will be vested in the Creator, Jehovah, no matter whom he may permit or authorize to have subordinate control. Under the imperfections and weaknesses resulting from his disloyalty to the King of kings, Adam soon grew weak and helpless. As a monarch he began to lose the power by which, at first, he commanded and held the obedience of the lower animals by the strength of his will. He lost control of himself also, so that when he would do good his weaknesses interfered and evil was present with him; and the good he even would do he did not do, and the evil which he would not, he did.

Hence, while making no attempt to excuse our rebel race, we can sympathize with its vain efforts to govern itself and to arrange for its own well-being. And something can be said of the success of the world in this direction; for, while recognizing the real character of these beastly governments, corrupt though they have been, they have been vastly superior to none—much better than lawlessness and anarchy. Though anarchy would probably have been quite acceptable to the "prince of this world," it was not so to his subjects, and his power is not absolute; it is limited to the extent of his ability to operate through mankind; and his policy must conform in great measure to the ideas, passions and prejudices of men. Man's idea was self-government independent of God; and when God permitted him to try the experiment, Satan embraced the opportunity to extend his influence and dominion. Thus it was by wishing to forget God (Rom. 1:28) that man exposed himself to the influence of this wily and powerful though unseen foe; and therefore he has ever since been obliged to work against Satan's machinations, as well as his own personal weaknesses.

This being the case, let us again glance at the kingdoms of this world, viewing them now as the effort of fallen humanity to govern itself independent of God. Though individual corruption and selfishness have turned aside the course of justice, so that full justice has seldom been meted out to any under the kingdoms of this world, yet the ostensible object of all governments ever organized among men has been to promote justice and the well-being of all the people.

To what extent that object has been attained is another question; but such has been the claim of all governments, and such the object of the people governed in submitting to and supporting them. And where the ends of justice have been greatly ignored, either the masses have been blinded and deceived with reference to them or wars, commotions and revolutions have been the result.

The dark deeds of base tyrants, who gained positions of power in the governments of the world, did not represent the laws and institutions of those governments, but in usurping authority and turning it to base ends they gave to those governments their beastly character. Every government has had a majority of wise, just and good laws—laws for the protection of life and property, for the protection of domestic and commercial interests, for the punishment of crime, etc. They have also had courts of appeal in matters of dispute, where justice is meted out to some extent, at least; and however imperfect those in office may be, the advantage and necessity for such institutions is apparent. Poor as these governments have been, without them the baser element of society would, by force of numbers, have overcome the juster, better element.

(To be continued.)

THE REFINING.

Mal. 3:3.

"Tis sweet to feel that He who tries
The silver takes His seat
Beside the fire that purifies,
Lest too intense a heat—
Raised to consume the base alloy—
The precious metals, too, destroy.

'Tis good to think how well He knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit,
With His own hand to polish it.

'Tis blessedness to know that He
The piece He hath begun
Will not forsake till He can see—
To prove the work well done—
His image, by its brightness known,
Reflecting glory like His own.

But ah! how much of earthly mould,
Dark relics of the mine,
Lost from the ore, must He behold—
How long must He refine,
Ere in the silver He can trace
The first faint semblance of His face!

Thou great Refiner! sit Thou by,
Thy promise to fulfil!
Moved by Thy hand, beneath Thine eye,
And melted at Thy will,
O may Thy work forever shine,
Reflecting beauty pure as Thine!

PAUL'S CALL TO PREACH.

1. He was called by Jesus Christ, who appeared unto him from heaven (Acts 9:4, 5; 26:13-16; 1 Cor. 15:3-8).

2. His message was revealed to him from God (Gal. 1:11, 12; Eph. 3-3).

3. The purpose of his call:

(1) To bear Christ's name before the Gentiles, and kings and the children of Israel (Acts 9:15; 22-21).

(2) That he might preach among the Gentiles the unsearchable riches of Christ (Eph. 3:8.)

(3) That he might be a witness of the things shown him by God (Acts 26:16).

(4) To make him a pattern of the long-suffering of Christ (I Tim. 1:16).

4. The effect of his call upon himself:

(1) He felt compelled to preach the Gospel (I Cor. 9:16).

(2) He considered himself a debtor to all men (Rom. 1:14, 15).

(3) He was grateful to the Lord for putting such a man as he was into the ministry (I Tim. 1:12, 13.)

(4) He was diligent in service (Acts 20:20, 21, 27, 31).

Note—See his exhortation to Timothy (II Tim. 4:1, 2.)

(5) He was kept faithful unto death (11 Tim. 4:6-8).

Lindale, Ga., Aug. 30, 1917.

I enclose 50 to pay my back subscription. Am sorry I have not sent it sooner. I have taken the paper for about 4 years and like it fine from start to finish and especially the religious features. Am sorry to ask you to discontinue the paper but will have to do so on account of financial disability. May the Heavenly Father abundantly reward you for the noble stand you are taking for the Truth.

Yours truly,
W. H. BAGLEY.

I. B. S. A. CONVENTION AT DES MOINES, IOWA.

The Society has arranged for a fourdays Convention at Des Moines, Iowa, beginning Thursday, September 27, and continuing until and including Sunday, September 30, when Pastor Rutherford will preach. All sessions of the Convention will be held at the Auditorium, No. 14 Fourth St. The Photo-Drama of Creation will be exhibited each evening during the Convention. Seven or more Pilgrim brethren will be present to participate in the Convention program.

The weather in Des Moines is usually quite pleasant at this season, and since the city is centrally located we anticipate a good attendance and many blessings.

All communication with reference to board and lodging and other local information should be addressed to R. C. McRae, 1334 Wash. Ave., or to W. E. Page, Hotel Victoria.

UNFAILING LOVE

The fourteenth chapter of John was spoken by the Lord Jesus in the Passover chamber, direcly after He had foretold Peter's denial (see John 3:36-38). It is significant that Jesus should say at this time in the very first verse of John 14, "Let not your heart be troubled: ye believe in God, believe also in Me." Surely, at such a time a person would at least expect some rebuke for Peter. God's Word has well said of Jesus: "Having loved His own which were in the world, He loved them unto the end" (John 13:1). Our love may fail when the objects of our love prove untrue, but God's great, eternal love never fails. He tenderly loves His sheep. He knows them and He gives unto them eternal life; and they shall never perish, neither shall any man pluck them out of His hand (see John 10:27,28). He knows our frame, He remembers we are dust (see Ps. 103).

You may fail, like Peter did, but remember, dear soul, you need not despair. Look to Christ. No one shall pluck you out of His hand. Cast not away your confidence. "Let not your heart be trobled," Jesus said "Ye believe in God, believe also in Me" (John 14:1). Look up, TRUST His love. He is ever ready to restore even as He also did Peter. He is our advocate with the Father. "He ever liveth to make intercession for us."

"THY WORD IS TRUTH."

ALLEGHENY, PA., Oct. 15, 1905.—Sound doctrine, the foundation of correct hopes and honest living, is very essential. His text was: "Your faith should not stand in the wisdom of men, but in the power of God."—I Cor. 2:5.

So-called higher criticism is rapidly effacing all Bible doctrines, discrediting them and claiming that they are unnecessary to the Christian life. We hold, to the contrary, that the sound faith is essential to the proper Christian living. The unchristian persecutions of the dark ages were founded upon false doctrines, the traditions of men, which made void the word of God. With the clarifying of the faith came proportionately better Christian living and proportionate cessation of persecutions.

The tendency today is to the opposite extreme—toward the loss of all scriptural faith, hope and love. The claim that education will take the place of a divinely inspired faith, and will promote righteousness and love, is a misleading one. So long as selfishness constitutes the basis of the fallen human nature, that long it can not be trusted to lift itself above selfishness into the realm of loving righteousness. The calamity of this error will be manifested to the world within a decade. It will manifest itself in selfishness and lawlessness—anarchy.

THE OLD PATHS.

Meantime it is expedient that all true Christians shall seek earnestly for the old paths and for the "faith once delivered to the saints." As our text declares, our faith shall not stand in the wisdom of men, however conceited they may be of their own wisdom as Higher Critics, Evolutionists, etc. The true Christian, if at all logical, will quickly discern that—granting that the Bible is a divine revelation—its testimonies should be received absolutely. If its divine inspiration be denied, it should be accredited no more honor than another book; but as the eyes of our understanding open more and more widely we disiern internal evidences in the Scriptures which demonstrate to their truthfulness and establish the believer's faith more and more firmly—its records do stand investigation. The difficulty with many is that they do not investigate the old BOOK on its own merits, but persistently they present to their own minds and to those of others the erroneous theories of the dark ages instead of the divine Word. Thus they misrepresent the Word of the Lord, and unintentionally hoodwink themselves and others.

FAITH'S FOUNDATION STRONG.

We propose a series of discourses setting forth the credibility of the Scriptures, and showing wherein various doctrines common to the creeds of Christendom, and gradually becoming more and more unreasonable and nauseating to the intelligent mind, are in reality perversions and misrepresentations of the divine message. As step by step we shall establish confidence in the Word of God by exposing the unreasonable and false doctrines of sundry creeds, it will be our hope that thus we shall strengthen the faith of God's true people, with the result that, in the words of our text, their faith shall not stand henceforth in the wisdom of men but in the power of God as revealed to us in the Word of God.

AN INTELLIGENT CREATOR.

The Bible does not attempt to prove the existence of the first great cause: on the contrary it assumes and declares that the whole universe demonstrates God's existence and intelligence. It declares that "day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard." (Psalms 19:2, 3.) Furthermore it declares and mankind universally admits, that the one who at heart denies the existence of a God is silly—non compos mentis. The declaration is, "The fool hath said in his heart, there is no God." (Psa. 14:1.)

If we knew no Bible, no revelation of the divine plan in connection with our earth and its inhabitants, we should instinctively look for one. Reason would teach us that the great system, the universe of which we are a part, could not have come by chance, and that the one so great, so powerful, must be correspondingly loving. Such being his character, he must have created our race with some good, just, wise, loving intention, which he would not be ashamed to have his creatures know.

Moreover, having endowed us with mental powers and aspirations, he must know that some at least of the human family would be deeply interested in every feature of his plan, however satisfactory other minds might be able to satisfy themselves with the earthly things of yesterday, today and tomorrow. May we not assume, then, that the Almighty would be pleased to note the interest of some of his creatures in his plans, and that he would have pleasure in making known to these, from time to time, such features of his program as would be for their comfort and welfare? The very attributes of divine character, as we might conceive these without any revelation, would seem to imply that divine justice, wisdom, love and power would provide a revelation, a Bible. Our question then should be, does the Bible furnish satisfactory proof of its divine authority, so that we can rest our faith upon its testimonies?

EXTERNAL AND INTERNAL EVIDENCES OF THE INSPIRATION OF THE SCRIPTURES.

Unbelief usually assails the Bible from the outside, claiming lack of evidence that it came from God, asserting that it is merely human production. We will not discuss this phase of the subject in detail, but will go rather to the internal evidences, remarking by the way, however, that no other book bears stronger outward evidences of the sincerity of its writers, and that the complete harmony, the oneness of these writings, spreading over a period of eighteen centuries, well corroborates their testimony that they spoke and wrote under divine inspiration. What other collection of writings covering a period of eighteen centuries could be found in absolute accord one with the other? We know of none, and assert that this harmony of the sacred writings corroborates their claim that they were all indited by the one spirit—the Holy Spirit.

True, there are other books, heathen books, from which wise and just sayings may be quoted, but we believe that no one thoroughly acquainted with those writings would for a moment claim for them a parity with our Bible. Those, for instance, who claim that the Genesis account of creation is not sufficiently ample and scientific, will not appreciate the reasonableness and simplicity of the record until they begin to compare it with the statements of the heathen Bibles. Take for instance the teachings of the Chinese Bibles upon this subject as an illustration. It represents the great God and his Son in a skiff. To prevent grounding, the son-god put out his hand to push off from the shore and shallows and incidentally caught a handful of pebbles and mud, which he shaped into a ball and tossed out upon the waters, and which grew and grew until it became the present earth. The most obstinate critic who will turn from this record of creation to the one given in our Bible will cheerfully admit that the Genesis account is sublimely grand, clear and explicit in comparison.

"THY WORD IS TRUTH."

It is when we examine the internal evidences of the Bible respecting its credibility as the Word of God that we find ourselves astonished. Happily astonished, because its testimony is so satisfactory and so far superior not only to the creeds of the dark ages, but towering high above the theories of its modern critics. Even its opponents must admit that it has been a torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have viewed it through the various glasses of conflicting creeds, which while upholding the Bible, grievously misrepresent its teachings.

The central figure of the Bible is Jesus of Nazareth. Every promise and every prophecy of the Old Testament points to him as the one through whom comes hope for a fallen and condemned race. Every testimony of the New Testament points to Jesus as the one through whose sacrificial death atonement alone has been effected, and they all point also to him as the coming one, at whose second advent the blessing of God will be poured out in harmony with all the prophecies of the past. They give us the assurance that the work of this gospel age has been the selection from amongst believers of a "little flock" of fully consecrated followers of Jesus, who through disciplines and trials shall ultimately be perfected in the first resurrection, constituting with their Lor dJesus the long promised Kingdom of God through whose just and loving rule all the families of the earth shall be blessed, and as many as will come into heart accord with righteousness shall obtain in eternal life.

We hold that a plan of salvation so deep, so broad, so just, so kind, so far beyond the scope of human ingenuity, demonstrates that those who promulgated this gospel with such absolute faith in it themselves were indeed supremely directed. The sincerity of the prophets and the apostles is demonstrated by the fact that their faith was not to their earthly advantage, but, contrariwise, brought to them trials, testings and in many cases persecutions even unto death. The Apostle Paul sums up the experiences of Abraham and of all the faithful who walked in his steps down to the time of Jesus, saying, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy.)" (Heb. 11:37, 38.) The writers of the New Testament give similar evidences of their sincerity. Their advocacy of Jesus as the Messiah brought them not wealth and influence and honor of men, but self-denials, persecutions, etc.

According to all reasonable rules of evidence such men must be considered truthful, honorable, upright witnesses of the highest character. No other history in the whole world stands upon such unimpeachable foundations, and we may therefore properly enough go on with our investigation. Let us examine the character of the writings claimed to be inspired, to see whether their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidences of their truthfulness.

HISTORICAL AND DOCTRINAL DIVISIONS—THE BOOKS OF MOSES.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted.

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this nineteenth century.

For instance, a clear record of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23, 31, 33, 34; Matt. 1:2-16,) is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the King of Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances. (Gen. 38.) Similarly in the archives of the royal families of Europe records are kept of the illegitimate offspring, that there may be no doubt as to the true heirs to their thrones. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly too conscientious to omit any of the record, yet they lived in a day less particular and pure in the choice of refined expressions; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel in order to make good his impression. (Deut. 31:9-27.) Of one thing we are certain: Moses did lead out of Egypt the Hebrew nation under the laws set forth in these books; and the Hebrew nation, by common consent, for over three thousand years has claimed these books as a gift to them from Moses, and has held them so sacred that not a jot or tittle must be altered—thus giving assurance of the purity of the text.

"THE LAW OF MOSES."

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this nineteenth century, and the laws of this century are based upon the principles laid down in the Mosaic law and framed in its highest interpretation as expounded by Jesus, and framed in the main by men who acknowledged the Mosaic Law as of divine origin.

The Decalogue is a brief synopsis of the whole law. The Ten Commandments enjoin a code of worship and morals that strikes every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few.

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator himself, and the people were hel daccountable to him; their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation.

An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted. The first thought of some in this connection would perhaps be: "Ah! there we have the object of their organization: with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing the matter by the facts it would not be reasonable to jump to conclusions without facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, a member of the priestly line.

ISRAEL'S GOVERNMENT NOT SACERDOTAL.

As God's representatives in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in the hands of the meek Moses and made him an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy.

Let us not be misunderstood: Regarded as unbelievers would esteem it. Israel's government was a democracy, but regarded in the light of its own claims it was a theocracy, i. e., a divine government; for the laws given by God, through Moses, permitted of no amendments: they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since. Moses, rehearsing the matter of the establishment of civil government in Israel by divine command, says: "So I took the chief of your tribes, wise men, and known (of influence), and made them heads over you: captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes."—Deut. 1:15; Exod. 18:13-26.

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

MOSES A CHAMPION OF FREEDOM.

So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses—"The cause which is too hard for you, bring it unto me, and I will hear it."—Deut. 1:17.

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an imperial rule over the people, instead of "a government of the people by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at their own urgent request.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of these judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger (foreigner) that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of men, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it."—(Deut. 1:16, 17.)

In view of these facts, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance—records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

Again, it is worthy of note that the laws of the most advanced civilization, in this nineteenth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' laws. And as for the protection of the people from the dangers incident to becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' law provided for a restitution

(Continued on Second Page.)

Appreciations.

Paterson, N. J., Sept. 6.
The Labor Tribune has been a welcome visitor at my home for more than ten years but will have to ask you to stop it on account of the high cost of living, and the financial stress of the times.
Yours in the one blessed hope,
A. MITCHELL.

Chewalla, Tenn., Sept. 7.
Enclosed postoffice money order for $1.00 as pay for your worthy paper. My time expired March 5th, 1917. Many thanks for your kindness. I have enjoyed your paper especially the sermons of our dear Brother Russell. I hope to be able to take the Tribune as long as you publish the glad tidings.
Respectfully yours,
L. M. HAMILTON.

Ottawa, Canada, Sept. 6.
I see by the lable on my paper that my subscription expires on June 23 last. Thanking you for sending the paper until now. I dearly enjoy the Pastor's back sermons. Please renew my subscription for another year. You will find enclosed one dollar and fifty cents for the same.
JOHN WHLLEY.

Greenwich, N. Y., Sept. 7.
Your excellent paper has been a weekly visitor in my home for several years, in fact ever since you began the publication of Pastor Russell's sermons. Now I am obliged to ask you to discontinue it much to my regret. With best wishes for the continued success of the Tribune, I am
Very truly,
MRS. P. H. HULST.

Marion, Ohio, Sept. 7.
Please forgive my negligence in not sending renewal at proper time. I wanted to continue it but felt that I could not afford it for another year, but decided that I should not be without it, so enclosed is money order for one dollar. We have taken the Tribune for several years on account of our beloved pastor's writings, and greatly appreciate the stand taken for Truth and Righteousness. You will please notice our change of address.
Respectfully,
MRS. H. L. STEWRT.

Saginaw, Mich., Sept. 6.
I am renewing my subscription to the Tribune for another year and send one dollar to the "Help Others Fund." I like the Tribune for it is a clean paper and especially for its religious features, the sermons of dear Pastor Russell, etc., also for the letters of appreciation.
Yours respectfully,
W. C. BROWN.

Blue Rapids, Kan., Sept. 7.
Having received your paper by the courtesy of a loving friend who appreciated your weekly for some time I enclose a one dollar bill for the 1917 subscription, knowing it is due since Jan. 1st, 1917. I hope to subscribe next year if I do I will be more prompt in sending in. We like the Truth features of your paper very much and the moral stamina that expresses it publicity.
A friend of the Tribune.
JOSEPH E. BOTTIWELL.

Portland, Ore., Sept. 7.
Enclosed please find $1.00 to renew my subscription to your paper for another year. I appreciate your paper especially the religious matter. I thank you for past favors and wishing you continued success.
Yours for the Truth.
JOHN SORLIE.

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

FOR SALE AT A SACRIFICE.

MENA FILM COMPANS STOCK for sale at 25c on the dollar; also some Pyramid Film Company Stock at 25c on the dollar. A rare opportunity. Address Box 44, Station G, Cleveland, Ohio.

WANTED—Made to order crocheted porch jackets, made of zephyr. Would appreciate orders from Friends
MISS KATE SESSOMS,
Stedman, N. C.

PRESIDENT RUTHERFORD.

The following places will be priveleged to have J. F. Rutherford, who succeeded Pastor Russell when he died, address them:

Des Moines, Io., September 30

BROTHER.

Accidentally discovered natures antidote for tobacco habit; a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particu-

AND

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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CANDIDATES FOR JUDGE READY FOR BIG DASH

Judge James B. Drew Making Great Race With Other Candidates Who Will Be Among the Ten for the Final Heat in November

The citizen voters of Allegheny County will, on Wednesday, September 19, 1917, be given an opportunity to vote for the ten most brilliant lawyers who shall go to the post immediately following the primary election for the final heat in the election of November, for judicial togas.

The present incumbents, all of whom bear exceptional records for judicial poise and legal learning, are, in alphabetical order, in which they shall appear upon the ticket, as follows:

FOR JUDGE
THOMAS D. CARNAHAN
JOSIAH COHEN
THOMAS J. FORD
JOHN D. SHAFFER
JOSEPH M. SWEARINGEN

The contest is no easy one, and the five incumbents are not going to win back their laurels while gliding along on flowery beds of ease. Each must make some strenuous diplomatic moves, but fate, through professional ethics, has placed her manacles upon the judiciary by decreeing that the court must not solicit votes nor appear in public under the pretense of bargaining for the suffrage of the people. This precedent, long since established, enables those seeking judiciary honors, an inestimable advantage, and confines the presiding judge seeking re-election to very narrow margins. Thus the lawyer with political affiliations may readily ingratiate himself into the confidence of the voter through unbounded familiarity, while a member of the bench conducting himself accordingly would be regarded by the members of the bar with horror.

It is wise, then, that the citizens seeking to select the best judicial timber, act with the greatest care and then only after careful consideration and analysis of the men who seek re-election with the candidates who believe themselves fitted for elevation.

There is nothing to be added to the already established record of the men who are seeking re-election. These men by character, fitness, experience and profound legal learning have in ten years amply demonstrated their qualifications and need no endorsement from any political clique, faction or oligarchy. The individual should have intellect enough to select for himself the candidate for whom he must vote, and failing to recognize ability, fitness and experience from a political misfit or mental cripple the place for such an one is the institution which the state provides for imbiciles.

However, the situation is somewhat complicated on account of the non-partisan act, and since there are five vacancies ten candidates are to be nominated at the primary election, which takes place Wednesday. Seeking opportunity for liberal advertising, which the members of the bar have long since also declared unethical, an army of carpetbag attorneys have entered the field, with the hope of using the occasion for an occasional free notice and the privilege to advertise themselves.

But there are candidates whose ability and fitness are recognized and having announced their intentions of seeking elevation they have entered the field with the conviction that through training and long practice they are fitted to analyze the legal details that might be submited and to write opinions that will stand the test when submitted to the scrutiny of the upper courts.

It is senseless to bury these facts and the voters should not be deceived lest a bungling, incompetent, idol of the underworld may find sufficient speakeasy and brothel aggregation to put him across.

The strongest and most capable candidate seeking elevation to the common pleas bench is Judge James B. Drew, whose character and fitness are beyond reproach. Judge Drew is a young lawyer of exceptional ability and he has long been recognized as the leading lawyer and judge of the Allegheny County courts. There are those who argue that it would be almost a crime to promote him from the Allegheny county courts to the Common Pleas Bench but every workman and every business man knows the silliness of an argument that because a man is an expert in a small place he should be retained without hope of elevation. That is not in the category of ambition or aspiration. The strength of this nation and the stability of its independence is in its indescribable opportunities which are offered to the thrifty, the prudent and the wise. Leathergy and indolence creeps in when opportunity has gone. If the good is not to be rewarded then why assume the exacting duties to make good. The argument is frail and meaningless. The former being the only argument advanced against Judge Drew there is but little question that he will receive a tremendous vote at the primary election. This public expression is made certain by the public sentiment that prevails and this sentiment is materially augmented by the favorable expressions coming from the most influential and prominent members of the Allegheny County Bar not seeking political favor. Having been weighed and not found wanting the people are undoubtedly convinced that Judge Drew will be one who will be chosen for the final run in November.

Judge Drew finds favor not only with those in the highest walks of life but the Judge is popular among the laboring classes and he has never lost an opportunity to aid the weak and lowly using both his talents and his great influence in their behalf.

Another candidate in the field making rapid strides is Attorney S. H. Huselton, whose remarkable strength has caused the most skeptical to inquire whence comes this wonderful vote getter. Attorney Huselton has demonstrated his ability of adjusting the most complicated labor disputes and while unraveling the most intricate labor problems to the satisfaction of employer and employe he has managed to win the admiration and endorsement of both.

Thus, the Pennsylvania State Federation of Labor enthusiastically flaunts this tribute, "We have endorsed and recommended his election," while those at the head of the great industries, financial institutions and the commercial houses are equally as pronounced in his interest.

For one who can secure from these two great contending forces an expression of gratitude an understand-

(Continued on Eighth Page.)

MAGEE—HOW'S THE DOPE I'M HANDING OUT?
Grenet-Alpern Chorus—They're Biting. Give 'em more.

Thrice They Offered Him A Crown and Thrice Did He Refuse—NIT!

EMPLOYERS WANT THE OPEN SHOP

Only One-Third of the Workers of the United States are Organized, and Manufacturers Hold that All Shops Should Be Wide Open

WASHINGTON, D. C., Sept. 14—The strongest appeal for the "open shop" principle is that made by the American employers to the Council of National Defense.

The appeal is for the period of the war and the sweeping recommendation is made through the advisory committee of the national industrial conference board, representing, of course, the manufacturers' association of the United States.

The appeal practically means that the "open shop" is the only salvation of the American employer if the demands of the war are to be met and the conditions now heaped upon the manufacturer and operator brought to a successful culmination.

The American Federation of Labor claims that organized labor throughout the country numbers 3,000,000, which includes men, women and children. The Department of Labor shows there are over 38,000,000 in this country alone engaged in gainful occupation.

The employers contend that it is unwise to ask the employers to organize the American workmen into the unions, as this cannot be done. At present the only branch of industry in which organized labor shows strength is the building trades. The coal industry in Pennsylvania, Ohio, Indiana, Illinois is represented by the United Mine Worwers. Parts of West Virginia with Iowa, Alabama, Kentucky, Arkansas are well organized and a few other states show strength. Massachusetts has organized labor in the shoe industry, while some of the textile plants are organized.

However, the great iron and steel industries throughout the country, with the almost innumerable workshops, are not organized, and the manufacturers hold that this means about 35,000 in gainful occupations who have no union affiliations, and the belief is the open shop will meet the wishes and harmonize conditions The industrial conference board submitted its important economic recommendations to the defense council, urging that it call at the earliest convenient date a conference of representative national and international officers of American trade unions to join in a proposed economic agreement for the period of the conflict.

The proposed agreement, in substance, suggests: That organized labor agree with organized capital that "the non-union man is as necessary in the factory as he is in the army;" in other words that labor agree to the "open shop."

That employer and employe recognize and agree that for the period of the war "continuous, efficient production can alone equip, and sustain our military forces."

That a Federal board be created to adjust all labor disputes during the war in matters of war production for the Government; Government representatives to hold the deciding voice.

The proposal is submitted on behalf of the following asociations represented in the industrial conference:

American Cotton Manufacturers' Association; Electrical Manufacturers' Club; Manufacturing Chemists' Association of the United States; National Association of Cotton Manufacturers; National Association of Manufacturers; National Association of Wool Manufacturers; National Automobile Chamber of Commerce; National Boot and Shoe Manufacturers' Association; National Council for Industrial Defense; National Erectors' Association; National Founders' Association; National Metal Trades Association; Rubber Association of America, Inc.; Silk Association of America; United Typothetae and Franklin Clubs of America.

It was signed by the folowing members of the advisory comittee, appointed several months ago at the suggestion of Howard Coffin: L. A. Osborne, chairman, vice president Westinghouse Electric and Manufacturing Company, New York; W. H. Barr, president, Lumen Bearing Company, Buffalo; W. H. Van Dervoort, president, Root and Van Dervoort Engine Company, East Moline, Ill.; C. A. Crocker, president, Crocker McElwaine Company, Holyoke, Mass.; E. A. Smythe, president, Pelzer Manufacturing Company, Greenville, S. C.

The committee in concluding its recommendations, declared: "We reiterate the present necessity for recognizing one vital and primary principle. A government which cannot itself discriminate between its citizens cannot tolerate conditions which encourage private organizations to compel such discrimination. Politically and economically such a policy spells disaster. It destroys the responsibility of management, which is vital to successful production, and denies in our own democracy the basic principles of individual liberty and opportunity, for which its citizens, since the foundation of the republic, have shed freely of their blood and for which today they are prepared to die on alien soil."

MAGEE FINDS AID FROM THE RED LIGHT MEN

Preparations for a Gay Time in the Old Town if Billy's Heavy Discourses Should Win Enough Votes

William, the learned, candidate for Mayor against E. V. Babcock, is still making a herculean effort to appear profound in his discussions of municipal affairs and while already having marked "innocent" W. H. Stevenson, member of the "Big Six" with "Brilliant Cut-off" fame, as the next victim for the stab he goes on palavering, hoping thus to allure others to the ranks of the underworld now handled chiefly by Sam and Louie.

During the las tfew days there has been a noticeable stir among some of the "real estate" men who have heard there is a possibility of the big mit gentry putting Billy well up to the front and if such a catastrophe should occur to the taxpayers of Pittsburgh, the lower avenues would glow with a crimson light and rents would again go bounding upward. The "real estate" men are to be extended privileges to open the dens of iniquity, whose foul business has been paralyzed since Magee left the Mayorality chair. However, there is cause for much alarm since some of the men who have rented these hellish holes are now lining up for Magee.

There is grave fear that traffice may again be resumed in the white slave trade, and the revival of interest among the slimy horde is indicative that the pals of Louie and the Johnnies have been given a promise that the town is to be "wide open." There is joy even among the "fair" mistresses and a seance has been held at which were present the Athaliahs, the Jezebels, the Daliahs and the Salomes.

It was a brilliant shower of those who once held sway in the Great White Way and all hilarious of coming prosperity and the dazzling nights with ancient splendor.

The promise, if Billy wins, means much and far away scenes of the fastidious Herodias will pale into dark and benighted events when compared with the charm of Billy's administration with Grenet as Director of the Department of Public Safety.

"Oh, joy!" the fair harlots shout, when the picture of the resumption of the brothel is portrayed. The "real estate" men are actually bold enough to speak in the open in the interest of Magee's candidacy, and the lower avenues with Robinson street and the segregated holes of iniquity eak out a loud and joyful acclaim.

Magee in several of his famous discourses has made a rather desperate effort to be learned in his municiple parleys. Oh, slush. What John B. Larkin, 15 years ago, called "The Organization," at the head of which was Bill's uncle, Christopher L. Magee, Billy now calls "The System." Compare Billy's administration, and the compliments paid to Billy, with those the late John B. Larkin paid to "The System," which was the legacy Christopher L. Magee left, and the taxpayers have the same identical thing. Mr. Larkin said:

"If you are not satisfied with its administration in the past, then you should refuse to continue it in power, for you have not the slightest reason to believe that its future conduct will be any improvement on its past.

"And what has been its conduct in the past? Its corrupt methods have made our municipal affairs and city administration a by-word and reproach throughout the whole country, and your fellow citizens are amazed that people whose industry and ability have enabled them to lead the business world, should so long submit to such a disgraceful condition."

If the Armstrong administration has any semblance of this corruption the blame is placed at the door of the Magee henchmen, who are Daily, English, Herron and McArdle. These men with Magee conspired to block any and all beneficial legislation that was to be advanced by Mayor Armstrong. Sad indeed is the fact that Dr. James P. Kerr was inveigled to lend much assistance in this matter, but the stab in the back he received from Casca Magee quickly brought him to a realization of the errors into which he had ben lead.

Magee was the champion of the Porter candidacy. During that famous campaign much abuse was heaped upon the Pittsburgh Railways Company and the people were told that it would be thrown into the hands of the receiver and a multitude of other things would happen to the big street railway company for its alleged robbery and plunderings. Since that time a trixter has ben elected governor of Pennsylvania and one William A. Magee has been oppointed one whose business it is to adjust the destinies of the Pittsburgh Railways Company. Billy's charges Billy has found were absolutely empty, according to Billy's findings, and Billy is now either cheating or deliberately and wilfully promising remedial legislation that he never intends to carry out. Billy is a professional politician. The cheating governor is no better than Billy. The latter has refused to accept Billy's resignation. Mark what John B. Larkin said about a governor 15 years ago and see if the application could not be more fittingly applied now to Billy's boss, Governor Martin G. Brumbaugh, and the Vares. The following is what Honest John Larkin said then, and it applies to Billy and the Vares now. The Vare machines and Billy are "in power today by virtue of a secret—"in power today by virtue of a secpolitical deal between the leaders and the governor of the state, the terms of which have not been made public, but the secrecy and other circumstances which atended and followed it are ominuous of evil to public interests."

Much credit has been given Magee for reducing the Hump, but the lethergy of the Guthrie administration gave Magee ample opportunity for action or retrogression. Magee was compelled to go forward. No other course was left to him.

Under the old administrations of Pittsburgh Edward Manning Bigelow, who had one of the best progressive and constructive minds in the country, planned and built all the parks, boulevards and made all the street improvements, besides on one-third the assessed valuation of property and on practically a 12 mill tax reduced to 11 mills by Controller John B. Larkin.

Magee has not only doubled the assessed valuations of the property of Pittsburgh, but he has eliminated the old style rural and agricultural assessments. All property is now on full valuation. This has thrown the burden of bearing the load of the city government upon the shoulders of the small home holders. The rich whose investments are in stocks and bonds pay nothing for the upkeep of the city of Pittsburgh.

The plans and specifications and details for the reducing of the Hump were prepared by Director Bigelow

(Continued on Eighth Page.)

A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

AN INTERNATIONAL CASE RE-VIEWED BY J. F. RUTHERFORD.

(Published by Permission of the Author and by Request.)

FOREWORD.

Certain leading clergymen, representing numerous church denominations, such as Episcopalian, Presbyterian, Baptist, Methodist, Christian, Lutheran, United Brethren, and certain Catholic bishops, priests and prelates, have united in their cause of action against ONE MAN. They are assailing him from every conceivable quarter, using all possible means, foul or fair, to destroy that ONE MAN'S influence and power. They seek to enlist every possible agency, willing or unwilling, to aid them in their unrighteous effort. They have precipitated the biggest ecclesiastical disturbance ever known. The noise of their battle is heard to the uttermost parts of the earth and their dust is blinding many people. The Ecclesiastical Heavens are being shaken with great violence. Who will fall? Who will remain unshaken.

As statements of judges and attorneys have been quoted by these allied forces, and without warrant used as a pretext for their attack, and used also as a basis for peculiar misrepresentations, the writer of this booklet feels duty bound to review the case and publish the facts to the world.

J. F. RUTHERFORD.

BELLIGERENTS FURNISHADOWED.

This is the day of big things! Big enterprises, big trusts, big alliances, and big fights! A big battle always creates much noise and attracts some attention. This ecclesiastical disturbance is no exception!

In every great controversy there must be at least two parties. Usually one is wrong and the other right. Each will claim to be right. Each one may be conscientious. Conscience, however, is not always a safe moral guide. It will depend on whether or not that conscience has been educated according to the Divine rule. It is sometimes difficult for even the unbiased to determine who has the right of the controversy. That is one Guild we can always safely follow.

THE SAFE GUIDE.

Jehovah governs the Universe by fixed laws or rules, which are his principles. The man who acts in harmony therewith is governed by principle. The one who acts contrary thereto is controlled by passion. *The parties to a great fight may be forehadvised, and right or wrong thereof be determined, by the application of these fixed principles.*

Most men claim to be conscientious, and we credit them with so being, but their conscience is often guided by the wrong influence. To determine the right of the controversy we should certain the Divine rule and apply it. The majority are measurably controlled by other men; therefore, to that extent controlled by passion and not by principle. For this reason the man who assumes an honorable position among men holds a place of great responsibility.

CLERGYMEN WHO SOIL THEIR SACRED VESTURE

A Minister of the Gospel occupies a most honorable position. He is placed in such a place is a power for good, but when a Clergyman uses the garb of his sacred office to accomplish a selfish purpose, or to vent his spleen against one with whom he differs, he not only soils his office dishonored God, but degrades himself and dishonors the cause of Christianity.

There are but two Great Masters—God and Satan. Every person serves one or the other of these Masters. God puts in operation good principles always. His law furnishes an absolutely perfect guide. Satan exercises an evil power always. He is the father of falsehood, misrepresentation and abuse. Do all clergymen serve the same Master? "Ye are servants of him whom ye obey." "If any man have not the Spirit of Christ he is none of His." (See Appendix for further proof on this point.)

HOLY WRIT SAYS, "SPEAK EVIL OF NO MAN."

Every Clergyman is presumed to be a Christian. Sometimes this is a vile presumption. Plainly God's word says to Christians, "Speak evil of no man." "Who art thou that judgest another!" "Thou shalt not bear false witness." "Vengeance is mine, I will repay, saith the Lord." Sad indeed it is to see Christians, contrary to these plain Divine rules, resorting to misrepresentation and vilification of a Christian gentleman who is giving his life to teaching the people to follow Christ. Even if the charges made by them were true no justification could be found in the Scriptures for attacking them, but when the charges are made in utter disregard of the truth, and with the avowed purpose of doing injury we are constrained to ask, Are these servants of God or the servants of Satan?

Every great man and every good cause has mortal enemies. Great truths are dearly bought. Great reformations have had to fight every inch of the way to triumph! For nearly a half century the attitude of this case has been a shining light in the world, battling for good, that the eyes of men might be opened to a realization of the goodness of God manifested in His Plan towards mankind. He has fearlessly held forth the light of Biblical Truth, and as it has increased, with increased brilliancy his assailants have become more venomous.

LIGHT ATTRACTS BUGS — BIG BUGS, LITTLE BUGS, BLIND BUGS.

There is a reason for every wilful act. There is a cherished principle back of this great fight. Jesus said, "Darkness hates the Light." Error abides in darkness. The brilliancy of a light attracts blind bugs—big bugs as well as lesser ones—which vainly try to destroy the light and usually succeed in destroying themselves. As the defendant herein has held forth the light of Divine Truth and led thousands of honest Christians away from error, away from the bondage of various man-made systems and out of darkness and into the glorious day of God, his enemies have exhibited a greater degree of ferociousness toward him.

UNHOLY ALLIANCE

ENEMIES FOR CENTURIES NOW BECOME STRANGE BED-FELLOWS.

It is a well known fact that for centuries Catholics and Protestants have been deadly enemies, and the Ecclesiastical Heavens have long been in turmoil because of the mortal combat between them. In the controversy we are here examing, Catholics and Protestants have united in a campaign of persecution. Enemies for centuries now become bed-fellows—strange bedfellows these! Doubtless many who are following their leaders, however, are blind, and verily believe they are doing God service, by assulting the great truth bearer.

The public press exercises a mighty power, either for good or for evil. It has been a marvelous factor in the education of the people; therefore a power for good. When, however, the press is used by selfish and designing men as an instrument for the destruction of the good name of a fellow-man it then becomes a power for evil. A few unscrupulous editors, controlled by the Brooklyn Eagle, always willing to be used as instruments for the promulgation of sensational matter, as suits our matter, have poined the aforesaid alliance and taken up the cudgel against One Man, the defendant.

The vulgar and the scandal monger, eager to ply their vocation, have joined their ranks and are performing their part.

SAME OLD GAME OF THE PHARISEES AGAINST ONE MAN.

Back of this motley brigade, and constituting the real brains thereof, is certain keen, intellectual, far-seeing and designing men, who, without authority from the Lord, have taken the title of "Reverend," "Doctor of Divinity," "Cardinal" or "Priest." Long have these rested in ease and comfort, as the Prophet describes them (Isa. 56:10, 11), while their poor parishioners have for upon bread which they are famished—Amos 8:11, 12.

Long have these designing men kept their flocks in bondage by keeping them in the dark. Their cry was, Reckoning is at hand. Seeing their berths of comfort and popularity in danger, the walls of their ecclesiastical systems crumbling, while many of their former supporters are hastily withdrawing in obedience to God's command (Rev. 18:4), these men, without regard to religious belief or sectarian affiliation, in sheer desperation have joined hands against ONE MAN, the defendant, and have summoned to their aid all whom they can induce, cajole or coerce, and are exerting all their power in trying to stem the tide of Truth rapidly rising against them, striving to save their position and sway. The ONE MAN has turned the light upon them, exposing them to the gaze of the people. "Darkness hates the Light." This Unholy Alliance is straining every nerve and sinew to destroy this ONE MAN, his influence and his work. It is the same old game of the Pharisees. It is history repeating itself.

EVEN GOOD JOHN WESLEY'S WIFE JOINED HIS PERSECUTORS.

The same class assaulted St. Paul and persecuted him to the death. Martin Luther and other great reformers were victims of a like element. The great and good John Wesley was another victim—*his own wife, joining his persecutors.* The same Pharisaical class defamed the Lord Jesus when He was on earth. They called in question the legitimacy of His birth, applied all manner of vile epithets to Him, denounced Him as an enemy of the government, and finally caused His crucifixion. Having in mind that similar treatment would be meted out to His faithful servants, Jesus said, "The servant is not greater than his Lord; if they have persecuted Me they also will persecute you."

This case will be of great interest to lawyers and others who have in mind the illegal trial of our Master. Verily, human nature has not changed, even in this twentieth century of enlightment!

PAPAL ROME AND HER MONGREL PROGENY AGAINST ONE MAN.

In the case here we see Greek Catholics, Roman Catholics, Anglicans, Centiles and Jews, Presbyterians and Methodists, Baptists, Lutherans, Conregationalists, etc., etc., not only in America, but in Canada, in Europe, and, from the four corners of the earth, united in a diabolical avenger purpose of overthrowing this ONE MAN.

The fight against Martin Luther seems a picnic compared with this one. In Luther's case it was Papal Rome against one man. In this case it is Papal Rome and all her mongrel progeny against *One Man.*

THE GREATEST LIVING PREACHER DIES.

Who is the ONE MAN, the defendant in this case? *PASTOR RUSSELL!* He is the most talked of preacher in the world. He preaches to more people than any living man. Even his enemies, unwillingly as much. Editor Abell of The Continent a member of the unholy combine and one of its spokesmen, recently said of Pastor Russell:

"His writings are said to have greater newspaper circulation every week than those of any other living man; a greater circulation, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editorial syndicate writers put together."

Herein lies one of the causes for the attack by the allied forces. Some history will here be recalled with interest.

PREACHERS' UNION AND HOW ORDINATION CARDS TO PREACH ARE ISSUED.

For nearly three hundred years after Martin Luther's day there was a gradual breaking up of the original Protestant denominational churches. Trouble would start in one denomination; a division would ensue; some would withdraw, and the seceders would organize a new denomination. Each seceding class became known by some sectarian name, such "Baptists," "Methodists," "Campbellites," "Congregationalists," "United Brethren," "Three Brethren", "Christadelphians," etc. Each sect, by its own authority, authorized certain persons to preach, and seemingly no one had any special objection to this until about 1840.

The Bible teaches that THE Church is one, the Body of Christ, whereas the Protestant Systems, *each claiming* to be "The Church," number nearly two hundred. Realizing this inherent inconsistency, they feared that all their organizations would be brought into disrepute, and therefore there should be some alliance between all of them; hence, in 1846, the "Evangelical Alliance" was formed. In this alliance each sect formed its own Ordination Boards, which boards exercised the power of ordaining or authorizing others to preach.

One of the rules resulting from this Alliance was that, as now is, that no one shall be allowed to preach unless he has received an ordination at the hands of one of these "Ordained Boards" of which "Ordained Boards" is branded as a scab preacher.

This Alliance has become virtually a universal union, and as above gone forth that if anyone desires to preach he must get a union card (ordination); otherwise he is irregular. Some of the independent thinkers have held aloof from this Alliance, claiming the right to preach without ordination, but the dictates of their own conscience and to exercise the liberty of free speech.

HELL-FIRE GONE. COLLECTIONS * COME SLOWLY.

The defendant herein, Pastor Russell, has refused to accept any man-made ordination, recognizing the Scriptural method provided by the Lord, that every man who is authorized to be forced into the Combine; hence the Combine seeks to force him to submit.

One of their strong men engaged Pastor Russell in debate, hoping thereby to discredit his scholarship and teaching. The debate was a boomerang to the allied forces, because the debate exposed the fallacy of the doctrines of their own creeds, thereby causing many of their flocks to flee from them. One honest member of the Alliance "was heard that debate said to Pastor Russell, "I am glad to see you turn the hose on hell and put out the fire." Hell-fire gone, the collections come slowly.

PREACHERS' ALLIANCE, IN DESPERATION ASSAILS "SEATS FREE AND NO COLLECTIONS" ADVERTISED BY ONE MAN.

Then Pastor Russell adopted a kind of trade-mark on all of his announcements: "Seats Free, No Collection"—and the Alliance concluded that this was a reflection on their constant begging for money, and therefore another cause for anger. For some time now the poor fellows have had great difficulty in inducing the people to part with their money. Their congregations have been reduced to a handful, while thousands flock to hear Pastor Russell. The people prefer to go and hear the ONE MAN where the "seats are free and no collections," and where they can get some comforting food.

Unable to successfully combat the shafts of Bible Truths shot forth by this great modern religious reformer, his enemies have resorted to the old device of throwing sand in the people's eyes by blinding his private life and business methods.

If a bad man reforms and becomes a preacher the sins of his former days past deeds are forgotten and he is heralded as a hero in their cause, no matter what he believes or the character of the language used to express his belief.

But when a good man, such as the defendant herein, who has a clean life, boldly proclaims "the faith once delivered to the saints" and exposes the errors of the Dark Ages, which have long held the people in bondage, all conceivable charges are trumped up by his enemies, and those magnified, for the manifest purpose of preventing the people from seeing the Truths he is teaching.

SOME NOTABLE EXCEPTIONS IN PREACHERS' UNHOLY ALLIANCE.

(To be continued.)

The Divine Plan of the Ages

BY C. T. RUSSELL. 1886

FIRST VOLUME SCRIPTURE STUDIES.

While, therefore, we recognize the beastly character of these governments, as rendered so by the exaltation to power of a majority of unrighteous rulers, through the intrigues and deceptions of Satan, operating through man's weaknesses and depraved tastes and ideas, yet we recognize them as the best efforts of poor, fallen humanity at governing itself. Certainly the century God has ordained them to make the effort, and to see the results. But after centuries of experiment, the results are as far from satisfactory today as at any period of the world's history; in fact, the dissatisfaction is more general and widespread than ever before; not because there is more oppression and injustice than ever, but because, under God's arrangement, man's eyes are being opened by the increase of knowledge.

The various governments which have been established from time to time have exhibited the average ability of the people represented by them to govern themselves. Where popular governments have existed, the fact that they have been tolerated by the masses proves that in such people they were not capable of establishing and supporting a better government, and many individuals were always doubtless, far in advance of the average of humanity.

As we compare the condition of the world today with its condition at any previous time, we find a great difference in the sentiments of the masses. The spirit of independence is now developed in the minds of nearly blindfolded, deceived and led by rulers and politicians, and therefore they act, sometimes, with a degree of inconsistency, they feared that all their organizations would be brought into disrepute, and therefore there should be some alliance between all of them; hence, in 1846, the "Evangelical Alliance" was formed. In this alliance each sect formed its own Ordination Boards, which boards exercised the power of ordaining or authorizing others to preach.

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One of their strong men engaged Pastor Russell in debate, hoping thereby to discredit his scholarship and teaching. The debate was a boomerang to the allied forces, because the debate exposed the fallacy of the doctrines of their own creeds, thereby causing many of their flocks to flee from them. One honest member of the Alliance "was heard that debate said to Pastor Russell, "I am glad to see you turn the hose on hell and put out the fire." Hell-fire gone, the collections come slowly.

PREACHERS' ALLIANCE, IN DESPERATION ASSAILS "SEATS FREE AND NO COLLECTIONS" ADVERTISED BY ONE MAN.

Then Pastor Russell adopted a kind of trade-mark on all of his announcements: "Seats Free, No Collection"—and the Alliance concluded that this was a reflection on their constant begging for money, and therefore another cause for anger. For some time now the poor fellows have had great difficulty in inducing the people to part with their money. Their congregations have been reduced to a handful, while thousands flock to hear Pastor Russell.

Do not understand me to say that all the preachers are in this Unholy Alliance. There are exceptions. Thus is as a rule, common sense men who carried the fight into every State in the Union; every province of Canada; throughout Great Britain; the European Continent; China; Japan; India, Australia and the Islands of the Sea.

Members of this Preachers' Union or Alliance secured thousands of extra copies of their favorite medium of slander and libel—The Blookyln Daily Eagle—in order that they might have long held the people in bondage, all conceivable charges are trumped up by his enemies, and those magnified, for the manifest purpose of preventing the people from seeing the Truths he is teaching.

Do not understand me to say that all the preachers are in this Unholy Alliance. There are exceptions. Thus is as a rule proven. There are some good Christian gentlemen in the ministry who are, no doubt, doing the best they know to serve the Lord, but these are taking no part in this unholy warfare.

The active members of the Unholy Alliance, however, have grown desperate. Their operations are not confined to a single community. Those who carried the fight into every State in the Union; every province of Canada; throughout Great Britain; the European Continent; China; Japan; India, Australia and the Islands of the Sea.

Members of this Preachers' Union or Alliance secured thousands of extra copies of their favorite medium of slander and libel—The Blookyln Daily Eagle—in order that they might have long held the people in bondage, all conceivable charges are trumped up by his enemies, and those magnified, for the manifest purpose of preventing the people from seeing the Truths he is teaching.

SOME NOTABLE EXCEPTIONS IN PREACHERS' UNHOLY ALLIANCE.

(To be continued.)

THE SILENT TOAST.

The following beautiful poem has been set to us by private Ralph Wood-ham, who is in the Royal Field Artillery, British Expeditionary Forces in France. Private Woodham was printed a Great Britain by the King's printers, Edinburgh. Private Watkins is in Pittsburgh and has been over two years ago. He is now trying to be transferred to the American army so that he may be with his own countrymen:

They stand with reverent faces bowed,
And their merriment give o'er,
As they drink the toast to the unseen band,
Who have fought and gone before.

It is only a passing moment
In the midst of the feast and song,
But they hush the breath, as the wraith of death
In a vision sweeps along.

No more they see the banquet
And the lights have waned;
But they change again on the hide of one plain
When the shell-bursts rip the ground.

Or they creep at night, like panthers,
Through the waste of No Man's Land,
Their hearts afire with a wild desire
And death on every hand.

And out of the roar and tumult,
Or the black night loud with rain,
Some face comes back on the fevered track
And looks in their eyes again.

And the love that is passing woman's,
And the bonds that are forged by common toil
Now drink the soul with a strange control
And speak what no man saith.

The vision dies off in the stillness,
Once more the lobes shine,
But the eyes of all in the banquet hall
Are lit with a high shrine.

FREDERICK GEORGE SCOTT,
1st. Canadian Divisional Signal Co.,
Vimy Ridge, April 17th, 1917.

Appreciation

Roseville, Ill., Sept. 3.
Enclosed find a money bill to pay my subscription to the dead line in June. I hope I may continue to get as good a paper as the sermons of our dear former Pastor.

Yours Sincerly,
C. N. STER.

Utica, N. Y. Sept. 10.
I see my subscription to the Tribune is past due. Please find enclosed order for same. Thank you for sending it. I admire the Tribune for the stand it takes in publishing the Truth not only on labor questions, but the Truth, of the Bible, and how searching it is too. Receive through the Tribune those back Truth sermons from our faithful servants of God. Pastor Russell, who is gone beyond the veil, he still speaks through the Tribune and his works do follow him. May not fair hence this poor old world will wake up and realize that a prophet and a great one was among them. Success to the Tribune, one of the great papers of our day.

Yours very truly,
E. E. TYLER.

Drakes Branch, Va., Sept.14.
I notice my subscription to your paper has run out, and not being financially able to renew for another year, I must ask you to stop it. However I like to ask you to do this but it is my duty to do so. Some of you are still publishing Brother Russell's sermons; they are use to us. I still enjoy them and will be sorry not to receive the Tribune any more, but hope it won't be so long before you can send it to us. I miss it so much. Praying the Lord's continued blessing on your efforts to serve Him.

Yours in his Name,
MISS B. A. HARVEY.

Northville, Sept. 14.
I have pleasure in renewing my subscription to your excellent paper.

Yours truly,
M. CHRISTIANCY.

Amarillo, Tex., Sept. 14.
I am writing to notify you that I am not able to renew my subscription to your good paper. I am very sorry to give it up, as I have enjoyed so many good helpful things it contained. But I find I am not able to pay for it longer. I pray the Lord for the favors shown the Truth friends and especially shown our dear pastor Russell in that you have continued to publish his sermons for us.

Yours in the Master's Service,
MRS. M. O. KERBEY.

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HARMONY OF THE SCRIPTURES

PROVIDENCE, R. I., October 22, 1905.—Pastor C. T. Russell, of Allegheny, Pa., preached twice here to-day in Infantry Hall to large audiences. We report his evening discourse as follows:

Continuing our examination of the eternal evidences of the reliability of the Bible, we consider this evening the center of the divine message, "Jesus Christ the Righteous." No other name in the world's history fills such a place as the name of Jesus. His character and his message have met the demands of the human heart, and satisfied its longings as nothing else ever did or could do. And this notwithstanding the fact that the world and but a comparatively small proportion of the Church have ever caught more than a passing glimpse of the divine plan which centers in this "Son of God."

The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human son of God, Adam, point to the death penalty upon him, and indicate the need of a Savior and Redeemer; and, more than this, inferentially promise such an one as the seed of the woman who ultimately shall bruise the serpent's head—crush, subdue all evil. Its intermediate pages are prophecies and types respecting Jesus and the work he would accomplish as a Redeemer, and later as a Deliverer of the race. And further on it records his birth, his ministries, his death, resurrection, glorification, and the messages he gave to all who would become his followers, including his promise to come again and receive them unto himself. The closing pages of the Bible picture in symbolical language the completion of the present age, the inauguration of the Millennial age, the work that it will accomplish in the blessing and uplifting of the human family and the ultimate purging of the earth from all sin, imperfection, evil, when every voice in heaven and earth shall be heard praising the Lord.

We submit to intelligent minds the proposition that no other book, no other record, no other combination of writings and sermons by scores of preachers and teachers, covering a period of thousands of years, present any such harmony as the foregoing. And this harmony centering the divine plan upon Jesus, the Messiah, is the more wonderful in proportion as the minutiae of the Scriptural statements respecting him are clearly discerned. But in order to appreciate these Scriptural statements, in order to see the beauty and harmony of the Word of God we must divest ourselves of the teachings of the Dark Ages, which becloud the beauties of the divine Word and tend to make its statements of no effect—yea, worse than that, tend to make the divine record appear unreasonable, contradictory, nonsensical. Let us, then, divest our minds of the traditions of the ancients so carefully handed down to us in the various creeds, Catholic and Protestant, and let us look to the Word of the Lord for the instruction and guidance necessary to see its beauty and harmony.

"ALL THINGS WERE MADE BY HIM."

The teachings of higher criticism are very misleading on this subject. They would have us consider that all miracles are impossible; that our Lord was not born of a virgin, and by the direct power of God; that he was born as other men; that he happened to be a rather superior type of man; that he never had prehuman existence. The Scriptures teach to the contrary of this most explicitly, that Jesus was the "Son of God;" that "he who was rich for our sakes became poor," taking a human form for a particular, specific purpose—"for the suffering of death," that he might be our Redeemer.—John 17:5; II Cor. 8:9; Heb. 2:9.

The inspired writers go further and declare, "All things are made by him, and without him was not one thing made that was made." The context tells us that he was in the beginning with the Father, and was the Word or mouthpiece and personal representative of the Father in all the works of the creation of all the remainder of the works of God. Our common translation of John 1:1-13 only partly discloses the beauty and force of the Greek original, which should be rendered thus, "In the beginning was the logos (the divine mouthpiece, the representative), and the logos was with the God and the logos was a God, the same was in the beginning with the God. All things were made by him, and without him was not one thing made that was made."

"TO US THERE IS BUT ONE GOD."

We should note in passing the consistency of the Scriptures in respect to the supremacy of Jehovah God. From first to last with one voice the Scriptures declare that there is but one supreme God. The New Testament is in thorough agreement with this—for instance, the Apostle Paul's words, "To us there is one God, the Father . . . and one Lord Jesus Christ."—I Cor. 8:6.

How comes it then that the record is that Jesus, our Master, in his prehuman condition was the logos, a God with the God? Is this testimony out of accord with the remainder of Scriptural testimony? We answer, No! The name Jehovah was never permitted to any but one, the Father supreme; but the title God which in the Hebrew is Elohim, and sometimes abbreviated El, signifies a mighty one, and might be applied to any mighty one in authority and power, Jehovah himself being superior to all Elohim.

An examination of the Scriptural uses of the word Elohim substantiates the foregoing. We find, for instance, that it has not only been applied to the Father and to the special representative and prime minister, the logos, the Son of God manifest in the flesh, but we find also that the word is used in respect to angels when they directly represented the Lord as his special messengers, they who are his mighty ones. We also find that this title Elohim was used in respect to the first elders of Israel when God recognized them as his representatives in judging their brethren. For instance, see Exodus 21:6, "Bring him unto the judges" (elohim); 22:8, "Brought unto the judges" (elohim), 9, "Come before the judges" (elohim), and "whom the judges" (elohim); 28, "Thou shalt not revile the gods" (elohim), margin judges.

Similarly we read God's declaration to Moses, "I have made thee a God (elohim) to Pharaoh." (Ex. 7:1.) From these illustrations and others which we might give it will be seen that the word Elohim signifies instead of God a representative of God. Sometimes, when the true God is mentioned in connection with other gods or representatives or counterfeits, he is called the Almighty God, or by his name, Jehovah God, but at other times, where the sense is evident or no particular emphasis is necessary, the very same word is used in referring to Jehovah and to those who are his representatives. For instance, in Psalm 82:1 we read, "God (Elohim) standeth in the congregation of the mighty (El), he judgeth among the gods (elohim)." In verse six of the same Church, who throughout the Scriptures are called the sons of God. We read, "I have said, "Ye are gods (elohim), all of you sons of the Highest."

"NOW ARE WE THE SONS OF GOD."

It will be remembered that the Jews were angry with our Lord Jesus, not because he called himself Jehovah or intimated any usurpation of the Father's place, honors or prerogatives, but simply because he called himself the Son of God and referred to Jehovah God as his Father. On one occasion when they were about to stone him Jesus inquired why, and the answer was that in calling himself the Son of God he was affecting to be superior to them and to others of mankind, and affecting a relationship with the great Jehovah, which they termed blasphemy, because they said it was affecting an equality with Jehovah, but that the Scriptures fully sanctioned such a title as the Son of God.

Jesus referred them to the passage in the 6th Psalm already quoted, "I have said, Ye are gods" (elohim). Our Lord's logical suggestion is that if God himself through the prophet David gave the name, the title of god, thus to human beings, to the followers of Christ, to the Church of this Gospel age, why should it be considered blasphemous that the special Son of God, whom the Father had specially set apart and sent into the world as his representative, should be called the Son of God. His persecutors were unable to answer him, nor can any logical objection be found to our Redeemers's words. He was indeed preeminently the representative of Jehovah and preeminently he was his Son.

The Jews never claimed the title Sons of God for themselves, nor would it have been proper for them to have done so. Not until the great sacrifice for sins was offered by the Redeemer could the Father so justify any members of the fallen race as to receive them back into the close, the dear relationship represented by the word Son, but since the redemptive work of Jesus, spiritual Israelites are termed sons of God, as the Apostle declares, "Now are we the sons of God, though it doth not yet appear what we shall be (how great our glory and exaltation in the resurrection change), but we know that when he shall appear (our Lord and Master, the only begotten Son) we shall be like him and see him as he is." (I John 3:2.) The Scriptures clearly show that the followers of Christ were accepted of the Father as sons when begotten of the Spirit at Pentecost and since.—John 1:12, 13.

"THE SON OF THE HIGHEST."

The divine announcement of our Lord Jesus before his birth was, "Thou shalt call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." In explanation of his miraculous birth we read, "The power of the Highest shall overshadow thee (Mary): therefore also that holy thing that shall be born of thee shall be called the Son of God."—Luke 1:31-35.

Here we have the title of the Son of God officially applied to the man Christ Jesus before his birth and this title he continually approved, saying, "As the Father hath sent me, even so send I you." "I came not into the world to do mine own will but the will of him that sent me." "The Father worketh hitherto and (now) I work."—John 21:21; John 4:34; 5:17.

"THE BEGINNING OF THE CREATION OF GOD."

Let us look back and note the Scriptural declaration to the effect that the logos, who subsequently became the man Christ Jesus, was the beginning of the creation of God. These are our Lord's own words, and are in full accord with Apostle Paul's statement that our Lord is the image of the invisible God, the first-born of every creature (more literally the first-born of all creation), for by him were all things created that are in heaven and that are in earth, visible and invisible . . . all things were created by him and for him; and he was before all things and by him all things consist. And he is the Head of the Church, which is his body; he is the Beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father (the invisible God) that in him should all fullness dwell."—Col. 1:15-19.

These records agree with what we have already seen respecting the logos in John 1:13, that his career dates from the beginning. The Father Jehovah, we are distinctly informed had no beginning; and that our Lord Jesus should himself be the beginning, the first-born, indicates to us how high a position he held in the divine arrangement, long before the creation of the world, as the Father's logos, minister, representatives—all things were made by him. How high a station, how high a rank this gives to the one whom we love to reverence and obey!

"HONOR THE SON AS THEY HONOR THE FATHER."

Our Lord himself pointed out to us that it is the heavenly Father's will that we should honor the Son as we honor the Father also—that we should recognize him as the Father's representative, through whom he is working all things according to the counsel of his own will. The Aposte explains to us that although our Lord occcupied the chief position next to the Father, before he came into the world to be our Redeemer, yet he now occupies a still higher position. He tells us that he was obedient to the Father and humbled himself even unto death, even the death of the cross. He assures us saying, "Wherefore (on this account) God hath so highly exalted him and hath given him a name above every name that is named. Note our Lord's words, "Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do . . . the Father loveth the Son and showeth him all things that himself doeth. The Father judgeth no man, but hath committed all judgments unto the Son; that all men should honor the Son even as they honor the Father. He that hath not the Son hath not the Father which hath sent him.—Jon 5:10-23.

THE DOCTRINE OF THE TRINITY SCRIPTURE

We have seen that the Jews persecuted Jesus because he claimed to be the Son of God, and this persecution resulted in his death. A warm controversy arose on this subject following the death of the apostles, when Grecian mythology clashed with and then amalgamated with Christianity. Grecian mythology had lords many and gods many, but the Jews had but one God, and the early Church likewise recognized but one Father supreme, but likewise recognized our Lord Jesus as the subordinate sons of God.

It was when the opposition endeavored to prove that Jesus was a mere man, a member of the fallen race, that he had no pre-existence, etc., that others in the Church, aroused to the combative point, claimed for Jesus more than he ever claimed for himself, more than any of the inspired apostles ever claimed for him—more than is either reasonable or logical. They claimed that he was his own Father and his own Son; that there was but one God according to the Scriptures, but really three Gods, whom they claimed to be equal in power and glory—contrary to the Scriptural authority on the subject. When asked how there could be three Gods and yet only one, in order to conceal the weakness of their position they claimed that the subject was one of the holy mysteries which would be sinful to inquire into. Yea, they even claimed more—that to question or make inquiry on the subject, to express a doubt as to how three persons could be one person and yet three persons, was to become an unbeliever, thus to become subject to eternal torment, which was claimed to be the penalty for all unbelievers—all not in the Church. The period in which these theories had their rise and reached their prominence is properly enough designated the Dark Ages, in which little reasoning apparently was done along any line, and in which the masses of believers were restrained, under threats, from thinking for themselves.

The doctrine of the Trinity, which finds no place whatever in the Scriptures, and which is likewise contrary to reason, was concocted during that period of darkness in which its advocates concluded that they would supplement the after death-torture by other tortures before death, and according to the records of history thousands and thousands were tortured, drawn limb from limb, beheaded, burned at the stake and otherwise maltreated in the name of God and holy Trinity, because they stuck to the Scriptural declaration on this subject, and repudiated the unreasonable theories of uninspired and unholy men. They clung to our Lord's words, "The Father is greater than I." (John 14:28.) They clung to the Apostle's words, "Though there be gods many and lords many to us there is one God, the Father, OF whom are all things and we by him, and one Lord Jesus Christ BY whom are all things and we in him." (I Cor. 8:6). They remember also the Apostle's words, "Ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all."—Eph. 4:4.

"THREE THAT BEAR RECORD IN HEAVEN."

Although the reformers did valiant service in dispelling much of the gross darkness and in lifting the true light of God's Word, they evidently overlooked the fallacy called the Trinity. But we have in the Bible the standard authority by which the reformers were guided, and it is our duty as well as our privilege to hear what the Lord God hath spoken upon this subject and to conform our faith thereto. The Scripture do indeed teach, as we have seen, that there is an Almighty One, "The God and Father of our Lord Jesus Christ." (Rom. 15:6) They do teach also that the only Begotten Son of God, highly exalted by the Father, is to be reverenced even as we reverence the Father; also that the Scriptures do teach that there is a holy Spirit of God, which, proceding from the Father and from the Son, is also to be the Spirit of the sancitified Church.

But, some one inquires in astonishment, Is not the doctrine of the Trinity particularly set forth in the Bible? We answer, No. Everything as we have shown is to the contrary; the word Trinity, trinitarian, etc., is not to be found even in our common version of the Bible, which was made by those who held this unscriptural position, and who would have been glad to thus translate any Hebrew or Greek word if they had found any Greek word capable of such translation.

The few of our day who would stand up in defence of the unreasonable proposition that we have three gods equal in power and glory, and yet that the three in some incomprehensible manner are one in person, who would like to use the text of Scripture which has defended this absurdity for centuries but which all scholars now agree was no part of the original writings, but was added about the seventh century, at the time when this doctrine of the Trinity, by persecution, had forded itself into the place of full control.

The passage referred to is omitted in the revised edition of the Bible, although all the members of the committee were professedly trinitarians in their views. They were too conscientious to give further publicity to that which was recognized as a fraudulent interpolation intended to deceive and to support the trinitarian view. The words not in the original, added in the seventh century—not found in any Scriptures of earlier date than the seventh century—you should note in your Testament by striking them out, namely, beginning with the words, "In heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness in earth." If those fraudulent words be stricken out the passage reads as it did originally, with beautiful simplicity and clearness, "There are three that bear record, the Spirit, the water and the blood, and these three agree in one (testimony)."

The absurdity of the passage as it stands in the Common Version can be seen at a glance. The interpolation would make the passage say that the Father, the Word and the holy Ghost all three are one, and that they are bearing record in heaven that Jesus is the Son of God. How unreasonable to suppose that such a witnessing in heaven should be necessary. Do not the angles know that Jesus is the Son of God? Why then the statement that the Father, the Son and the holy Ghost are witnessing in heaven that Jesus is the Son of God? Every interpolation, and we are glad that they are few, marks itself as an absurdity, and can not be harmonized with the inspired portions of the Word. There is a further evidence to us that the Scriptures as given by God are of divine inspiration, and that nothing should be added to them nor taken from them. Evidently, however, it is the duty of every child of God to erase from his Bible any portion, such as this one, that may be found to be an addition, not the words of the inspired apostle.

"MY FATHER AND I ARE ONE."

This passage would not suggest to any reasonable mind that the Father and Son are one in person were it not that this false doctrine has beclouded judgment on the subject. There are more ways of being one than merely personally one. Our Lord's words elsewhere explain his meaning here. Praying to the Father for his followers he said, after praying for his apostles, "Neither pray I for these alone, but for them also who believe on me through their word, that they all may be one as thou, Father, are in me and I in thee, that they may be one in us." (John 17:20, 21). Here is the sense of oneness between the Father and the Son, oneness of Spirit, oneness of purpose—not oneness of person.

THE BIBLE CONSISTENT.

By allowing the Bible to be its own interpreter we see more and more of its beauty, consistency and harmony. The Jews would not find one-tenth the objection they do to Jesus as the Messiah were it not for the spurious, illogical, unscriptural claim that is made that he is the Father, that he is his own Father as well as his own Son, that he is a third part in an indescribable three Gods in one. Moreover, the various doctrines of the Scriptures which seem unreasonable to thinking minds are largely so because of this fallacy. Getting rid of it we begin to see God's Word and plan, of which Jesus is the center, in its true and glorious colors. Our sentiment is that we should prove every creed false. God's Word has already suffered grievously through the misrepresentations of the creed, and it is because of these illogical and unscriptural presentations that the Bible to-day is being discarded by reasonable people. "To the Law and to the Testimony: if they speak not according to this Word it is because there is no light in them."—Isa. 8:20.

BRO. BOHNET HOME AGAIN.

After an absence of several weeks Pilgrim J. A. Bohnet has returned to his home. He reports that all the classes where he visited are in excellent shape. He made addresses at Detroit, Mich., Cleveland, Ohio, Aurora, Illinois, and numerous other places in the west. Bro. Bohnet says he is in excellent shape physically and is ready to make this fall and winter the best he has put in for the cause of Truth.

I. B. S. A. CONVENTION.

A three day's convention of the I. B. S. A. will be held in their hall, 303 Penn avenue, Pittsburgh, beginning September 30, and ending October 2. Prominent Pilgrims furnished by the Brooklyn office will address the convention at different times. One of the speakers will be Bro. Fisher, of Scranton, Pa.

WHY DOST THOU WAIT

Poor, trembling sheep! Ah! who outside the fold
Hath bid thee stand, all weary as thou art,
Dangers around thee, and the bitter cold
Creeping and growing into thine inmost heart?
Who bids thee wait till some mysterious feeling,
Thou knowest not what—perchance mayst never know—
Shall find thee, when in darkness thou are kneeling,
And fill thee with a rich and wondrous glow
Of love and faith; and change to warmth and light
The chill and darkness of thy spirit's night!

For miracles like this who bids thee wait?
Behold, God's precious word to thee is, "Come!"
The tender Shepherd opens wide the gate,
And in His love would gently lead thee home.
Why shouldst thou wait? Long centuries ago,
O timid sheep, the Shepherd paid for thee!
Thou art His own. Wouldst thou His beauty know,
Nor trust the love which yet thou canst not see?
Thou hast not learned this lesson to receive:
More blest are they who see not, yet believe.

Still dost thou wait for feeling? Dost thou say,
"Fain would I love and trust, but hope is dead
I have no faith, and without faith, who may
Rest in the blessing which is only shed
Upon the faithful? I must stand and wait."
Not so. The Shepherd doth not ask of thee
Faith in thy faith, but only faith in Him;
And this He meant in saying, "Come to Me."
In light or darkness, seek to do His will,
And leave the work of faith to Jesus still.

Charleston, S. C. Sept. 5,

Inclosed please find 20 cts. in postage stamps, in payment for four copies of the Tribune for August, 1917. I intend to send in my subscription next month, have not the money at present. Would be glad to get the issues for Sept. and pay for them at end of month, if you will let me have them. As a member of I. B. S. A. feel interest in sermons, etc.

Very truly yours,
MISS J. G. MILLER.

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

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MENA FILM COMPANS STOCK for sale at 25c on the dollar; also some Pyramid Film Company Stock at 25c on the dollar. A rare opportunity. Address Box 44, Station G, Cleveland, Ohio.

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PRESIDENT RUTHERFORD.

The following places will be priveleged to have J. F. Rutherford, who succeeded Pastor Russell when he died, address them:

Des Moines, Io., September 30

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ESTABLISHED 1872—No. 43. PITTSBURGH, PA., THURSDAY, SEPTEMBER 27, 1917. All Subscriptions Payable in Advance.

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THOUSANDS IDLE THROUGH BIG STRIKE AT J. & L.'S.

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MAYOR ARMSTRONG MAKES STRONG PLEA FOR PEACE

Business Manager of Tribune and Arthur Ireland Advise Peaceful Methods With Promise of Victory for Workmen Who Are Now Striking in the Largest Independent Mills of the Country.

A flame of discontent has swept through the great plants of Jones & Laughlins, America's largest independent steel company, and the men who are leading the workmen declare that by the end of the week 15,000 will have joined the ranks of the striking forces. This means that the great industry will be practically paralyzed.

This is the first real conflict the company has experienced since the days when that distinguished iron king, B. F. Jones, crossed swords with the Amalgamated Association of Iron, Steel and Tin workers. In the latter memorable contest it was the intrepid and dashing William A. Carney, who led the mill committee into conflict more than once and these were days when daring yet wise leadership was essential to victory.

In the first move the men have already enlisted the sympathy of Mayor Joseph G. Armstrong and the wise council given by the Mayor in his public utterances to the strikers and their sympathizers at a meeting held Tuesday night in the Schiller-Glocke Hall, corner of 26th and Jane streets, South Side he clearly defines the conduct of every striker if success is to be achieved.

Mayor Armstrong gave his experience as a member of L. A. 300, K. of L., and related the incidents through which he had passed. He was a member of the Window Glass Workers Union, when he worked in Cunningham's window glass factory, just across the street from the hall, where he was then addressing the meeting. To that organization he belonged when he was elected some years ago to Common Councils from the old 29th ward. He had passed through many contests between employer and employe. Here he told the strikers how the window glass workers had always succeeded in winning their strikes and impressed upon the men that there was only one way to win and that was through peaceful methods. "I do not know what your troubles are," said the Mayor. "I do not know what demands you are making or what your grievances may be but one thing is sure that if you use your brains and follow wise leadership you will win. I am in sympathy with you and you will be given ample protection. The police department will not be permitted to interfere with you in any way but you must remember it is your duty to keep the peace. As Mayor of the City of Pittsburgh it is my duty to protect the lives and property of employes as well as employer and there is nothing to be gained in burning and wrecking property. I believe that if the proper authorities had taken hold of the men in East Pittsburgh and had a heart to heart talk with the men no damage would have been done to either individual or property. I thought it my duty to speak to you and give you the benefit of my experience of more than 20 years as a union man and the battles through which we passed, gaining every one by peaceful methods. Keep your head; preserve the peace; use your brains and you will win.

The Mayor with his sincerity impressed every man present and his remarks met with enthusiastic applause.

The meeting was called to order by James D. Sause, national organizer of the Brotherhood of Boilermakers and the hall was crowded while a thousand more were outside discussing the strike situation and the hopes of victory.

The first speaker of the evening was Arthur E. Ireland, well known labor leader, who has fought many battles for the machinists. Mr. Ireland admonished the men and strongly drove home the necessity of a peaceful struggle if victory was to be gained. Mr. Ireland told of the invitation which he extended the Mayor and the acceptance by the latter. He then outlined the character of work and the urgency of wise leadership that would steer the men away

(Continued on Seventh Page.)

E. V. BABCOCK

THE PEOPLES' CHOICE AT THE PRIMARY

DREW WINS IN FIRST HEAT FOR JUDICIARY

Big Contest Now On and Strenuous Campaign to be Opened With Church Folk Preparing Studies on "Challenge to Pittsburgh."

All five judges now holding places on the bench and seeking re-election will be on the ticket for the November contest and Judge James B. Drew it is estimated will be among the winners.

The present incumbents are now to begin the contest for election and this promises to be one of the most aggressive judiciary contests ever fought in Allegheny county.

There is joy in the camp that Judge Drew was among the first four and the defeat of Charles H. Kline is a real victory for the better citizenship. Kline is the well known champion, it is said, of the underworld and his election would be regarded a real calamity and a victory for the speakeasy element. Within the next week the church goers are to be brought into closer touch with the element backing Kline. One of the most strenuous campaigns against the brothel aggregation is to be made.

Judge Drew stands high with the people and his reputation as a lawyer backed by his character gives ample evidence of a splendid type of manhood for the bench.

The overthrow of Kline gives positive proof that the better citizens are awake. The rounding up of the speakeasies, the underworld and the panderers were not sufficient to defeat the wishes of clean citizenship.

From now on the Judiciary must take a more definite stand and they will be asked to make clear their positions on the moral issues. This will be one of the requirements made by those who are organizing training classes for the "Challenge To Pittsburgh." These

(Continued on Eighth Page.)

U. S. STEEL CORPORATION GRANTS WORKERS MORE PAY

NEW YORK, Sept. 20.—E. H. Gary, chairman of the United States Steel Corporation, today announced an increase of 10 per cent in the wages of the workmen of the subsidiary companies, effective October 1. This is the fourth increase since the war started and will add more than $30,000,000 to the annual payroll of the corporation.

The following statement was issued: "It has been decided to increase about 10 per cent the wage rate of workmen of our subsidiary companies to take effect October 1, 1917. Equitable adjustment will be made."

The new wage scale will affect approximately 270,000 employes. The clerical forces of the corporation, which exceed 25,000, are not included in this advance, but separate adjustments wil be made in their wages as soon as the new increase to the workmen becomes effective.

The last increase in wages became effective December 10, 1916. The first advance as a direct result of the increase profits as the result of the war took place February 1, 1916. All of the advances that have been made since the war began were 10 per cent in each instance.

At the time the first increase was made less than 200,000 men were employed by the corporation and it required about $15,000,000. Since that time nearly 100,000 more workmen have been added to the corporation's payroll and a minimum estimate places the additional wages to the employes at $20,000,000 annually.

Common labor, under the new wage scale, will receive about $2.91 a day, compared with $2.67 at present and $2 before the war. Total salaries and wages paid to the corporation's 252,668 employes in 1916 aggregated $265,385,502. In the last few months the corporation has further increased the number of its workmen and the payroll will undoubtedly be much larger this year.

Steel men took it for granted that the independent concerns which are now earning the highest rates in their history will follow the lead of the steel corporation. It is also stated that the increase which will probably be granted by the independent concerns will be in the form of bonuses, rather than in permanent wages, and that the latter will continue only as long as the companies continue the present heavy volume of business.

BABCOCK AND MAGEE FOR FINAL RACE

Magee Now Planning to Pull Off Big Scandal Against Armstrong Administration Charging Extravagance and Incompetency.

E. V. Babcock has succeeded in securing a splendid lead in the primary contest for Mayor of Pittsburgh and his majority of probably 5,000 is regarded as a great tribute in the first battle but Magee's friends have only their ire aroused and they are determined to go through with the fight confident that they have the munitions of war to shatter what they call the bubble that dazzles so brilliantly.

The Magee adherents are already beginning to figure how they will fare with the friends of Dr. J. P. Kerr and they contend that since Dr. Kerr is now out of the way the real shelling and the actual drives will be made. They charge that nothing was done or said to the injury of Babcock in the primary election and the fight for Magee at the primaries was merely superficial and only of such a mild nature as to secure enough votes to bring Magee through for the final contest.

The Magee followers are now circulating the awful tales that not a single battery of consequence was turned on Babcock. The arguments used in the campaign were merely those to draw the fire of Babcock. Now the tanks are to be introduced with all the 16 inch guns while the trenches are to be arranged for actual warfare.

For the past few days the advertising was limited to only the daily papers but no tabasco was injected nor was there any shelling of the enemies' works. All this with the dynamite is now to be arranged and Candidate Babcock must now prepare for some explaining. The issues are to be closely drawn on municipal affairs and Magee is to present a brand new platform. This is to contain features that will appeal to the independent voters who cast their votes largely for Dr. Kerr and the church folk are to be given a grand slice of the lemon maringue pie with plenty of icing in the hope of winning them to the Magee standards.

Magee is to have a committee of ministerial gentlemen driving a bargain it is said with J. Ralph Parks if this can be effected. Other committees are to be inaugurated, loaded with heavy weights of similar calibre to W. H. Stevenson, Charles Craford, G. N. Stengle and Wasson, the adorable quartette of big jobs. These committees are to dig up some of the elite and issues of vital importance are to be introduced with a thorough analysis of the present administration as to its efficiency and economy. Mayor Armstrong is to be assailed and charges more hideous than those ever yet espoused are to be flaunted in the face of Babcock. The contest for the votes given to Dr. Kerr is the prize and after the real charges have been made Magee's friends hope to see a revolution of feeling with the revolt tied on. This to grow to such proportions as to overwhelm Babcock and his followers. Thus the arguments to be used in the final contest are sifting through the political seives.

However, the victors are preparing for the acetylene flame to be applied by Magee. However, Magee will not get all the followers of Dr. Kerr. It is too early to predict as to what Dr. Kerr will do but there is every indication that he will throw his support to Babcock. Within a few days the atmosphere will be cleared up and Magee will by that time be able to say what he intends doing. Of course if a deal can be made with Babcock, Magee would withdraw from the race but this will be determined by the demands he will make upon the leaders for places in the administration.

In a statement handed to the Tribune Mr. Magee said:

"The indications are that Mr. Babcock will have an average plurality of about eight votes per precinct with the exception of the Second and a part of the Sixth ward, which have not been heard from. His plurality in these two wards will, no doubt, raise this average.

"I am reminded of my contest for this office in 1906. I was at that time defeated on the face of the returns by an average vote of seven to a precinct. The same methods of violence, intimidation and fraud were practiced then as were practiced by Mr. Babcock's or-

(Continued on Eighth Page.)

A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

AN INTERNATIONAL CASE REVIEWED BY J. F. RUTHERFORD.

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(Continued from last week.)

POPULARITY OF THIS MAN PROVOKES PREACHERS' UNION.

It is a well-known fact that Pastor Russell's sermons are published each week in hundreds of newspapers in different part of the world. This provokes the members of the Alliance, and in nearly every country of the world they have held meetings and passed resolutions denounciatory of Pastor Russell and his work; and they try to coerce the newspapers, by threats of boycotting and other means, to cease printing his sermons.

As an illustration, we cite the four-column editorial in the Evening Journal, of Wilmington, Delaware, December 4th, 1914, setting forth how the Ministerial Union tried to force that paper to cease the publication of Pastor Russell's sermons. There are many similar occurrences throughout the country.

OVER 9,000,000 SEE HIS CREATION DRAMA FREE

Pastor Russell, the defendant herein, is the author of the Photo-Drama of Creation. It is a wonderful production. The Bible story, beginning with creation, is set forth in an orderly manner to modern times.

This beautiful story is told to the people, assembled in public halls by means of a phonograph, or talking machine, and illustrated by many artistically colored stereopticon views and motion pictures. It has attracted wide attention throughout the world, and I am authoritatively informed, by the manager of the Photo-Drama, that nine million persons have seen this great exhibition, in America alone, and that, too, "Seats Free and No Collection!"

The Photo-Drama of Creation is the greatest educational philanthropy that has been given to the world. The money to finance it was contributed by many persons who are anxious to teach the present generation the wonders of the Bible. Had the preachers done their full duty, it might not have been necessary to have the Photo-Drama, but "God moves in a mysterious way His wonders to perform," and so HE is using many untitled and humble-minded persons to spread the Message of glad tidings concerning Christ and His Kingdom of blessings, and pointing the people to the near end of Babylonish reign.

If our forefathers, who laid the foundation of the American Government as a land of religious freedom, could see the religious intolerance manifested by this combine of ministers, they would turn over in their graves. The methods adopted in their frantic endeavor to crush Pastor Russell and his philanthropic work are shocking to every fair-minded, liberty-loving person.

SAMPLE METHOD OF PREACHERS' UNION

Laurel, Mississippi, is the scene of action. Mr. Nicholson, Manager in charge of the "Drama," rented the Opera House at this place from Mr. Taylor, the owner, in which to exhibit the Photo-Drama. The two gentlemen were standing in front of the Opera House preparing, for the advertisement. Mr. Taylor was delighted with the opportunity of having such a wonderful exhibition given in his house, and was congratulating himself, when along came the leading Methodist minister of the place, who is designated "The Boss of the Preachers' Union" there.

Learning what was about to take place he became enraged, shook his fist in Mr. Nicholson's face, exclaiming in angry tones, "You try to show these things in this town and you will have the biggest fight on your hands you ever saw; better get out of town, and get quick!" Mr. Nicholson proceeded, undaunted by this treat, to prepare for the exhibition. The Ministerial Union at once held a meeting, in which all engaged in denouncing Pastor Russell and the "Drama," except the Episcopalian minister, who stood firm for religious tolerance and common decency. The union passed resolutions against the "Drama", and Pastor Russell; then called upon the Mayor of the City and Chief of Police and induced them to notify the "Drama" Manager that it should not be exhibited in that city.

The Ministerial Union then used its power with the Electric Light Company, and induced its owners to cut off the electric current and refuse to furnish such to be used by the "Drama." Their influence was brought to bear upon Mr. Taylor, the Opera House owner, to such an extent that he tore down the advertisements which, by his own direction, had been placed upon the billboards. The Photo-Drama Manager then went to Judge Beavours, the leading attorney of the city, and appealed to him for assistance. He is a "Lawyer of the Old School," who is willing to fight for the right. He at once informed the Electric Light Company and the city officials that he would apply to the courts for an injunction against them, and have them restrained from unlawfully exercising their power.

A MODERN GAMALIEL

This frightened the city officials and the Electric Light Company, and the preachers weakened. They decided to not further attempt to prevent the exhibition of the Photo-Drama. The Mayor sent word to the Manager, saying "Go ahead, only don't knock us or the preachers." They feared the result when the people should see the pictures and know they had been so woefully misrepresented. The people came and were delighted, some saying, "We cannot understand the ministers' opposition!"

And thus this Unholy Alliance continues its fight against the ONE MAN, who, like a mighty ship in a storm, majestically rides the waves, keeping steadily on his course to the goal. While the storm of persecution rages, the common people crowd the halls where he goes, eager to hear, in this hour of peril, the message of comfort that he brings to their hearts. The scope of his work and his influence continue to grow, and members of the Preachers' Union gnaw their tongues, rage and imagine vain things.

CHARGES SPECIALLY EXAMINED AND COMPLETELY REFUTED.

The defendant, Pastor Russell, is my friend. I have known him for fifteen years or more, and for several years have represented him as his legal counselor. I have carefully investigated every specific charge that as been made against him. Being familiar with the facts, especially relating to the charges against him that have been adjudicated in the courts, I deem it my duty to the public that I publish these facts.

Pastor Russell needs no defense amongst those who know him. These lines are more especially to advise the public.

Sneeringly, his oponents refer to him as a "haberdasher" and "seller of shirts." It is true that when Pastor Russell was a young man, and before reaching his majority, he was engaged in the mercantile business, selling Gents' Furnishing Goods, and his business ability was demonstrated by the fact that he soon was operating five different stores.

If it is a disgrace in the eyes of the Preachers' Union for a man to labor with his hands, then surely they are welcome to all they can get out of it. Pastor Russell was in good company. We are reminded that St. Paul was a practising lawyer for a time, and a successful one, too, and that he also made tents to provide his temporary necessities. Jesus was a carpenter. Blessed is he that labors.

His enemies charge that he has organized various corporations through which he conducts his religious work, and that he uses these as a means of personal and nnancial gain to himself, and that the corporations are merely blinds by which he deceives the people. What are the facts?

PASTOR RUSSELL INCORPORATES BIBLE SOCIETY

In 1884 the Watch Tower Bible and Tract Society was organized, and was incorporated under the laws of the State of Pennsylvania, for the purpose of the mental, moral and religious improvement of men and women, by teaching the Bible by means of the publication and distribution of Bibles, books, papers, pamphlets and other Bible literature, and by providing oral lectures free for the people.

NO VOTE EVER CAST AGAINST PASTOR RUSSELL.

This is a non-stock corporation; it pays no dividends, no salaries, and no one has ever, as its books clearly show, reaped any financial benefit therefrom. It is supported entirely by voluntary contributions made by those who are interested in the promulgation of Bible Truths. Its work is exclusively religious. For each contribution of $10..00 the contributor is entitled to one voting share. While there are nearly two hundred thousand shares, and it would be an easy matter to elect some other man as president, there never has been cast a vote against Pastor Russell.

At the last election he was absent, his own votes were not cast, yet more than one hundred thousand votes of others were cast for him as president. The contributors and voters are men of strong character and many of them of superior financial standing, scattered throughout America and Canada. Such loyal supporters as these testify to the high esteem in which the president of this institution is held. Like other corporations, its business affairs are controlled by a Board of Directors.

ANOTHER CORPORATION NECESSARY

In 1909, the work of this non-sectarian religious corporation having largely increased, and greater New York City being the most accessible place from which to direct its work, both in America and foreign lands, it was deemed, by its Board of Directors. wise to move the headquarters to Brooklyn.

I was consulted about the matter and advised that under the laws of the State of New York the Watch Tower Bible and Tract Society could not have the same privileges as it enjoyed under the special statute of Pennsylvania, under which it was organized, and suggested the advisability of the organization of a similar corporation in New York State.

This suggestion was followed, and the Peoples Pulpit Association was organized under the Membersip Corporation Law of New York for the identical purposes for which the Watch Tower Bible and Tract Society exists. The Peoples Pulpit Association holds title to the property in New York wherein the work of said Society is conducted.

GREAT BRITAIN CORPORATION I. B. S. A.

Later it became necessary to have a European corporation in the interests of the work, a large portion of its activities being in European countries; hence a corporation was formed under the laws of Great Britain with headquarters at London, under the name of the International Bible Students Association. It was organized for the identical purpose for which the parent corporation, the Watch Tower Bible and Tract Society, was originally organized, and all three of these corporations are practically one and the same. All contributions are made to the Watch Tower Bible and Tract Society, which finances all the work of the three corporations named.

Throughout the various countries of the world are classes of Bible Students who, independent of all sectarian creeds or systems, regularly assemble at their homes or public halls, for the purpose of Bible study, and these are known as "Associated Bible Students," because their work and study are in harmony with that conducted by the aforesaid corporations. None of these are corporations for profit; they pay no dividends, no salaries, and no one has ever reaped any financial benefits therefrom, but all funds thereof are used for the promulgation of Bible Truths.

UNITED STATES INVESTMENT COMPANY.

Much ado has been made by his enemies about business corporations with which Pastor Russell is connected, particularly with reference to the United States Investment Company.

The fact is that this company was never a corporation in the strict sense of the word. It was a limited partnership organized under the Statutes of Pennsylvania. Its capital stock was $1,000. Pastor Russell furnished that $1,000 out of his personal means.

This company was organized for the purpose of taking title to certain property which it did take over and afterwards disposed of, and every dollar that was received therefrom went into the treasury of the Watch Tower Bible and Tract Society, and was used for its religious work.

Pastor Russell did not receive one cent profit therefrom, nor has any other person ever reaped any pecuniary profit therefrom.

This company has been out of existence for more than two years, and does not own anything today, even its capital stock being expended by the Watch Tower Bible and Tract Society in its religious work.

There is no corporation in existence anywhere in the world in which Pastor Russell owns a single share of stock, nor in which anyone else holds any stock for his use or benefit.

PASTOR RUSSELL'S WEALTH.

When Pastor Russell closed out his business, many years ago, he had upwards of a quarter of a million dollars. The greater portion he freely spent in the publication of Bible literature, which was distributed to the people without charge for the purpose of enlightening them concerning the harmonious Plan of God as taught in the Scriptures. The remainder of his wealth he transferred to the Watch Tower Bible and Tract Society in harmony with and in fulfilment of an agreement between himself and wife made before their domestic troubles began.

Pastor Russell now has no money, no bank account and owns no property aside from a few personal effects, nor does anyone hold any property or money for his personal benefit.

His life for the past forty years has been devoted exclusively to religious work, during which time he has received as a monetary compensation his meals and a modest room in which to work and sleep, traveling expenses and $11 per month for incidental expenses, which amount is supplied by the Watch Tower Bible and Tract Society.

The charge that he has used these corporations for his personal and private gain is absolutely false as the books of the corporations abundantly testify. Every dollar that comes into his hands he accounts to the Society for the same.

As an allustration, it was incidentally shown in a lawsuit in which the books of the Society were necessary as evidence that on one occasion Pastor Russell was on the opposite side of the continent from New York when he was handed a draft for $10,000, payable to his own order and which he could have cashed and appropriated to his own use, but, on the contrary, he sent the draft at once to the Treasurer of the Society, authorizing him to indorse his name thereon and cash it for the benefit of the work of said Society, which was done.

On the occasion of the above lawsuit a committee of five gentlemen, experts, were appointed to audit the books of the corporation and not one penny was found as having been misappropriated by Pastor Russell or anyone else.

I know these facts because it was necessary for me, as counsel, to go over the audit.

DOMESTIC TROUBLES

Pastor Russell was married in 1879. For the first thirteen years of their married life he and Mrs. Russell lived happily together. They were both engaged in religious work, and had been even before their marriage. A semi-monthly religious journal, The Watch Tower, was published, of which Pastor Russell was and still is the editor. She became dissatisfied with his manner of conducting this journal and attempted to dictate the policy thereof. Being the head of the house, Pastor Russell would not submit to his wife's dictating the manner of conducting his business affairs. Without notice, she voluntarily separated herself from him in 1897, nearly eighteen years after their marriage. For nearly seven years she lived separate and apart from him, he furnishing her a separate home.

In June, 1903, she filed in the Court of Comon Pleas at Pittsburgh a suit for legal separation. They had been actually separated for nearly seven years. In April, 1906, the cause came on for trial before Justice Collier and a jury.

It has been remarked by a number of lawyers who have read the record in this case that "no court has ever before granted a separation upon so slight testimony as appeared in this case." The record discloses nothing except a misunderstanding between husband and wife, and which at one time was adjusted, by mutual consent. The issue being submitted to the jury they evidently concluded that, being already actually separated for a period of seven years, a legal separation might as well take place.

There never has been an absolute divorce of either of the parties.

(Continued next week.)

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XIV.

Prominence of the subject.—The Character of the Kingdom.—The Kingdom During the Gospel Age.—False Views Corrected by Paul.—Results of False Ideas of the Kingdom.—Two Phases of the Kingdom of God.—The Spiritual Phase and its Work.—The Earthly Phase and its Work.—Their Harmonious Operation.—The Glory of the Earthly Phase.—The Glory of the Heavenly Phase.—The Covenant Root from which These Branches Grow.—The Earthly Phase of the Kingdom, Israelitish.—The Lost Tribes.—The Heavenly Jerusalem.—Israel a Typical People,—Israel's Loss and Recovery.—The Elect Classes.—The Heirs of the Kingdom.—The Iron Rule.—An Illustration of the Object of the Milennial Reign.—The Kingdom Delivered to the Father.—God's Original Design Fully Accomplished.

Any who have not carefully examined this subject, with concordance and Bible in hand, will be surprised, on doing so, to find its prominence in the Scriptures. The Old Testament abounds with promises and prophecies in which the Kingdom of God and its King, Messiah, figure as the very centre. It was the hope of every Israelite (Luke 3:15) that as a people God would exalt their nation under Messiah; and when the Lord came to them, it was as their King, to establish the long promised Kingdom of God upon the earth.

John, the forerunner and herald of our Lord Jesus, opened his mission with the announcement, "Repent ye; for the Kingdom of Heaven is at hand." (Matt. 3:2.) The Lord commenced his ministry with the same announcement exactly (Matt. 4:17); and the apostles were sent forth to preach the same message. Matt 10:7; Luke 9:2.) Not only was the kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all his preaching (Luke 8:1; 4:43; 19:11), other subjects being mentioned merely in connection with or explanation of this one subject. The majority of his parables were either illustrations of the kingdom from various standpoints, and in different features, or else served to point out entire consecration to God as essential to a share in the kingdom, and to correct the Jewish misapprehension that they were sure of the kingdom because natural children of Abraham, and hence natural heirs to the promises.

Our Lord Jesus in his talks with his followers strengthened and encouraged their expectations of a coming kingdom, saying to them, "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging (ruling) the twelve tribes of Israel."(Luke 22:29, 30). And, again, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." (Luke 12:32.) And when, instead of being crowned and enthroned, their recognized king was crucified, his disciples were sorely disappointed. As two of them expressed it to the supposed stranger on their way to Emmaus after his resurrection they had "trusted that it had been he which should have redeemed Israel."—delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. But they were sadly disappointed by the changes of the few days previous. Then Jesus opened their understanding by showing them from the Scriptures that his sacrifice was needful first of all before the kingdom could be established.—Luke 24:21, 25-27.

God could have given to Jesus the dominion of earth without redeeming man; for "The Most High ruleth over the kingdom of men, and giveth it to whomsoever he pleaseth."(Dan. 4:32.) But God had a grander design than could have been accomplished by such a plan. Such a kingdom could have brought blessings which however good, could have been of only a temporary character, since all of mankind were under condemnation to death. To make the blessings of his kingdom everlasting and complete, the race had first to be ransomed from death and thus legally released from the condemnation which passed upon all in Adam.

That in explaining the prophecies Jesus revived the disciples' hope of a coming kingdom is evident from the fact that afterward, as he was leaving them, they inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" His answer, though not explicit, did not contradict their hopes. He said, "It is not for you to know the times and seasons which the Father hath put in his own power."—Acts 1:6, 7.

True, the disciples at first, in common with the entire Jewish nation, had an imperfect conception of the Kingdom of God in supposing it to be exclusively an earthly kingdom, even as many to-day err in an opposite direction in supposing it to be exclusively a heavenly kingdom. And many of the parables and dark sayings of our Lord Jesus were intended in due time to correct these misconceptions. But he always held forth the idea of a kingdom, a government, to be established in the earth and to rule among men. And he not only inspired in them a hope for a share in the kingdom, but he also taught them to pray for its establishment—"Thy kingdom come; thy will be done on earth as it is in heaven."

To the worldly-wise among the Jews, our Lord seemed an imposter and fanatic; and they considered his disciples mere dupes. His wisdom and tact, and his miracles, they could not well gainsay, nor reasonably account for; yet, from their standpoint of unbelief, his claim that he was the heir of the world, and would establish the promised kingdom which should rule the world, and that his followers, all of them from the humble walks of life, would be joint-rulers with him in that kingdom, seemed too absurd for consideration. Rome, with its disciplined warriors, its able generals and immense wealth, was the master of the world, and was daily growing more powerful. Who, then, was this Nazarene? and who were these fishermen, without money or influence, and with but a meager following among the common people? Who were these that they should talk about establishing the kingdom long promised to be the grandest and mightest earth had ever known?

The Pharisees, hoping to expose the weakness of our Lord's claims, and thereby to undeceive his followers, demanded of him.—When will this kingdom which you preach begin to make its appearance?—when will your soldiers arrive?—when will this Kingdom of God appear? (Luke 17:20-30.) Our Lord's answer would have given them a new thought had they not been prejudiced against him and blinded by their own supposed wisdom. He answered that his kingdom would never appear in the manner in which they expected it. The kingdom which he preached, and in which he invited his followers to joint-heirship, was an invisible kingdom, and they must not expect to see it. "He answered them, and said, The Kingdom of God cometh not with observation (outward manifestitation); neither shall they say, Lo here! or, lo there! for the Kingdom of God is (to be) in your midst." In a word, he showed that when his kingdom should come, it would be everywhere present and everywhere powerful, yet nowhere visible. Thus he gave them an idea of the spiritual kingdom which he preached; but they were unprepared and received it not. There was a measure of truth in the Jewish expectation concerning the promised kingdom, which will in due time be realized, as will be shown; but our Lord's reference here is to that spiritual phase of the kingdom, which will be invisible. And as this phase of the kingdom will be first set up, its presence will be unseen, and for a time unrecognized. The privilege of heirship in this spiritual phase of the Kingdom of God was the only offer then being made, and has been the one hope of our high calling during the entire Gospel age, which then began. Hence Jesus referred to it exclusively. (Luke 16:16.) This will be more clearly seen as we proceed.

It was probably because of this adverse public sentiment, especially among the Pharisees, that Nicodemus came to Jesus by night, being anxious to solve the mystery, yet apparently ashamed to acknowledge publicly that such claims had any weight upon his mind. The conversation between the Lord and Nicodemus (John 3), though but partially recorded, gives a somewhat further insight into the character of the Kingdom of God. Evidently the main points of the conversation are mentioned that from these we may readily gather the drift of the whole, which we may reasonably paraphrase as follows:

Nicodemus.—"Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Yet some of your statements seem very inconsistent to me, and I come to ask an explanation. For instance, you and your disciples go about proclaiming, "The kingdom of heaven is at hand;" but you have neither an army, nor wealth, nor influence, and to all appearance this claim is untrue; and in this you seem to be deceiving the people. The Pharisees generally regard you as an imposter, but I am sure there must be some truth in your teachings, "for no man can do these miracles that thou doest, except God be with him." The object of my visit is to inquire of what sort, when and whence is this kingdom you proclaim? and when and how is it to be established?

Jesus—Your request to have a full understanding concerning the kingdom of heaven cannot now be answered to your satisfaction; not that I do not know about it fully, but that in your present condition you could not understand or appreciate it, if I would fully explain. "Except a man be begotten from above, he cannot see the kingdom of God."

Even my disciples have as yet very indistinct ideas of the character of the kingdom they are proclaiming. I cannot tell them, for the same reason that I cannot tell you; and they could not understand, for the same reason. But, Nicodemus, one peculiarity of God's dealings is that he requires obedience to the light already possessed before more light is given; and in the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required. They must be such as are willing to follow God's leading, step by step, often seeing only the one advance step clearly. They walk by faith and not by sight.

Nicodemus.—But I do not understand you. What do you mean? "How can a man be begotten when he is old? can he enter a second time into his mother's womb, and be born?" Or do you mean that the repentance preached by "John the Immerser," and signified by baptism in water, is somehow a symbolic birth? I notice that you disciples preach and baptize similarly. Is this the new birth necessary to those who would see or enter your Kingdom?

Jesus.—Our nation is a consecrated nation, a covenant people. They were all baptized into Moses in the sea and in the cloud when they left Egypt. God accepted them in Moses, the mediator of their covenant, at Sinai; but they have forgotten their covenant, some are openly living as publicans and sinners, and many others are self-righteous hypocrites; hence John's preaching and that of my disciples is repentance—a return to God and to a recognition of; the convenant made and the baptism of John signifies this repentance and reformation of heart and life, and not the new birth. But unless you have more than this you will never see the Kingdom. Except in addition to the reformation symbolized by John's baptism you receive a begetting and birth of the spirit, you cannot see my Kingdom. Repentance will bring you back to a justified condition; in that condition you will be able readily to recognize me as Messiah, the antitype of Moses; and thus consecrating to me you will be begotten of the Father to a new life and the divine nature, which, if it develop and become quickened, will insure your being born a new creature, a spirit being, in the first resurrection; and as such you shall not only see but share the Kingdom.

(To be continued.)

GONE HOME!

Gone home! To be forever with the Lord,
White-robed and clothed with Immortality,
Behilding face to face Jehovah God.
Gone home! All sorrow, tears and anguish left.
Behind. 'Tis finished, all the sacrifice,
And, faithful unto death, he hears, "Well done,
Come, enter thou into the promised joy!"

What message would "our shepherd" send to us,
To us who wait this side the parting vail?
"Be brave, be strong, weep not, have faith in God,
The fields are white to harvest, go ye forth,
And, even as our Master said, 'Lo I
Am with you always, even to the end,'
So shall my loving presence go with you,
Until ye too shall hear His sweet 'Well done!'
Then there shall be one Shepherd and one flock,
And all rejoice together with the Lord."

GERTRUDE W. SEIBERT.

November 1, 1916.

De Kalb, Ill., Sept. 22.

Have noticed that my subscription to the Labor Tribune has expired Aug. 17. Sorry I have delayed in sending money. I do appreciate your kindness in sending same anyway.

I surely think a great deal of back sermons of Pastor Russell and other features.

Am enclosing postal money order for one dollar for another year.

Yours respectfully,
FRANK PETERSON.

DATES OF PASTOR RUTHERFORD

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Des Moines, Ia.—September 30.
Pitsburgh, Pa.—October 2.
Cincinnati, Ohio—October 7.
Lewiston, Me.—October 14.
Chicago, Ill—October 21.

At all the places Truth friends will assemble in general and local convention. The Judge is delivering some strong sermons on the signs of our times and the great world war so vividly foretold in the holy writings. His grasp on the situation is remarkable. His words carry conviction. All reverental people are invited to hear him. In Pittsburgh he speaks in Carnegie Music Hall, Northside, October 2 at 2 P. M.

INTERNATIONAL BIBLE STUDENTS ASSOCIATION

Program of Convention.

September 29, I. B. S. A. Hall, 305 Penn. Ave., Pittsburgh, Pa.
September 30, Kenyon Theater, N. S., Pittsburgh, Pa.
October 1-2, Carnegie Hall, N. S., Pittsburgh, Pa.

I. B. S. A. Hall, Saturday, Sept. 29:
2:30 P. M.—Address of Welcome.
2:45 P. M.—Response by Chairman.
3:15 P. M.—Praise and Testimony.
7:00 P. M.—Prayer and Praise.
7:30 P. M.—Discourse by Bro. Barker.

Kenyon Theater, Sunday, Sept. 30:
9:30 A. M.—Opening Service.
9:45 A. M.—Praise and Testimony.
11:00 A. M.—Discourse by Bro. Stewart.
2:00 P. M.—Prayer and Praise.
2:30 P. M.—Discourse by Bro. Barker.
3:30 P. M.—Discourse on Baptism by Bro. Kendall, followed by water immersion.
7:00 P. M.—Prayer and Praise.
7:30 P. M.—Discourse by Bro. Van Amburgh.

Carnegie Hall, Monday, October 1:
9:00 A M.—Opening Service.
9:15 A. M.—Praise and Testimony.
10:00 A. M.—Discourse by Bro. Thorn
11:00 A. M.—Discourse by Bro. Barber.
2:00 P. M.—Prayer and Praise.
2:30 P. M.—Discourse by Bro. Spill.
3:30 P. M.—Discourse by Bro. Barker.
7:00 P. M.—Praise and Testimony.
7:45 P. M.—Discourse by Bro. Van Amburgh.

Tuesday, Oct. 2:
9:30 A. M.—Opening Service.
10:00 A. M.—Discourse by Bro. Bohnet.
11:00 A. M.—Discourse by Bro. Macmillan.
2:30 P. M.—Prayer and Praise.
3:00 P. M.—Discourse by Bro. Rutherford.
7:00 P. M.—Love Feast.

W. E. SPILL, Chairman.

HAVE FAITH IN GOD.

In days gone by I said, "My soul,
'Another year, or more or less,
And we have crossed the wilderness',—
Wilt falter now, so near the goal?"

And so I pressed along the way
With heart aglow and step so light,
'Twas scarce by faith, 'twas almost sight,—
Our coming King could not delay!

But now the days and years go by,
And life seems but a mounrnful song.
"The vision tarries, Lord, how long?
Increase my faith, oh God," I cry!

He hears my prayer, He calms my fears,
He bids by restless soul be still.
My heart responds, "If 'tis Thy will,
Lord, I can wait a thousand years!"

GERTRUDE W. SEIBERT.

October 10, 1916.

Latah, Wash., Sept. 23.

I see by the label on the paper that my subscription expires the 17th of this month. We would ask you to please discontinue for a while as we expect to be away from home for some time and our address uncertain. We have been a subscriber for your paper for the past nine years and can assure you that we highly appreciate your efforts in the proclamation of the Truth as outlined by the late Pastor Russell and in the stand you take for the cause of righteousness and justice. We pray the dear Lord's blessing upon the Harvest work which includes the share you are privileged to enjoy in this glorious work.

Sincerely your friend,
L. H. THAYER.

Saltville, Sept. 23.

Please find $1.00 to pay for Tribune another year, thanking you for printing the religious part, and also for sending Tribune after its subscription was out.

I remain as ever, a friend to Tribune,
D. S. MUSSELWHITE.

Atlanta, Ga., Sept. 20.

I am still in the land of the living, and would like to hear from more of my Truth friends. My address now is 375 Edgewood street., Atlanta. The Tribune is getting better every issue, especially the sermons, and now the new "The Battle in the Ecclesiastical Heavens."

Yours very truly,
J. D. GOULD.

Jackson, Mich., Sept. 23.

Enclosed please find a one dollar bill for which renew my subscription to your weekly paper containing Pastor Russell's sermons, etc., from day of expiration. Sorry that I have been so negligent in regard to this matter. Wishing you the best of success, I remain as ever,

Yours for truth,
E. H. EHRICH.

JESUS, THE SON OF MAN AND THE SON OF GOD

KENTON, O., October 29, 1905.—Pastor C. T. Russel addressed good audiences twice here to-day. We report his evening discourse—the third in a series setting forth the reasonableness and harmony of the Bible, as a divine revelation. His text was, "The people answered, We have heard out of the Law that Messiah abideth forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of Man?"—John 12:34.

The so-called higher critics, and many whose faith in the Scriptures is being destroyed by their pernicious undermining of the Word of God and promulgation of their unbelief, seize upon the fact that our Lord Jesus most frequently styled himself the "Son of man." They hold that this, his own teaching, contradicts the statement of the evangelists that he was born of a virgin without a human father. They seize also upon the fact that although one of the evangelists gives our Lord's lineage through his mother, another that he was merely an extraordinarily brilliant man, but not the Son of God in any special sense more than others of his fellows, except as he possessed naturally nobler traits of character than the majority.

This whole position is wrong, totally out of accord with the teachings of the Scriptures: and it is very important that the Lord's people should on this point also let their faith rest, not in the wisdom of men, but in the power of God. Loss of faith on this point means the impossibility of faith along other lines of the Scriptural presentation, which are based upon the declaration that our Lord Jesus' life came not from an earthly source, not from a human father—that on the contrary, as the Apostles declares, he was "holy, harmless, undefiled and separate from sinners.'—Heb. 7:26.

OUR LORD'S LINEAGE.

It is true that the Gospel account gives the lineage of both Joseph and Mary, and this was proper enough; for while the Scriptures clearly set forth that Jesus was not the Son of Joseph, but miraculously begotten by the power of the Highest while his mother was yet a virgin, they also show that Joseph, being guided by the Lord in a dream, accepted this fact and adopted Jesus, so that whatever the title to the throne of David was possessed by Joseph would be possessed by Jesus. The lineage of Joseph shows him to have been a decendant of David through Solomon and Jeconiah—but that was the line of which the Scriptures state respecting the throne, "Write ye this man childless . . . for no man of his seed shall succeed to sit upon the throne of David."Jer. 22:30; compare Matt.1:11

On the other hand we have in Luke's Gospel the lineage of Mary, the acknowledged mother of Jesus and wife of Joseph, and this lineage traces back to David through his son Nathan. Thus while our Lord had two lines of connection with the Levitic throne, the Joseph line is not only disclaimed in the Gospel through the *Prophet*. A knowledge of these facts surely strenghtens our confidence in the record as a whole.

"THE SON OF MAN."

It is very surprising that these same higher critics have entirely overlooked the fact that in the Greek original our Lord's title is not merely Son of man, but, with the emphasis shown in the Greek, the title should be read, "The Son of Man." Who except father Adam was the man? True, according to higher criticism and the evolution theory . Adam was a monkey rather than the man—the first to take the higher step which they claim has since led grandly upward to what the human race to-day is. But we shall not follow the wisdom of men, but the Word of God, and so doing we find that Adam was par excellence the man— the one man whom the Lord created in his own moral and intellectual likeness, gifted and qualified every way to be the representative of God in the earthly creation—the king of earth. We find that it was because of disobedience to his Maker that he came under the sentence of death, losing much of the likenes of God and forfeiting his authority as the king of earth. His posterity, born in sin and shapen in inquity, have since in one way and another effaced more or less completely the divine image from their minds and hearts and as a result the whole race is depraved, and, as the Apostle expresses it are a groaning creation travailing together in pain and waiting for the manifestation of the Son of God and the deliverance from sin and death promised through Messiah.—Rom. 8:22.

The earliest statement of the Almighty respecting hope for our race, the earliest intimation of the Messiah, was conveyed in the words, "The seed of the woman shall bruise the serpent's head." The second statement, made two thousand years later to Abraham, was, "In thy seed shall all the families of the earth be blessed." (Gen. 3:15; 12:3.) Thus the seed of the woman and the seed of Abraham are identified before our minds as the promised Messiah for whom Israel waited two thousand years more—yea, in an important sense of the word still waits. For although our Lord Jesus gave himself a ransom for Israel and for the whole world, nevertheless the blessing and uplifting of Israel and the world still wait—wait until Messiah at his second advent shall establish the promised Kingdom of God under the whole heavens. They wait, as various Scriptures show us, until an elect class shall be gathered from amongst men to constitute the "Bride," the "Lamb's Wife," his joint-heirs in the Kingdom and in its glorious work of blessing the world.

If, then we see that Jesus was properly called the Son of Abraham and the Son of David, both being members of the fallen race, though justified and acccepted by the Lord through faith, how very appropriate it is that we should recognize him, the "man Christ Jesus," as being the "Son of man;" the only one springing from his race as his Son who would be competent and qualified to be Father Adam's Redeemer—yea, the Redeemer of the entire human family. True, the life-giving power, the fatherhood principle in Adam's race, having been lost under divine condemnation of death, it was requisite that the Son of the man would bring the deliverance to the race and bruise the serpent's head, must have an unimpaired life, an unforfeited life—hence a life separate and distinct from that which Adam and any of his sons could impart.

On the other hand, however, it was necessary that Messiah should be united to and identified with a member of the human family, who must be, according to the prophecies, both son of David and a son of Abraham, and thus through them a son of Adam. We see, then, logically, clearly, reasonably, that the foretold Messiah could be born a man and be of Adam's family to inherit the title and dominion of earth and all that Adam originally possessed and lost through sin, and yet must have a source of life outside the human life. This is exactly what the Scriptures set forth regarding our Lord Jesus, that in every sense of the word he took hold upon and was a member of our race through his mother, but that the life principle that came to him was not impaired, was uncondemned, and that thus our Lord was the holy one, undefiled, separate from siners and yet the man Christ Jesus.

"THE UNDEFILED ONE."

I can not here undertake to present the philosophy of this stupendous event in detail, which the Scriptures so clearly set forth. Many of my hearers, however, have in their possession the fifth volume of the MILLENNIAL DAWN SERIES of the Bible studies entitled the "AT-ONE-MENT BETWEEN GOD AND MAN." In one chapter of that volume we have endeavored to set forth in detail the philosophy of this great fact which the Scriptures declare and upon which they base our faith in Jesus as the Son of man, holy, harmless, undefiled and separate from sinners, and therefore capable of giving his life a sacrifice for the cancellation of the just demands of the divine law against Adam and including all of his posterity, that as by a man came death so by a man should come the resurrection of the dead, that "as all in Adam die, even so in Christ shall all be made alive."—I Cor. 15:21, 22.

"HUMBLED HIMSELF AND WAS EXALTED."

How beautiful is the harmony of the Bible respecting the great work of the Messiah. In our discourse of last Lord's Day which many of you have doubtless read in the National Labor Tribune we showed from the Scriptures that in his prehuman condition our Lord Jesus the Logos, was a God in the beginning with the God, his Father; that he was the "Only Begotten of the Father," the "Beginning of the creation of God," and that in due time, by the Father's power exercised through him, all things were made that were made—things in heaven and things in earth. (John 1:1-14; Rev. 3:14.) We saw that this glorious Logos delighted to do the will of the Father and had absolute confidence in his wisdom, justice, love and power. It was a part of the divine plan to so test the loyalty of the Logos as to make his loyalty a lesson and exhibition to angels and to men—to test his obedience to the extent of laying aside the heavenly glory and being born of man—"made flesh." Not only so but the test was to go farther—that obedience to the Father's will should lead him to give himself as a man's redemption price, a sacrifice for man's sins—that "he should die the just for the unjust to bring us to God." (I Peter 3:18.) More than this, the Lord designed that the circumstances connected with this testing of loyalty and obedience should be most ignominious—"even the death of the cross."—Phil. 2:8.

But it was not the Father's plan that the Only Begoten should forever be degraded from spirit conditions to human conditions. On the contrary, we are informed that on the presentation of this test to our Redeemer there was a joy set before him, a prophecy of his future exaltation again to the Spiritual plane—yea, added glory, honor, distinction, the divine nature—"that all men should honor the Son even as they honor the Father also," and that to him every knee should bow and every tongue confess both of things in earth and things in heaven. (John 5:23; Rom. 14:11; Phil. 2:10.) It is in full accord with this that the Apostle explains to us that because of the obedience of the Logos Jesus, the Word, the Messenger of Jehovah, the Father highly exalted above every name, etc.

"A RANSOM FOR ALL."

The Scriptures clearly delineate that while it was necessary that the Logos should become the "man Christ Jesus" in order the "he might give himself a ransom for all to be testified in due time," nevertheless all in sympathy with the divine arrangement must be glad and rejoice that this one, who was so loving and loyal both toward the Father and toward mankind, has not suffered by his self-sacrificing spirit, but has indeed received added glory and honor, so that now he is a man no longer, but as the Apostle declares, "Now the Lord is that Spirit."—Heb. 2:9; I Tim. 2:6; II Cor. 3: 17.

TWO DIFFICULTIES TO OVERCOME.

Those who follow their own reasonings upon this subject, and do not carefully restrict them to the divine record, go to one or the other of two errors on the subject of the Son of God that our Lord was made flesh. On the other hand some minds, neglecting the council of God that our Lord was "made flesh," assert that our Lord was always a spirit being, and that he merely pretended to be a man, and that his flesh and bones were merely in the nature of garments hiding his real spiritual self. These hold that when our Lord ascended on high he merely dropped the fleshy body, continuing to be what he had always been, a spirit being. The difficulty of these friends is their neglect to take the entire testimony of the Word of God on the subject. The record is not that he who was rich for our sakes deceived us and pretended to become poor, merely pretended to become flesh.

The Scriptures show that it was necessary that he should become a member of the race in order to redeem the race, that in his spirit condition he could not give the ransom sacrifice which the divine law required. The word ransom in the Greek in anti-lutron, which signifies a "corresponding price." In order to be a corresponding price for Adam it was necessary that our Lord should be made flesh—not sinful flesh, but flesh of the same kind or likeness as that possessed by the sinful beings of Adam's race. He must be the son of the man; he must be a perfect man in order to give the life of a perfect man in exchange for the life of the perfect Adam, who lost his life by his transgression of the divine law.

As nothing more than a perfect man could be Adam's ransome, so also nothing less than a perfect man could redeem him; hence the stress that the Scriptures everywhere lay upon the fact that Jesus was not only indeed the Son of God, not only the Logos made flesh, but was the Son of the man, who, by giving his life as a ransom for Adam, redeemed the world of mankind and its rights and titles to the dominion of earth, so that he has all these things at his disposal to ultimately give back again to Adam and his race during the Millennial age, upon terms and conditions which justice, wisdom, love and power approve.

On the othe hand there are some who neglect a careful comparison of all the Scriptures, and recognize the Logos as the man Christ Jesus, but insist that he is still a man although he has ascended to heaven. Some even go to the absurd extreme of saying that they expect eventually to see the pierced side and the nail-prints in his hands and the marks of the thorny crown. Alas that these should suppose that the Father would permit the faithful Logos, faithful unto death, even the death of the cross, to be to all eternity thus impaired by a marred physique and disqualified for spiritual conditions by a human body fitted only to earthly conditions.

Moreover, these dear friends involve themselves in trouble in respect to their own future condition, for if they think of the Lord as still being human, flesh, and with a maimed body in heaven, they must logically similarly think of themselves in the resurrection as being still flesh and bearing to all eternity the wrinkles and blemishes that are their portion because of the fall. Much more glorious is the hope which God has set before us in the Gospel. The one who declares, "I am he that was dead, and behold I am alive forevermore," revealed himself as a glorious spirit being, shining above the brightness of the sun at noonday, whose glory humanity could not behold and live, and even a portion of whose glory would blind the natural eye. (Acts 22:6-11.) Ah, yes! The more carefully, the more critically we examine the divine testimony along the lines of its own internal evidences and declarations the more do we see of its grandeur and perfection, in which not a detail is missing or defective.

THE SON OF MAN IN GLORY.

But someone may inquire,Why does the Lord continually refer to himself in the future, at his second coming, etc., as the "Son of man?" We reply that this is very appropriate indeed, because the entire work of restitution, which will be carried on throughout the millenial age (Acts 3:19-21), is based upon the great fact that the Logos humbled himself to become the Son of Man—the son of Adam—and then gave up his life and all his earthly rights on behalf of Adam and his race. The entire work of Millenial age will consist in conferring upon the thousands of millions of the race of Adam the privilege and opportunity for coming back again to all that was lost through the original sin of the man Adam, all who were redeemed by the Son of the man, the man Christ Jesus, who gave himself a ransom for all."—I Tim. 2:6.

Most appropriately, therefore, should the world have set before it this title of the only begotten Son of God, which more than any other represents his great work as the Redeemer and Restorer of Adam's race. Throughout the Millenial age the life that will be proffered to the world—the perfect and everlasting life and the early inheritance which will then revert to them—will be the very ones that were lost by the man Adam and recovered by the Son of the man. Nevertheless this will not mean universalism, for, as the Scriptures clearly state, the world in order to have this blessing must become the children of Christ, sons of the Highest, through him who in the Scriptures is represented as the Life-Giver, the Father of humanity. Adam attempted to be the life-giver, the father of life, but failed through disobedience, and in God's providences the Logos becomes the Son of the man Adam and redeemed all that he had lost, and is about to become the Life-Giver, the Father, to as many as will come into accord with the righteous laws of God. This, therefore, is one of the titles of the Logos, the Son of man, namely, the "Everlasting Father," the Life-Giver.—Isaiah 9:6.

THE CONSCIENTIOUS OBJECTOR.

(Written for The National Labor Tribune.)

Much is being said in these times about the Conscientious Objector, and an effort is being made to brand him as being unpatriotic, and one who is trying to shirk his duty. So it might be well enough to consider the matter a little and see if we can find out what sort of person this conscientious objector is.

Some one has said, truly enough, that he is a man without a country. For more than eighteen hundred years he has existed as a class, to whom the Captain of his Salvation said, "Ye are in the world, but not of the world, for I have called you out of the world." Also, "marvel not if the world hate you, for it hated me before it hated you." This shows that a sharp distinction is made between this class and the world in general.

He is also told that the "weapons of his warfare are not carnal," that "no murderer hath eternal life abiding in him," "follow peace with all men without which no man shall see the Lord," and "they that take the sword shall perish by the sword." He is also told to be law-abiding, and to render unto Caesar (Civil Government) the things that are Caesar's, and unto God the things that are God's." The fundamental law of the land recognizes that every man may exercise liberty of conscience and worship God according to the dictates of his conscience. To worship God means to do His will; to obey His will means to be governed by His law. So if the laws of man say we must go out and shoot our fellow-man, and the laws of God say we must not, it is the privilege of each individual to exercise his own liberty as to which he will obey, and no one should try to influence another, for or against. There are plenty of Caesars to fight Caesar's battles, without trying to coerce those who have sworn allegiance to the "King of Kings, and Lord of Lords and are trying to obey His commands.

The "Conscientious Objector" is also told that he is an "Ambassador for Christ", and that his "citizenship is in heaven". Some one has said that he should have his vote taken from him, but if he be a true ambassador of Christ, he would not consider that he had any right to vote, and many who see thus clearly their position do not do so. We do not expect an Ambassador from a Foreign country to vote at our elections, or to have any part in the making of our laws but we expect him to be law-abiding.

These Conscientious Objectors have been fighting a battle all these centuries, all unknown to the world, more terrible than any of those fought with carnal weapons, and that battle is against the "world, the flesh and the devil." It begins at the time they enlist under the Great Captain, and only ends with death. They have also been persecuted and reviled", made as the "filth and the offscouring of the earth," partly by being made a gazingstock themselves, and partly by being companions with those who were so used, in fulfillment of the Apostle's declaration that "all that live godly in Christ Jesus shall suffer persecution."

Moreover, some of these Conscientious Objectors have been close students of God's word, and have known for many years that this great war was due to come just when it did, and have gone through the lengths and breadths of the land, without money and without price, trying to tell the people about it. Some have heard and looked into the word and found it even as they had been told. Others refused to listen, and so "as it was in the days of Noah, they were eating and drinking, building and planting, marrying and giving in marriage, and knew not, so shall it be in the Presence of the Son of Man."

Some knew of it who would not tell it to others, for no one who reads his Bible intelligently in these enlightened days, and who has faith in it, can help knowing it. We do not take into consideration those Higher (?) Critics who have criticized it until there is not much left of it except the lids and the Beatitudes. Nor the Evolutionists, who try to tell us that our ancestors were monkeys up a tree." (Theirs may have been for all we know,) for they could not expect to tell us anything about it. But those who profess to believe the word should not be of those who, as the Scriptures tell us, by not being able to understand the Lord's arrangement show less discernment than the migrating fouls that known how to discern the times and seasons."—Jer. 8:7.

Shortly after the great war broke out a day was set for all people, both great and small, to pray God to stop it, but God was apparently either asleep or on a journey, and He did not answer their prayers, a thing which caused many to lose faith. If those who were at the head of that move had read their Bibles rightly, they would never have made it. The clear testimony of the Scriptures is that the "times of the Gentiles began 606 years B. C. when Israel's last King, Zedekiah, was dethroned, and this is corroborated by Secular history. It is also clearly taught and easily demonstrated that the "times of the Gentiles, or the interval between the time of Israel's casting off, and the time for their regathering would be a period of 2520 years. And at that time, as was foretold there would be a "time of trouble such as never was since there was a nation," and that all nations would become involved. In proof that this does not refer to any past war or trouble are our Lord's words in refererence to this prophecy, "nor ever shall be again," for the very purpose of it is to overthrow all unrighteous rule, and make way for "God's Kingdom under the whole heaven." Not a democracy, as many expect, but an absolute monarchy, the Great Monarch being none other than our Lord Jesus, who will lay "justice to the line and righteousness to the plummet."

It is stated about that some knew about these things who did not make them known to others. In proof of this we quote from an article in the United Presbyterian, October 22, 1914, writen by Rev. Thomas M. Chalmers. He says, "There is much confusion in the minds of men in regard to the condition of Christendom and the war. The immense extent and terrible character of the struggle have puzzled many Christians. That it would occur at this late date in history is to them a mystery. But to those who know the Scriptures it is no surprise. We have been looking forward for more than twenty years to this year 1914 and to this war. God foretold it in His word, etc." Did this gentleman tell it to anyone before hand? Not that we ever heard of. No doubt, he like many others of his kind, who had been keeping the people in darkness concerning these things, had been telling them the world was getting better; just give us a little more money for missionary purposes, and we will soon have the world converted; then Christ will come and everything will be lovely. These are now coming to the front and telling us, yes we knew all about it. "It is the war of the Bible," "It is the last war," etc., trying to "kill the bear after he is dead." Not one word in the Scriptures have we to the effect that the world would be converted when Christ comes. On the contrary we are told that when He comes the nations will be angry and that "all the kindreds of the earth shall wail because of Him." Also, the clear Scriptures teaching is that the very purpose of His coming is to bring about the conversion of the world. "When the Judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." "And it shall come to pass that every soul that will not hear (obey) that Prophet shall be cut off from among the people."

In sharp contrast to this is the case of some of those Conscientious Objectors who have left honorable and lucrative positions, from all walks of life, including lawyers, doctors, merchants and many honest ministers of all denominations, and have gone the world over, paying their own expenses, telling the people not only of the threatened storm foretold by God in his word, but pointing them to the silver lining, calling attention to our Lord's words to his people, "When ye see these things begin to come to pass, lift up your heads and rejoice, knowing that your deliverance draweth nigh."

Which of these do we suppose will hear the "Well done good and faithful servant," and which the "Woe unto you hypocrite?" Some Christian people have tried to tell us that the Lord never meant that we must not kill our fellowman in self-defense, but the Lord made no such exceptions. On the other hand, He tells us that "they that dwell in the secret place of the Most High shall abide under the shadow of the Almightly," and that "no harm shall come nigh thy dwelling place." This does not mean that those who are thus dwelling in the "Secret place" the condition of entire consecration to the Lord, could not have their homes destroyed, or their persons injured but it does mean that nothing could come to them without the Father's permission, being assured that "the angel of the Lord encampeth round about those that are His, and delivereth them," and figuratively speaking, not a hair of their heads could be harmed, without His permission, and that "all things work together for good to those who love God, and the called ones according to His purpose."

Then we have in our midst the Nicodemuses, those who come by night, "for fear of the Jews." Not long since when talking to a lady who had made a study of these things for years, and who is a very prominent and popular member of a fashionable Church (God save the name), she told us that it was amusing to her to hear her friends express their surprise at the condition of things, and that she told them if they had studied and read as she had done, instead of slandering those who had tried to tell them about it, they would have known all about these things.

We asked her if she did not think that when we saw these things clearly and believed them, we had a responsibility in regard to them. Then she began to "go away sorrowful" for she had great possessions in the way of popularity and social standing, and it would never do to sacrifice it all to go around and be called a "fool all the day long for Christ's sake." Yet our Lord said, "he that is ashamed of me and my words (teachings) him will I be ashamed to confess before my Father." M. C. K.

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

FOR SALE AT A SACRIFICE.

MENA FILM COMPANS STOCK for sale at 25c on the dollar; also some Pyramid Film Company Stock at 25c on the dollar. A rare opportunity. Address Box 44, Station G, Cleveland, Ohio.

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The 45th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 44. PITTSBURGH, PA., THURSDAY, OCTOBER 4, 1917. All Subscriptions Payable in Advance.

STRIKERS UNDAUNTED SURE OF VICTORY

Bungling Sleuths Source of Much Amusement While Big Conservative Labor Leaders are Counseling Workmen.

Probably the most monumental farce ever attempted upon a large corporation is that being practiced upon Jones & Laughlins, one of the largest independent steel companies in this country, and the officials of the great corporation are daily affording amusement to the public.

A dispute has arisen between the company and its employes and now 6,000 men are involved with every indication that this army will be augmented by many thousands more unless satisfactory terms are agreed to between the company and the workmen who are being advised by national organizers of the American Federation of Labor, these being increased daily by other able and experienced leaders.

There are numerous incidents connected with the strike. These border on the ludicrous while those on the outside are taking in the situation and enjoying that which gives every evidence of a serious complication unless the officials can be aroused to the critical conditions.

The workmen have made a demand from which they refuse to be shaken. The leaders who are regarded as among the most conservative in the labor movement are cautiously advising the strikers to remain steadfast assuring the strikers the company will eventually grant their wishes. The leaders are making the most of the arguments regarding the scarcity of labor and are not slow in assuring the employees now idle that the places of the men cannot be readily filled.

Further the blundering bungling detectives are said to be quarreling among themselves and the organizers who assemble at the Monongahela House are enjoying what they contend is a "Roaring Farce." The strikers say the reports given the officials of the big company must be "padded" with mythical lore all furnished the keen eyed and cunning sluths to be included in the "dope" for the company. National Organizer James D. Sause, of the Brotherhood of Boiler Makers, with the others are trailed to the old hostelry and here at 5 P. M. begin the "Hookshws" with, all the witnessy that can be imagined while the funnies are being enacted and the "side splitting" scenes are being observed.

The labor leaders are being understimated. If any one takes General Organizer Cal Wyatt for an easy mark it is said he has missed his calling. Wyatt has been foreman in a newspaper office. He worked in newspaper composing rooms. He is credited with knowing the game. He is aware that news is being "suppressed," but he is philosophical and rests with a conviction that victory for the men will be won only through peacable methods.

The activity of the Department of Labor and Industry is charged to an assistant of J. Price Jackson, said to have been a former employe of Jones & Laughlins. This is looked upon as a significent political move to be charged against the present state administration.

The whole dispute is said to have grown out of the most trivial yet arrogant action of a petty boss. The money involved, however, on both sides will be little short of $1,000,000. The leaders say they are going to win.

Already John Flett, of Buffalo, held to be one of the strongest organizers of the American Federation of Labor, is on the scene. He was joined Thursday by John Schmidt, general organizer of the Boiler-makers. The news of the strike has gone broadcast and President Samuel Gompers with the President is closely observing the outcome. Thomas H. Flynn, well known national organizer, has been giving his attention to the strikers since his arrival from Kansas City early this week. Francis J. Clarke, representing the Boot and Shoe Workers' Union in forceful address urged the men to stick together. W. S. Best, general organizer of the Clearmakers' Union, has been in the city and talked with the strikers.

Efforts have been made to get from the authorized representative of Jones & Laughlins a statement of the company but several visits to the office failed to locate them. In all probability their time has been taken up with conferences in which matters of importance effecting the strike have been discused but none given out for publication.

The strikers say that E. H. Gary, of the United States Steel corporation as well as other large corporations have advanced wages two or three times but Jones & Laughlins have failed to recognize the liberality of the action. This is responsible for the dissatisfaction that has resulted in so many idle workmen at this time when material is so badly needed.

Every effect is being made to keep peace and special stress is being laid upon the necessity of avoiding drunkenness and the use of alcholic stimulants, as indulgence in the same may bring disaster to all concerned. Only an enemy to the cause will enter into a disturbance. Pugilistic encounters belong to the tough and brute. The success of a just cause lies in keen and peaceful leadership.

It was said by the company that 40 men who had been idle on account of the strike, had applied for employment and had been put to work at the Eliza furnace. Reports were made that mediators who have been trying to adjust the strike see little hope of success until there is a marked change in the situation. Federal Mediator Charles Bendheim and State Mediator James Steese attended the meeting, and will continue their efforts. Objection was made to allowing a speech by Francis Feehan, representing the State Department of Labor and Industry, but Mr. Feehan was permitted to explain his position. He said he had not advised the strikers to return to work.

Six young women who had been in the employ of the Baltimore & Ohio Railroad attended and one of them, Miss Nugent, asserted they had been engaged by the railroad to take the places of men while were vacant because of the war. Because these women had effected an organization and demanded the same compensation which the men holding these positions had received they had been dismissed, she said.

An impassioned appeal was made by Mrs. Mary Kules, of El Paso, Tex., an organizer for the United Mine Workers of America, in which she exhorted the men to organize. Mrs. Kules spoke of her successful organization of Mexicans who had come into Texas and were employed in the mines, and stated that women were an economic factor of industrial life. She referred to the strength of the labor organizations in the west and declared that labor in Pennsylvania was considered badly organized, chiefly because of the large number of foreigners employed in this state.

Announcer—Gentlemen Keep Your Seats While the Combatants get More Wind. The Fight will go on to a Finish.

MAGEE AND FLINN TO BECOME PARTNERS

Dr. Kerr to Remain Neutral, O'Neil to Take a Hand and Big Bid for Church Vote With New Platform for Clean City and Other Alluring Bait.

Phenomenal moves are now being made in the training camp of William A. Magee and a special assortment of "expert" strategists from the firing line have been added to train the militant in special trench work.

Magee has consented to give Sam Grenet, and Staley a long furlough, and Alpern and Elmore are now in a rest camp. Senator William Flinn has torn down his tents and has ordered shipment of camp paraphernalia to the Magee training field and the distinguished veteran of many political wars will scrutinize all the Magee war blue prints and have executed new plans with renovated ideas for the next awful drive.

The prize is now the 16,000 votes to which Dr. James P. Kerr lays claim and which are regarded as neutral with inclinations inclined to a purer moral atmosphere. Already Dr. Kerr has departed with that burning desire for revenge somewhat gratified and there is running among his friends a pronounced sentiment that on his return Dr. Kerr will be induced to remain neutral in the contest while Senator Flinn will lead the vanquished to victory.

Magee has now decided to assume a new roll. Grenet is to hold on to the North Side, Alpern the hill district and Elmore the Ham's but the identity of this trio is to be submerged while Staley with the strip is to withdraw from the open. J. Denny O'Neil, who made one speech for Dr. Kerr, merely to keep on the right side of decency, will now be in real strong for Magee. The church vote is to be appealed to through the Christian Social Service Union. A real campaign with pronounced moral issues is to be opened and Magee will go to the people with a new platform.

The citizens are to be told by Mr. Flinn that he has but one motive; that is, better municipal regnation, a better and cleaner city and an economic and thorough business administration with reduced taxes. Mr. Flinn gives the support to Magee with an absolute pledge that "Civic righteousness will prevail; that one man clubs will be destroyed; that the sinks of iniquity, the brothels and the dens of vice will be forever wiped out of the city. The alarm will be sounded a-

(Continued on Eighth Page.)

COAL OPERATORS AND MINERS FAIL ON WAGE SCALE

WASHINGTON, Sept. 26.—Coal operators of Illinoi, Indiana, Ohio and Western Pennsylvania today notified miners' representatives in conference here that they were unable to meet the miners' demands for a wage increase of about 25 per cent unless the government revises the prices of bituminous coal.

It is probable that after another conference between operators and miners late today Dr. H. A. Garfield, the coal administrator, will be called in to consider the situation.

Demands of the country's coal miners for immediate wage increases of from 20 to 70 per cent. were presented at a joint meeting today of operators' and miners' representatives from the central competitive field.

The advance for the men working by the day means about $1.90 increase which will make their wages about $5.00 a day. The tonnage men will run high unless the government readjust the selling prices of coal recently set the coal producers say they cannot afford to pay the advances demanded by the men.

STRIKERS TURN DOWN RAILROADS' OFFER.

KANSAS CITY, Mo., Sept. 27.—Striking freight handlers and yard and the checking clerks, refused today to consider the first offer of the railroad in a settlement of existing difficulties. They stood pat in their demands when P. F. Gill, federal mediator, presented the railroads' side of the problem and proferred adjustment.

The offer did not provide recognition of the union as a basis or a definite proposition for the settlement of further disputes. Gill will make another effort to reach a settlement.

FIRST BILLETS MADE AT NEW STEEL PLANT.

CONNELLSVILLE, Pa., Sept. 27.—The first steel billets were turned out Tuesday at the plant of the United States Electric Steel Co. here. The plant eventually will be operated with three shifts of eight hours each and the capacity will be 75 tons every 24 hours. Connellsville business men financed one-half of the plant and Robert Lock and associates of Apollo, Pa., the other half. The capital stock is $75,000.

BIG PROFITS CUT FOR STEEL MAKERS

Small Concerns May Be Wiped Out. Wages of Workmen Not to Be Reduced While Big Interests are Satisfied With Margin Left for Stockholders.

The government through the War Industries Board has fixed steel prices to become effective January 1, and President Wilson has formally approved the action.

The astounding information coming along with the price fixing is that no reduction in wages will be permitted. The news is regarded as absurd as the employees could not possibly exist on less than they are now earning while provisions are still maintaining the highest market prices even with the alleged Hoover reductions which are heralded through the news columns.

The high prices for employees are largely a myth and may be better illustrated through the advance in puddle iron. Prior to the war the puddler was receiving between $3.50 and $4.00 a ton for puddle iron. To-day his rate for puddling has gone up to $13.50 a ton. But there are but few puddlers and the rate is merely used as a basis. This basis is established on the selling price of bar iron which is fixed bi-monthly.

Steel has taken the place largely of wrought iron and puddlers like Indians up until the time of the war have become almost extinct. Better leave the prices high enough to pay employees living wages than to cut so low as to necessitate a reduction in wages. Men are working for less than $3.00 a day.

Rent for the smallest home requires all the earnings of the first six days of the month to settle. The smallest loaf of bread cost 15 cents. How can the family be kept from starvation under such conditions. Clothing with the necessaries of life have gone up 75% to three and four hundred per cent. The humble bread winner is eaking out merely an existance.

Better leave the cost of steel at top notch than use a reduction in price as an excuse to reduce wages. The wages of the ordinary workman must go up. They are too low and the economic conditions are such that the public is bearing the load. In 1897 the miners were being paid less than 54 cents a ton for mining coal. To-day they are still asking an advance from $1.15. Who pays the bill? Not the operator but the consumer. Then the profits of the Corporations go bounding up. The employee is content with an even break while the Middle Man is actually suffering with no one championing his cause. The prices call for steel bars at $55 and plates $65 for the Government, the Allies and the private consumer. They are agreeable to the steel producing interests and provide for a saving of $95 a ton over recent prices on steel plates and of $52 on bars.

Orders governing priority of steel contractors were issued to 25,000 firms and are expected to work profound changes in the industrial fabric. Manufacturers of articles classed as luxuries will be the first to feel its operation, and as the Government's requirements grow; non-essential industries using iron and steel may be eliminated entirely.

The price fixing is carried back to the cost of production and prices are fixed on iron ore at $5.65 a ton and on coke at $6 a ton. Pig iron is quoted at $33. Existing contracts are not affected unless found to be at abnormal rates. Provision is made that there shall be no reduction in steel mill wages.

TENTATIVE FIGURE LOWER.

Officials predicted a stabilizing effect on both the stock and purchasing market. The Government is particularly interested in steel plates, of which the Shipping Board will require at least 2,000,000 tons for the Emergency Fleet Corporation's construction programme. The total capacity of rolling mills in this country is something over 2,500,000. The tentative price of $50 a ton fixed in all the Shipping Board contracts since the Denman-Goethals dispute over steel prices will now be revised to read $65 a ton.

The following table of prices and statement were given out by the War Industries Board:

Commodity	Price Per Ton	Per Cent of Reduction
Coke	$6	62.5
Pig Iron	$33	43.1
Steel bar	$58	47.2
Shapes	$60	50.
Plates	$65	70.5

NO WAGE REDUCTION.

"It was stipulated first", says the statement, "that there should be no reduction in the present rate of wages; second, that the prices above named should be made to the public and to the Allies, as well as to the Government; and, third, that the steel men pledge themselves to exert every effort necessary to keep up the production to the maximum of the past, so long as the war lasts.

"Measures will be taken by the War Industries Board for placing orders and supervising the output of the steel mills in such manner as to facilitate and expedite the requirements of the Government and its allies for war purposes, and to supply the needs of the public according to their public importance and in the best interest of all, as far as practicable.

"A spirit of co-operation was manifested by the steel men, and no doubt is entertained that every effort will be made to bring the production as nearly as possible up to the extraordinary demands resulting from the war."

In some emergency sales steel plates have recently brought as high as $220 a ton in small quantities. With the assurance of a fixed price, it is believed, the small consumers will stop the rush and the purchasing market will become more stable.

So small a quantity of steel will be exported for the one use of the Allies that it is generally regarded as a negligible quantity. Only steel for war purposes will be licensed for export, and the War Industries Board takes the position that steel used for direct effect in the war fills the same emergency that it would fill if being used by the United States.

ORDERS ON PRIORITY

Building construction and other industries that use steel, which already have felt the pinch of the steel shortage, will feel it still more sharply as the war progresses.

(Continued on Eighth Page.)

A GREAT BATTLE IN THE

ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

AN INTERNATIONAL CASE REVIEWED BY J. F. RUTHERFORD.

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(Continued from last week.)

GREATEST FISH STORY EVER MANUFACTURED.

Upon the trial of this cause Mrs. Russell testified that one Miss Ball had stated to her that her husband said, "I am like a jelly-fish, I float around here and there. I touch this one and that one, and if she responds I take her to me, and if not I float on to others."

All this mater the Court struck from the record and would not permit it to go to the jury. In his charge to the jury the Judge said: "This little incident about the girl that was in the family, that is beyond the ground of the libel and has nothing to do with the case because not being put in it, and it was condoned or allowed to pass."

It is manifest that this "jelly-fish" story was entirely the product of Mrs. Russell's imagination, and other facts which appear in the record conclusively show that it could not have been true.

Pastor Russell emphatically denied that any such thing ever occurred. It would seem unreasonable that any man would make such a statement about himself.

But the most conclusive facts disclosed by the record showing her statement to be untrue are these: Miss Ball came to them in 1889, a child of ten, and was taken into the home of Mr. and Mrs. Russell. She was treated as a member of the family. She was an orphan. She kissed both Mr. and Mrs. Russell good night each evening when she retired. They treated her as their own child. (Court Record, pages 90, 91.)

Mrs. Russell testified that the "jelly-fish" incident transpired in 1894, when the girl could not have been more than fifteen years of age. (Page 15, Record.)

Mrs. Russell lived with her husband for three years thereafter and was separated from him seven years longer before suit was filed, or ten years after the alleged incident before she filed her suit for separation. In her complaint, or bill for separation, no reference whatever is made to the Bell or jelly-fish incident. Her husband had no notice that she intended to make such a charge, and when upon the trial it was intimated by her counsel that he expected to prove such, counsel for Pastor Russell asked for a continuance of the case, which the Court denied. Miss Ball was then living and Mrs. Russell knew where she was and could have procured her as a witness, or have had her deposition, in court. No attempt was made to procure her attendance or her deposition.

Pastor Russell could not have had her there to testify because he had no notice or intimation that his wife would attempt to bring such into the case. It is but reasonable to conclude that this jelly-fish story was manufactured for the occasion. Truly it is a great fish-story!

A CLINCHER.

Another point that conclusively shows that the "Jelly-fish story", or Miss Bell incident, was manufactured and untrue is this fact: Three years after the alleged incident Mrs. Russell herself selected and called together a committee of three before whom she and her husband met to discuss their differences and tried to arrange them.

Two members of that committee testified at the trial that all the differences of Mr. and Mrs. Russell were discussed and that their trouble grew out of the management of the paper, or journal. The committee decided against Mrs. Russell's contention, and, in their language, the two "kissed and made up."

The Miss Ball or jelly-fish incident was not even intimated to this committee. (Court Record, pages 79, 113-116.)

MRS. RUSSELL TESTIFIES HER HUSBAND WAS NOT GUILTY

At the trial of this case Mrs. Russell's counsel made mention that Mrs. Russell was in a room with Emily Matthews, a member of the household, and the door was locked. To this Pastor Russell at the time made answer under oath (page 92, Record of Testimony), as follows:

"I said (to Mrs. Russell), 'Dear, you understood all about that. You know that was the room in which the slops were emptied and the water was carried, and that was the morning that Emily Matthews was sick, and you told me of it and asked me to go up and see her, and when they were running out and in with water pails I turned the key for half a minute until I would have a chance to hear quietly what she had to say, and there wasn't the slightest impropriety in anything that was done. I would just as soon that everybody in this room would be present.'"

Mrs. Russell did not deny this statement in her testimony, and therefore, being undisputed, it must be taken as the true and correct explanation. It shows not the slightest impropriety on his part.

That Mrs. Russell herself did not believe and never has believed that her husband was guilty of immoral conduct is shown by the record in this case where her own counsel (on page 10) asked Mrs. Russell this question: "You don't mean that your husband was guilty of adultry?" Ans. "No."

It is seen that the court properly took away from the jury the consideration of the "jelly-fish" incident to which she testified. These are the facts which Pastor Russell's enemies distort, and upon which they charge him with immoral conduct.

There was no testimony produced upon the trial of this case that had any tendency to show that Pastor Russell had been morally derelict in the slightest. No witness testified against his moral character, and no witness in any court has ever yet uttered a word of testimony tending to show anything against his morality.

PASTOR RUSSELL EXONERATED IN SEVERAL COURTS

Shortly after the trial of the above case the Washington Post published the aforementioned "jelly-fish" story in connection with the name of Pastor Russell, and charged that he was guilty of immoral conduct. Thereupon Pastor Russell filed suit fof libel against the Post, which case was tried before a jury. The instructions of the court on behalf of the defendant, the Post, were manifestly erroneous and prejudicial but notwithstanding this the jury brought in a verdict exonerating Pastor Russell, but allowed him only one dollar damages.

Pastor Russell thereupon appealed to the Superior Court, which court reversed the judgment of the lower court and remanded the case for retrial, that a jury might have opportunity to assess larger damages. The case came on for trial the second time and after plaintiff had put in a portion of his testimony counsel for the Washington Post offered a compromise and the case was settled by the defendant, the Washington Post, paying to Pastor Russell a substantial sum of money, together with all costs in the case, and the Post thereafter published his sermons.

Thus he was completely exonerated by two different courts concerning the "jelly-fish" or immoral story.

Still his enemies persisted in trying to get this before the public. A preacher in New Jersey wrote an article to a Chicago paper, the Mission Friend, charging Pastor Russell with immorality, and as proof thereof cited the Miss Bell or "jelly-fish" story. Thereupon an action of libel for damages was filed by Pastor Russell's counsel against the Mission Friend. The case came on for hearing, and after argument of the legal questions involved the Court decided in favor of Pastor Russell. The only question that remained to determine was the amount of damages to be allowed Pastor Russell.

Counsel for the Mission Friend then sought a compromise or settlement. Pastor Russell not desiring "blood money," but merely that his good name might be vindicated, agreed to the compromise upon the following terms, which were carried out, to wit:

The Mission Friend paid all the costs and published a retraction admitting that it had wrongfully published the Miss Ball or "jelly-fish" story concerning Pastor Russell, further stating that Pastor Russell is a Christian and a gentleman of the highest integrity and moral standing and entitled to the respect and esteem of all good people.

MIRACLE WHEAT NOT NAMED BY PASTOR RUSSELL, NOR DID HE EVER REALIZE ANY MONEY FROM IT.

Pastor Russell's enemies charge that he sold a great quantity of ordinary seed wheat under the name of "Miracle Wheat", at one dollar per pound, or sixty dollars per bushel, and realized therefrom an enormous sum of money which he appropriated to his own use. This is not only an exaggeration, but a glaring falsehood.

In the year 1911 J. A. Bohnet, of Pittsburgh, Pennsylvania, and Samuel J. Fleming, of Wabash, Indiana, each having a quantity of Miracle Wheat, together presented to the Watch Tower Bible and Tract Society the aggregate of about 30 bushels with the proposition on their part that the wheat should be sold at $1.00 per pound and all the proceeds arising from the sale thereof be received by the Watch Tower Bible and Tract Society as a donation from them, to be used by said Society in its religious work. The wheat was received and sent out by the Society, and the gross receipts therefrom were about $1,800.

Pastor Russell did not get a penny of this. His connection therewith was this, that he published a statement in his journal, The Watch Tower, giving notice that this wheat had been contributed and could be had for a dollar a pound.

Pastor Russell did not discover the wheat, nor did he name it, nor did he receive any personal benefit therefrom. Nor was the Society of which he is president guilty of the slightest misconduct.

Had this same transaction occurred with some Catholic or Protestant church no one would ever have thought of making any fuss about it. But the Preachers' Union seized upon it as another means of persecuting Pastor Russell.

PREACHERS' ALLIANCE EMPLOYS BROOKYLN EAGLE FOR SYSTEMATIC ATTACK UPON PASTOR RUSSELL.

It is a well-known fact that the Brooklyn Daily Eagle is given to making unwarranted attacks upon others. Its persecution of the late lamented Dr. T. DeWitt Talmage is an instance. It may seem the part of wisdom to divert attention by charging another with wrongdoing. The Eagle has not such a reputation as a good man would desire.

Pastor Russell's teaching was not interfering with The Eagle, but was enlightening the people and thus interfering with the Preachers' Unholy Alliance, and some of its members deemed it necessary to do something. The Eagle was employed as an instrument to do the job. The Eagle was willing and ready to begin the attack. Hence, on March 22, 1911, The Eagle published an article ridiculing the religious work in which Pastor Russell was engaged (fol. 936). On the same day it published another article ridiculing "Miracle Wheat" and various persons engaged in growing it. On September 23, 1911, it published an article announcing that the United States Government was about to take up the matter of Miracle Wheat, intimating that the Government Inspector would ask to be furnished with a sample of Miracle Wheat sold at Pastor Russell's Tabernacle, to be tested, "that the faithful and a waiting world may learn more fully of the astonishing merits of this precious grain" (fol. 981).

As a matter of fact, the government had been experimenting with Miracle Wheat for more than three years at that time. which shows that The Eagle was trying to mislead its readers and prejudice them against Pastor Russell by inferentially charging that he was selling a fraudulent wheat.

On the same date The Eagle publisher a libelous cartoon and words in connection therewith, directed against Pastor Russell and his alleged relationship to Miracle Wheat. Pastor Russell sued The Eagle for damages. The facts given here are taken from the record of the trial of that case in the Supreme Court of Kings County, New York. Figures appearing in parentheses, thus (fol. 774, etc.), refer to folios of the printed record of the case now on file in the Appellate Division of the Supreme Court of New York.

The chief issue raised by the pleadings in this case was whether or not the wheat in question was superior to ordinary wheat. Eleven witnesses testified to its superior quality over other wheat.

Following are the names and addresses of the witnesses:

Kent B. Stoner, Fincastle, Virginia; Joseph I. Knight, Sr., 1067 38th street, Brooklyn, New York; Isaac L. Frey, Lower Mt. Bethel, Pennsylvania; Frederick Widener, Belvidere, N. J.; Henry D. Ayre, Cleveland, Tennessee; Wm. Pray, Mansfield, N. J.; William I. Tomlinson, Kirkwood, N. J.; Edward W. Hunt, Stratford, N. J.; Dr. Joseph A. Carlton, Palmetto, Georgia; J. A. Bohnet, Pittsburgh, Pennsylvania; Samuel J. Fleming, Wabash, Indiana.

The eight first named never heard of Pastor Russell or his religious teachings prior to the trial of this case, but had been experimenting with Mircle Wheat and found it far superior to any other wheat.

ORIGINAL PLANT OF MIRACLE WHEAT HAD 142 STALKS.

The testimony showed that in the year 1904 Mr. K. B. Stoner noticed growing in his garden in Fincastle, Virginia, an unusual plant, which at first he mistook for a kind of grass known as parlor grass, but which upon further observation, proved to be wheat. The plant had one hundred and forty-two stalks, each stalk bearing a head of fully matured wheat.

Mr. Stoner had never prior to that time seen a wheat plant bearing more than five heads.

The unusual yield from this single plant prompted him to save the grain, which he planted the following Fall (fols. 73-75). For several seasons he continued producing this grain, and in 1906, about two years after discovering it, because of its remarkable producing qualities, he named it Miracle Wheat (fol. 81).

In 1908 or 1909 Mr. Stoner called the attention of the witness, J. I. Knight, to the unusual qualities of the wheat and it was arranged that they should grow the wheat on shares and market it after accumulating a sufficient supply (fols. 86, 127, 129). Mr. Knight received a forty-five per cent. (45%) interest in the wheat. They agreed to withhold the wheat from the market until 1912 (fol. 128), but subsequently decided to sell in August, 1911 (fols. 128, 125).

MIRACLE WHEAT SOLD BY OTHERS AT $1.25 PER PONND.

After making his arrangements with Mr. Stoner, Mr. Knight went to Europe and exhibited the wheat in the agricultural departments of various countries (fols. 129-131). Neither Mr. Knight nor Mr. Stoner had ever corresponded with Pastor Russell, nor had any acquaintance with him or with any of his associates prior to the time of the trial (fols. 82, 154). Prior to his meeeting Mr. Knight, Mr. Stoner had sold some of the wheat, always at $1.25 a pound (fols. 80, 83). In 1908 he sold four pounds at $1.25 a pound to Joseph A. Carlton, a dentist of Palmetto, Georgia, the owner of a 256-acre farm (fol. 162). In 1909 he sold two pounds to Frederick S. Widener, of Belvidere, N. J., for from somewhere between two and five dollars (fol. 396). Mr. Widener gave some of this to Isaac L. Frey, a farmer of Lower Mt. Bethel. Neither he nor Mr. Frey had any connection with Pastor Russell's work (fols. 395, 387, 383).

William I. Tomlinson and Edward Hunt, farmers of New Jersey, also experimented with this wheat.

All of these persons who thus bought their wheat directly or indirectly from Stoner, the discoverer of the wheat, or from Knight, his partner, found it to have remarkable reproducing qualities (fols. 385-392, 396, 470, 1, 478-480).

OVER 80 BUSHELS OF MIRACLE WHEAT TO THE ACRE.

The first plant found by Stoner had over 4,000 grains to the stool. In the Fall of 1904 he planted 1,800 grains and each grain yielded an average of 250 grains. The average return from ordinary wheat in this section was about ten grains for each grain of seed (fols. 75-78). Mr. Stoner found that a peck to the acre, that is 15 pounds of Miracle Wheat, produced over forty bushels (fol. 88.) He has raised as high as 80 bushels of Miracle Wheat to the acre (fol. 92).

Thus it is seen that Miracle Wheat produced twenty-five times as much as ordinary wheat in proportion to the amount sown. Mr. Stoner had experimented with Red Wonder, Fuldz and Old Mediterranean wheats. The productiveness of Miracle Wheat was found to be due to its large stooling qualities (fol. 95). For these stooling qualities it needs more room than the average wheat, reqiring 16 inches between the rows, and about four times the space of ordinary wheat. If sown like ordinary wheat Miracle was a failure, for room was essential (fols. 97-99, 104). A four by four-inch space, such as Government allows, is too small to allow for the normal stooling of Miracle Wheat (fol. 104). When he has observed common wheat planted in competition with Miracle, the spaces between Miracle planting have been about four times the space between the other wheat plantings. This was as he recomended (fol. 155).

Widener, when he sowed Miracle, counted 22 to 28 stalks to the grain (fols. 396, 397). Mr. Frey raised a bushel and a half of wheat from a quart of grain (fol. 383), and the following year, 1911, raised 108 bushels from 16 to 22 quarts of seed. He seeded about 15 pounds to the acre (fols. 383-392).

MIRACLE WHEAT TAKES FIRST PRIZE AT SEVERAL STATE FAIRS.

Mr. Henry A. Ayre, a farmer of Cleveland, Tennessee, with thirty-five years' experience, bought some Stoner (Miracle) Wheat in the fall of 1909 or 1910. He sowed one-half bushel to a scant seven-eights of an acre and reaped a little over twenty-six bushels per acre. His is a poor wheat section, where the yield of ordinary wheat is about 8 bushels per acre.

Mr. Ayre found Miracle Wheat hardier than ordinary wheat, standing the winters better and stooling much more than any other wheat he ever saw. It stood a freezing winter where rye had frozen out (fols. 299-402.) He had the surrounding farmers raise this wheat for him under contract (fol. 407). He raised as large as 64 stools from one plant of this wheat.

Miracle Wheat took first prize for him in the Fall of 1910 at the Appalachian Exposition, for Tennessee, Georgia and North Carolina, and also took first prize at the State Fair in Tennessee, and at his country fair (fol. 406). He grew Exhibit 6, a stool of Miracle Wheat containing 49 stalks (fols. 408, 943).

(Continued next week.)

The Divine Plan of the Ages

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XIV.

The change to be wrought by this new birth of the Spirit is truly great, Nicodemus; for that which is born of the flesh is flesh, but that which is born of the Spirit is spirit. Wonder not, then, at my first statement, that you must be begotten from above ere you can understand, know and appreciate the things of which you inquire. "Marvel not that I said unto thee, Ye must be born again." The difference between your present condition, born of the flesh, and the condition of those born of the Spirit, who shall enter into or constitute the Kingdom I am preaching, is very great. Let me give you an illustration by which you will gain some idea of the beings who, when born of the Spirit, will constitute this Kingdom:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth—so is every one that is born of the Spirit." As the wind blows here and there, you cannot see it, though it exerts and influence all about you. You know not whence it comes nor where it goes. This is as good an illustration as I can give you of those born of the Spirit in the resurrection, those who will "enter into' or constitute the Kingdom which I am preaching. They will all be as invisible as the wind and men, not born of the Spirit, will neither know whence they come nor whither they go.

Nicodemus.—How can this be?—invisible beings!

Jesus.—"Art thou a master in Israel, and knowest not these things?"—that spirit beings can be present, yet invisible? Have you, who attempt to teach others, never read about Elisha and his servant, or about Balaam's ass? and the many instances in the Scriptures which illustrate this principle, that spirit beings can be present among men, yet invisible? Furthermore, you are of the Pharisees, who professedly believe in angles as spirit beings. But this illustrates what I told you at first: Except a man be begotten from above, he cannot see (know, become acquainted with, or understand as reasonable the Kingdom of God and the various things connected with it.

If you would enter into and become a joint-heir with me of that kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come, and this as rapidly as you will be prepared for it. I have been preaching these things now due which you can understand, and performing miracles, and you acknowledge me to be a teacher come from God, but you have not acted out your faith and openly become my disciple and follower. You must not expect to see more; until you live up to all you do see; then God will give you more light and evidence for the next step. "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye (Pharisees) receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" It would be useless for me to attempt to tell you of heavenly things, for you would not be convinced and my preaching would seem the more foolish to you. If what I have taught, which has been of an earthly character, or illustrated by earthly things, which you could and do understand, has not brought conviction enough to your mind to lead you openly to become my disciple and follower, it would be no more convincing to you if I were to tell you of heavenly things, of which you know nothing; for no man has ever ascended into heaven, hence none could corroborate my testimony. I, who descended from heaven, alone understand heavenly things. "No man hath ascnded up to heaven, but he that came down from heaven, even the Son of man."* A knowledge of the heavenly things can be received only after the begetting of the Spirit; and the heavenly things themselves, when born of the spirit, spirit beings.

Thus it required patience on the Lord's part, in declaring the nature of the kingdom to those whose prejudices and education hindered their seeing anything except distorted views of the earthly phase of it. Nevertheless the selection of a proper class to share Messiah's kingdom proceeded, though but a few were selected from Israel, to whom exclusively it was offered for seven years. As God had forseen, through their unreadiness for it, and their failure to grasp and comply with the conditions presented, the privilege of sharing in Messiah's kingdom passed from them as a people, only a remnant of whon received it, and came to the Gentiles to take out of them also "a people for his name." And among these also a remnant, a "little flock," appreciate the privilege and are counted worthy of joint-heirship in his kingdom and glory.

Serious has been the error introduced into the nominal Christian Church, which misinterprets this promised kingdom to mean merely the Church nominal in its present condition, and its work merely a work of grace in the hearts of believers; and to such an extreme has this error been carried that the present unholy alliance and reign of the Church nominal with the world is believed by many to be the reign of the Kingdom of God on the earth. True, there is a sense in which the Church is now the Kingdom of God, and a work of grace is now going on in the hearts of believers; but to consider this all, and to deny a veritable future Kingdom of God yet to be established under the whole heavens, in which the will of God will be done as it is in heaven, is to make void and meaningless the strongest and most pointed promises recorded by our Lord and the apostles and prophets, for our encouragement and help in overcoming the world.

In the parables of our Lord, the Church is frequently called the kingdom; and the Apostle speaks of it as the kingdom over which Christ now reigns, saying that God hath translated us out of the kingdom of darkness into the kingdom of his dear Son. We who accept of Christ now recognize his purchased right of dominion, and render him grateful and voluntary obedience before he forcibly establishes it in the world. We recognize the difference between the laws of righteousness, which he will enforce, and the kingdom of darkness suported by the usurper, at present the prince of this world. Faith in God's promises thus changes our allegiance, and we reckon ourselves subjects of the new prince, and, by his favor, joint-heirs with him in that kingdom yet to be set up in power and great glory.

But this fact by no means disannuls the promises that ultimately Christ's kingdom shall be "from sea to sea, and from the river to the ends of the earth" (Psa. 72:8); that all nations shall serve and obey him; and that unto him every knee shall bow, of things both in heaven and on earth. (Dan. 7:27; Phil.2:10., Rather, on the contrary, the selection now of the "litle flock" confirms those promises.

When the parables of our Lord are carefully examined, it will be found that they clearly teach that the coming or setting up of the Kingdom of God in power is future; and, as a matter of course, not until the King comes. Thus the parable of the young nobleman going into a far country to receive a kingdom and to return, etc. (Luke 19:11-15), clearly locates the establishment of the Kingdom at the return of Christ. And the message sent by the Lord to the Church long years afterwards was, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.) From this it is evident that the kings who will reign with him will not be crowned nor reign as kings in this life.

The church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipent, embryo condition. And so, indeed, all the expressions of the New Testament with reference to it teach. The kingdom of heaven now suffers violence at the hands of the world; the King was maltreated and crucified; and whosoever will follow in his footsteps shall suffer persecution and violence in some form. This, it will be observed, is true only of the real Church, and not of the nominal one. But the promise is held out that if now we (the Church, the embryo kingdom) suffer with Christ, we also, in due time, when he takes to himself his great power and reigns, shall be glorified and shall reign with him.

James (2:5), in harmony with our Lord's teachings, tells us that God has chosen the poor and despised according to this world's standards, not to reign now, but as "heirs of the kingdom which he hath promised." The Lord says, "How hardly shall they that have riches enter into the Kingdom of God." (Mark 10:23.) It is evident that he does not mean the nominal Church, which is now reigning with the world; for the rich are pressed into it. Peter exhorts the heirs of the kingdom to patience, perseverance, virtue and faith, saying: "Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ."—2 Peter 1:10, 11.

Paul's statement in Rom. 14:17 is suposed by some to refer to a figurative kingdom; but when examined in the light of the context, it is evident that the passage means simply this: We, brethren, translated now into the kingdom of God's dear Son, have certain liberties as to our food, etc., which we had not as Jews under the law (verse 14; yet let us rather not use this liberty if it cause brethren who do not yet realize it to stumble and violate their consciences. Let us not, by our liberty as to our food, ruin our brothr for whom Christ died; but let us remember that the privileges of the kingdom, both now and in the future, consist of much greater blessings than liberty as to food; namely, in our liberty as to right-doing, our peace toward God through Christ, and our joy in participating in the Holy Spirit of God. These liberties of the kingdom (now and ever) are so great that the minor liberty as to food may well be sacrificed, for the present, for our brother's good.

Thus, no matter from what Scripture standpoint we look, the idea that the kingdom promises are mythical deceptions, or that our present conditions fulfil these promises, is contradicted.

With the early Church, the promises of kingdom honor and joint-heirship with the Master were strong incentives to faithfulness under present trials and persecutions, which they had been forewarned to expect; and in all the words of comfort and encouragement in the Apocalypse, given to the seven churches, none shine out more clearly and forcibly than those which declare, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne;" and, "To him that overcometh will I give power over the nations."

These are promises which could not reasonably be misconstrued to apply to a present work of grace in the heart, nor yet to a reign over the nations in the present life; since they who would overcome must do so by death in the service, and thus gain the kingdom honors.—Rev. 20:6.

But human nature seeks to avoid suffering and is ever ready to grasp honor and power; hence we find that even in the apostles' day some in the Church were disposed to appropriate the promises of future honor and power to the present life, and were beginning to act as though they thought the time had already come for the world to honor and even to obey the Church. The Apostle Paul writes, correcting this error, knowing that such ideas would have an injurious effect upon the Church by cultivating pride and leading away from sacrifice. He says to them, ironically, "Now ye are full, now ye are rich; ye have reigned as kings without us." And then he adds, earnestly, "I would to God ye did reign, that we (persecuted apostles) also might reign with you." (1 Cor. 4:8.) They were enjoying their Christianity by trying to get out of it and with it as much honor as possible, and the Apostle well knew that if they were faithful as followers of the Lord they would be in no such condition. Hence he reminds them that if indeed the long-looked-for reign had begun, he also would be reigning no less than they, and of the fact that he by faithfulness was a sufferer for the truth's sake, which was a proof that their reign was premature, and a snare rather than a glory. Then, with a touch of irony, he adds, "We (apostles and faithful servenas) are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; we are honorable, but we are despised." I do not write these things merely to shame you: I have a better and a nobler object—to warn you; for the path of present honor leads not to the glory and honor to be revealed; but present suffering and self-denial are the narrow path to plory, honor, immortality and joint-heirship in the kingdom. Wherefore, I beseech you, be ye followers of me. Suffer and be reviled and persecuted now, that you may share with me the crown of life, which the Lord, the righteous judge, will give me at that day; and not to me only, but unto all those that love his appearing.—1 Cor. 4:10—17;2 Tim. 4:8.

But, after a great deal of persecution had been faithfully endured by the early Church, theories began to spread to the effect that the mission of the Church was to conquer the world, establish the kingdom of heaven on earth and reign over the nations before the Lord's second advent. This laid the foundation for worldly intrigue, pomp and pride, ostentatious show and ceremony in the Church, which was designed to impress, captivate and overawe the world, and which led step by step to the great claims of Papacy that as God's kingdom on earth it had a right to command the respect and obedience to its laws and officers of every kindred, nation and people. Under this false claim (and they seemingly deceived themselves as well as others) Papacy for a time crowned and uncrowned the kings of Europe, and still claims the authority which it is now unable to enforce.

The same idea through Papacy has come down to Protestantism, which also claims, though more vaguely, that somehow the reign of the Church is in progress; and like the Corinthians its adherents are "full" and "rich", and reign "as kings", as graphically described by our Lord. (Rev. 3:17, 18.) Thus it has come to pass that the merely nominal members of the Church—those not really converted, not really wheat, but tares, mere imitations of the wheat—far outnumber the true disciple of Christ. And these are much opposed to every real sacrifice and self-denial, do not suffer persecution for righteousness' (truth's) sake, and at most hold to only a form of fasting, etc., instead. They are really reigning with the world and are not in the real kingdom which is to be set up by our Lord as his second presence.

To any careful observer, there is a manifest incongruity between this view and the teaching of Jesus and the apostles. They taught that there can be no kingdom until the King comes. (Rev. 20:6; 3:21; 2 Tim. 2:12.) Consequently the kingdom of heaven must suffer violence until that time, when it shall be set up in glory and power.

(To be continued.)

THIS TOO WILL PASS.

Poor heart, break not, though cruel
be thy wound,—
This too will pass!
The weariest day will end in sunset
light,
And dawn must follow e'en the darkest night!

Nor drink too deeply of joy's honeyed
cup,—
This too will pass
Caressing hands will lose their loving
touch,
And words mean nothing, that once
meant so much.

Ah, then, whate'er thy state, seek thou
content,—
This will not pass
Thy rest in God, He only knows and
cares,
His heart of love thine every sorrow
shares

GERTRUDE W. SEIBERT.

May 15, 1916.

APPRECIATIONS.

Vine, Va., Sept. 23.

Find enclosed one dollar for another year's subscription to your valuable paper which I appreciate so much for the Truth's sake. The sermons are good and new as ever, and all the religious features are so interesting that I enjoy its weekly visits. Hoping you may continue the good work until the night cometh when no man can work,

Your friend,
T. J. CARTWRIGHT.

San Antonio, Tex., Sept. 26.

My subscription to the Tribune was paid to July, 1917. Inclosed find 25c to pay for the paper since that date. Kindly cancel my subscription and oblige. I have appreciated your paper for several years, but the Watch Tower is all I can afford now.

Yours truly,
E. D. KINGSTON.

Milledgville, Ga., Sept. 26.

Dear Editor of the loved old Tribune, I hasten to send in a continuation on subscription, seeing that it is out. If it should fail to reach you in time send the back number for I don't wish to miss it.

Yours in the one good Hope,
M. V. TANNER.

Corbettsville, N. Y. Sept.12,

Enclosed please find $1 for the Tribune, for as long a time as that will pay for it. If it will pay for the paper a year alright, if not please let me know. Thanking you for past favors.

I am your sincere friend,
E. W. DEAN.

NEW SCALE ENFORCED

OAKLAND, Cal., Sept. 24.—Cement Workers union has put into force a new scale which calls for $4.50 a day, being an advance of 50 cents over the old rates.

SIN, PAIN, TROUBLE, DEATH.

ALLEGHENY, Pa., November 5, 1905.—Pastor C. T. Russell of the Bible House congregation, Allegheny, preached Sunday afternoon in Carnegie Hall his fourth discourse in proof of the inspiration of the Bible. His text was, "By one man's disobedience sin entered into the world and death as a result of sin; and thus death passed upon all men, because all are sinners." (Rom. 5:12.) The discourse follows:

THE PROBLEM OF THE AGES.

The world may be said to be united in the belief that there is a God, a Creator of the universe and all therein, but believers as well as atheists are perplexed with the problem of evil. For ages the best minds in every religious cult the world over have asked the question, Why should a good and benevolent God stand sponsor for so imperfect and unsatisfactory conditions as prevail in the world, phyically, socially and morally? With power to create why did not God produce a perfect world with perfect inhabitants, more on a par with what the heavenly condition, the angelic condition, is understood to be? The heathen nations of the world have uniformly answered the question by assuming that their gods are passionate, ferocious—not good, not loving. Heathen mythologies abound with tales of conflicts between the gods, vindictiveness, spitefulness, malice, envy, strife. The Bible alone teaches a God of love, and assures us that the characteristics ascribed by the heathen to their deities are works of the flesh and of the devil.—I Cor. 10:20.

Enlightened minds assent to the proposition of the Bible, and concede that one so great as to be the Creator of all things ought certainly to be the embodiment of righteousness and love. Yet here the people of Christian lands meet with difficulty in their attempt to understand or explain how a righteous and loving God could be the author of the present order of things. Is he responsible for all the warp and twist and crookedness, mental, moral and physical, with which humanity is blemished? Has he in the past and does he in the present time appoint and uphold the various iniquitous systems which have or do afflict and injure mankind—bad governments, priestcraft, superstition, whiskey, opium, beer and a thousand other sources of physical, mental and moral delusion and degradation? Does he send tidal waves, earthquakes, cyclones and tornadoes, the extremes of cold and heat, of rain and of drouth, which vex and distress the race and lead on to death? The same question might be applied to the pests of the present time. The thorns and thistles, bugs and worms, which hinder the earth from yielding her increase in response to labor's sweat of face.

THE BIBLE SUPPLIES THE ONLY KEY.

Look where we will, philosophize as we may, there is no reasonable solution to this question except one, and that one is given us in the Bible and nowhere else. If we shall demonstrate the truth of this proposition it will be another confirmation of the Bible as the Word of God from internal testimony. It and it alone assures us that God is love, and that these various matters of our experience which tend to injure us day by day are not in conflict with the divine character, but are, on the contrary, attestations of his justice which will co-operate with divine wisdom, power and love ultimately.

The difficulty with Christian people, the source of their perplexity on this subject—God's permission of evil—is that they have not give suffiicient attention, sufficient study, to the Word of God; they have not made it sufficiently the "man of their counsel." The spirit of doubt has prevailed even amongst those who reject the infidelity of "'higher critics;" the Bible is not studied as it should be. It should be regarded as God's special revelation, explanatory of all the affairs of life, with instruction on every topic for those who look to him for wisdom and guidance. Whoever will accept the "Helping Hands," the "Bible Keys," which the Lord is now extending to those who hunger and thirst after righteousness—Truth—will find a satisfaction beyond anything they had supposed possible. They will find literally true that which the poet supposed was an exaggerated statement, that the Scriptures will "satisfy their longings as nothing else can do."

SOLUTION OF THE PROBLEM.

The Bible solves the problem, and fully explains why God permitted sin and all of the calamities which have injured or cursed our race for now six thousand years. Its opening chapters tell us of how man, as well as the Eden Garden in which his trial took place, was perfect. It assures us that man was originally created in the divine image (not physical but mental and moral). It explains to us the fall by disobedience, and that all our blemishes as a race, mental, moral and physical, producing sickness, sorrow, pain and dying, are the results not of improper creation on the part of our beneficient God, but are the results of disobedience to his divine regulations. It teaches us that by the law of heredity the blemishes of the children were inherited from their parents; that God was the direct Creator of the first pair only; that he endowed them with procreative powers which, had they remained faithful, would have resulted in the begetting of perfect children, and that the depravity which we find in the world today, some more and some less gross, is the result of accumulated weaknesses and blemishes handed down and increased from parent to child. It tells us that all this is the wage, the penalty of sin, the curse that rests upon the world of mankind.

The Bible also explains respecting the unfavorable conditions of the earth; that only the Garden of Eden was provided in a perfect state for the perfect pair, that the remainder of the earth was in an unfit or accursed condition, and was allowed to remain so for man's sake—"Cursed is the ground for thy sake." (Gen. 3:17.) It was because God foresaw Adam's curse of disobedience, and that he would come under the death sentence, that God created our first parents before the earth as a whole was prepared, though as a whole it was good and in harmony with the divine program. In order to have a proper conception of this question we must remember that—

MAN IS A CONVICT.

Because men are under sentence of death as imperfect, unfit for everlasting life, therefore God permits present conditions of nature which tend to hasten the execution of the death sentence—"Dying thou shalt die." As a result we all see about us what the Apostle emphasizes saying, "The whole creation groaneth and traveleth in pain to-gether (dying) waiting for the manifestation of the sons of God." (Rom. 8:22.) The Apostle's intimation is that a better time, a better day, is coming, in which the sons of God will be manifested in power and great glory, abolishing present evils of every kind and substituting for them every good and perfect gift of the Creator. The question naturally arises, then, Why the long delay in substituting the blessings and joys and favors of the Lord for the sorrows and troubles of the present groaning time?

THE BIBLE ANSWERS THIS ALSO.

It explains to us that as our present fallen condition is the result of our having been created free moral agents, with a liberty to obey or disobey the divine commands, God proposes such by experience a thorough knowledge of the evils which follow disobedience to him. The Apostle indicates that the Lord is now teaching the whole world a lesson respecting "the exceeding sinfulness of sin," and the bitterness of every pleasure that is in conflict with the divine arrangement. And how true to the facts of history is this! Looking back over the past six thousand years along the aisles of history, we see indeed that the world has been learning its hard but important lesson. The fall from the divine likeness of righteousness and love into the condition of sinful selfishness has surely well demonstrated to the majority of the race that the fruit of selfishness is always bitter and always undesirable, always an apple of Sodom. The world has not yet been taught the lessons of righteousness and love and their rewards of peace, joy, everlasting life. It has only had thus far the lesson of sin and its wages of sorrow and trouble and death. Of this we will have something to say later. Now let us notice in the Bible's presentation that God has been dealing with our race along just such lines.

DIVINE JUSTICE FIRST—THEN LOVE.

For six thousand years the Lord has allowed mankind to propagate the species until now the whole number under reasonable estimates would make a comfortable filling or population of the earth—though if more room were needed divine power is not limited, for the capacity could be doubled by the raising of new continents from the depths of the oceans and by the reclaiming the deserts and artic wastes. Born in sin, shapen in iniquity, the 20,000,000,000 of humanity have had brief experience with the sin, pleasures and trials of life under the reign of sin and death, and the divine purpose as set forth in the Scriptures is that sooner or later every member of the race shall have a full opportunity of tasting life under favorable conditions, under the reign of righteousness and life, during the Millennial Kingdom of God's dear Son and his glorified Church, his Bride, now being selected from amongst men. Nor should it seem unreasonable to us that the divine plan of mercy should be co-extensive with the divine permission of the reign of sin and death—that the knowledge of righteousness should reach every member of Adam's race at some time, as each tastes in some measure the wage of sin—death.

The Scriptures divide the world into two classes, believers in God. and the world, the unbelievers in God. The latter have been practically left to themselves for the past six thousand years under certain broad, general limitations, to learn as best they might the lesson of the exceeding sinfulness of sin. The former, the believers, have been blessed with the Bible revelation of the divine plan, which, disclosing to them the future, with its hopes and joys and blessings, proves even now a foretaste, a comfort in every sorrow and trial and difficulty, enabling those who walk by faith to rejoice even in tribulation, and to realize that those of this Gospel age—who, having the ears, have heard the call and have separated themselves from the world in consecration to the Lord and his service—these are promised joint-heirship with their all-glorious Redeemer in the Kingdom which he is about to establish. The Bible shows them in operation of divine justice in the detail sentence upon the race, and subsequently the manifestation of divine love in providing a great sacrifice for sins in the person of the only begotten Son of God. It assures them of the acceptance of all who now by faith accept that sacrifice and conform their lives to the counsel of the Redeemer.

It informs them also that ultimately the blessings of that ransom sacrifice, finished at Calvary, will be made applicable to the world of mankind. Not that all mankind will develop eyes of understanding and ears of faith, but that in due time under the divine plan the faith now necessary will no longer be required, but sight and knowledge shall largely replace it. Instead of the night and darkness of ignorance and superstition now prevailing shall be the sunlight of divine truth and knowledge flooding the earth; instead of sin and death abounding, Satan shall be bound, all evil shall be retained and the light of the knowledge of the goodness of God shall be clearly made known to every member of the race.

This is the Bible testimony from the opening pages of Genesis to the closing statements of Revelation. The one pictures to us Paradise lost, the other Paradise regained, while all the intermediate testimonies of the Word, in types and symbols and plain statements, agree in showing forth what sin is, what its penalty of death means, how the death of our Redeemer was necessary to redeem us from the death sentence, how the Millennial age is to be the time for the release of both man and his earthly home from the curse, and how in the interim between the death of the Redeemer and the establishment of his Kingdom, this Gospel age has been devoted to the gathering out the little flock, his Bride and joint-heirs in that Kingdom. The beauty, the harmony and the uniqueness of this testimony of the Bible certainly stamp it as being distinctly separate from other sacred books, the one and only one which gives an explanation of why a good God permits evil, and how, why and by what means he will ultimately overthrow it and cause that its permision shall work the greater blessing to those rightly exercised by the lessons of tribulation inflicted by him.

DEATH AND ITS OFFSET, RESURRECTION.

While the heathen peoples declare that death is not death, that those who appear to die really become more alive than ever before, the Bible is the only religious book which teaches that "the wages of sin is death"—"everlasting destruction." (Rom. 6:23; II Thess. 1:9.) Which of these views is the more reasonable, which is in best conformity with the facts as we know them? Would any man of sane mind stand beside a corpse and, without outside suggestion, reach the conclusion that the dead was not dead but more alive than ever? We think not. We think, on the contrary, that his natural conclusion would be in accord with the Bible statement—"The wages of sin is death," "The soul that sinneth it shall die," "Dust thou art and unto dust shalt thou return,"—Ezek. 18:4; Gen. 3:19.

There is, however, in every human being a longing for life, and a consequent hope that there might be some life beyond death. Heathendom and Spiritism tell us that they can prove the life beyond by various manifestations, messages, signs, etc., coming from the dead to the living through priests and mediums, fetiches, etc. The Bible answers their proposition with the declaration that the "dead know not anything," that "There is neither wisdom, knowledge nor device in the tomb whither all go, that the only hope of a future life is in a resurrection of the dead, and that our Lord Jesus redeemed the race by the sacrifice of his own life, that in due time he might justly, righteously deliver the dead by a resurrection. The Scriptures point us down to the second coming of Christ as the time for the resurrection, and assure us that the Church, the little flock of this Gospel age, will constitute the first resurrection, and in it be made like their Lord, spirit beings, glorious, invisible to men and be clothed with power and great honor, as the glorified sons of God under the Captaincy and High Priestship of the glorified Redeemer. The Bible teaches that when the first resurrection shall have been completed and the Kingdom of God shall have been established, this work of rescuing the world will begin. It indicates that this rescue shall consist in uplifting out of the sin and death-conditions all those then abiding in the earth—so many of them as will come into harmony with the laws of the Kingdom administered by the King of Kings and Lord of lords, Jesus. It assures us that later on the prison-house of death shall be opened and all the members of Adam's family shall come forth, not all at once but each in his own time, place, rank. It tells us that after awaking from the dead, after coming forth, these judgments; that during the Millennial day or age, which is the judgement day or age, under the judgments of the Lord, which will then be abroad in the earth, rewarding good endeavor and punishing every evil intention, these will have the fullest opportunity for resurrection, rising up step by step in the image and likeness of the Creator. It assures us that not even then will God be pleased to grant eternal life to any except upon manifestation of their willing, hearty obedience to and concurrence with the divine law; and that all otherwise minded, all who will not obey the great prophet, Priest and King, shall be utterly destroyed from amongst the people—in the second death.—Acts 3:23.

HEATHEN WORSHIP DEVILS.

The Bible and no other book informs us that the heathen are deluded and are really "worshipping devils," (I Cor. 10:20.) and that all mankind need to be on guard against "seducing spirits and doctrines of demons." (I Tim. 4:1.) It tells us that from the very beginning it has been Satan's deceptive lie that has taught the world, "Ye shall not surely die." (Gen. 3:4.) It tells us that all the fallen angels seeking to perpetuate this original declaration of the great Deceiver have through all ages and in the midst of all peoples sought to personate the dead by giving information to the living which supposedly the dead alone would possess. All through the Old Testament as well as the New those who have respect for the Word of God are warned against these "seducing spirits" and their doctrines of devils—that man when he dies is not dead but more alive than ever. This doctrine is undoubtedly the foundation for the bulk of priestcraft and superstition which has afflicted the whole world of mankind.

In conclusion, then, we aver that on the subject of the permission of evil, pain, suffering, death, as related to mental, moral and physical matters the Bible gives the only reasonable, the only consistent, the only logical solution, and the remedy which it declares of redemption and restitution by the resurrection is the only logical and reasonable hope, and that these internal evidences peculiar to the Bible demonstrate its divine authenticity and give to all believers a basis for faith, well expressed by the poet in the words—"How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent Word."

Appreciations.

Pittsburgh, Pa., Sept. 23.

On this Sept. 23, 1917, the fourth anniversary of my wife's death, and as she joined me Sept. 12, 1913, just eleven days before her call through death came in sending in our joint appreciation to the Labor Tribune. I thought it a fitting occasion to also inmemory of her to give you my still appreciation to the good old reliable Tribune. As with us both it is truly —Light after Darkness—for truly it is happy the man who learns to trace the leadings of Jehovah's grace by wisdom coming from above he reads and learns that God is love, and as the good word and guide teaches us, be ye merciful for I (Jehovah) am merciful. Justice being met by the ransom sacrifice of Christ, which love provided in free will courcing of which love goes beyond justice in free will, yet to meet justice and to satisfy its claims, that in and by such mercy can be meted out for God is love, and we of this age have the law fulfilled in as through Jesus Christ who walk not after the flesh but after the spirit. He soon will have us with Him yonder in His blessed realms above, triumphantly I own I am Christ's and Christ's alone, and as Bro. Paul states in building a Character Structure. Now if any man build upon this foundation (Jesus Christ) gold, silver, precious stones, wood, hay, stubbble; Every man's (individual man as well as systems of man) work shall be made manifest, for the day shall declare it, becadse it shall be revealed by fire, (trouble) and the fire (of great trouble) shall try every man's work of what sort it is. 1 Cor. 3: 12, 13, and as the Master stated of the tried ones of this age as well as the tried ones of the next age. Blessed are the pure in heart, for they shall see God. Matt. 5: 8. Yet of the two classes in different senses. So as the advice also reaches us in Jehovah's records are, ye should earnestly contend for the faith which was once delivered to the saints, Jude 3. that was not the evolution theory or high critic theory of our day or the eternal torture theory of the dark ages, nor the no ransom theory but rather light after darkness, and in our contending for the faith once delivered to the saints, this then is not to them who think it in their power to change times and seasons nor does it uphold apostolic succession, as it 's stated in Watch Tower 1903, page 123, so our good fight of faith consists in a considerable measure in our defence of the Word of God, which includes also our defence of the character of God, this will mean our willingness to stand for the Truth at any cost and against any number of assailants, against the creeds and theories of men, which would misrepresent the good tidings of great joy which the Lord and apostles have announced and which shall, thank God, yet unto all people, as the apostle again says. 'I am set for the defense of the truth.' We can do no less than defend the Truth, the Truth is God's representative, Christ's representative and hence our standard, and so true soldiers we must defend our standard even unto death, and as the Master states, He who seeks to save His life will lose it, but he who loses his life for my sake shall find it, why so? for God is love, for Christ refers only to them who have caused up their full measure of grace found in Him. No others does He thus address. So on Christ the solid rock I stand, all else is but sinking sand.

So the Labor Tribune has nothing to regret or be ashamed of from God's standpoint in publishing the Truth of His word and character, lo for these many years, come what may otherwise, so we renew our appreciation.

ROBERT J. CRAIG.

Minneapolis, Minn., Sept. 21.

Enclosed find Money Order for one dollar for which please send me your paper for another year. I enjoy Pastor Russell's sermons very much and also the other articles of interest, and trust you will continue to publish them.

Yours very truly,
ALVIE ALSTRUP.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$125.00
Paid out	2.00
Total	$127.00
Paid out	$135.00

HE LEADETH ME.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows
Out of the sunshine, warm and soft and bright
Out of the sunshine into darkest night
I oft would faint with terror and with fright,
Only for this—I know He holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Oft-times the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops, high and fair,
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.
And more than this, where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So, where He leads me I can safely go;
And in the blest hereafter I shall know,
Why, in His wisdom, He hath led me so.

REST.

The rest of faith! How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of peace! With mind so stayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul an inmost calm doth keep.

The rest of love! What holy bliss,
That He is mine, and I am His
It sweetens every bitter cup,
It bids my tear-dimmed eyes look up.

It satisfies my hungry heart,
And makes this life of Heaven a part.
Oh! blessed rest of faith and peace,
Oh! rest of love that ne'er shall cease.

GERTRUDE W. SEIBERT.
May, 1916.

Peabody, Kans., Sept. 25.

Please find enclosed $1.00 draft to renew my subscription to your paper. I very much appreciate your paper and also Pastor Russell's sermons.

Yours in the service of the Truth,
G. T. KREIDER.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:
Cincinnati, Ohio—October 7.
Lewiston, Me.—October 14.
Chicago, Ill—October 21.

At all the places Truth friends will assemble in general and local convention. The Judge is delivering some strong sermons on the signs of our times and the great world war so vividly foretold in the holy writings. His grasp on the situation is remarkable. His words carry conviction. All reverental people are invited to hear him. In Pittsburgh he speaks in Carnegie Music Hall, Northside, October 2 at 3 P. M.

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

FOR SALE AT A SACRIFICE.

MENA FILM COMPANS STOCK for sale at 25c on the dollar; also some Pyramid Film Company Stock at 25c on the dollar. A rare opportunity. Address Box 44, Station G, Cleveland, Ohio.

WANTED—Made to order crocheted porch jackets, made of zephyr. Would appreciate orders from Friends

MISS KATE SESSOMS,
Stedman, N. C.

BROTHER.

Accidentally discovered natures antidote for tobacco habit; a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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GERMAN ALLIANCE AND BOOZE MEN RAM DREW

BIG UPRISING THREATENED TO CREATE POLITICAL REVOLUTION AND FORCE SENATOR PENROSE TO TAKE ACTION. CHAIRMAN GRAHAM CONFIDENT OF BABCOCK.

The German Alliance has broken into politics and there is danger that before the wrath of political factions have subsided the sentiment expressed by Col. Theodore Roosevelt that the German Alliance should be destroyed will not only be a pronounced feeling in Pittsburg but a movement will be inaugurated to bring about that end.

It is admitted that this organization has a large membership in Allegheny county and many of the members live within the city limits. This organization has not been perniciously active in the interests of the Kaiser, but it has allied itself with the liquor interests and in the Judiciary contest it viciously assailed Judge James B. Drew and others with the purpose of driving them from the ticket.

This was one of the most brutal and infamous attacks ever made upon a candidate and a repetition of the attack will serve to drag this monster into the open with a line up of politicians and voters that will drive this hideous aggregation out of its lair. There was a belief that the booze guzzlers had promised to remain out of politics since its experience in the Federal Courts only six months ago but its visit into the political arena against Judge Drew indicates a deal had been made and that plans had been perfected to slaughter Judge Drew. There is now much alarm expressed that this action may work havoc with Candidate E. V.Babcock and that disaster may be brought upon the leading Republican candidate for Mayor. Already United States Senator Boies Penorse has been notified that if the liquor interests are permitted to throw forces into the approaching contests as they did in the recent primaries he may expect retaliation.

This action will not be tolerated in the judiciary and the recent experience has already aroused a sentiment that will not readily down.

Judge Drew was literally slaughtered by the German Alliance and the liquor forces. Other candidates suffered similarly and there is a genuine uprising which may resolve itself into a real catastrophe. The liquor interests in this action have aroused a sleeping giant and should Judge Drew with defeat undreamed of forces will be awakened that may crowd the legislative halls with a combination of wets and drys that will tilt a kettle of molten metal upon the allied criminal combination masquerading as legitimate organizations. There are wards in Pittsburgh that barely give a wet majority. A combination in these wards will send to the legislature men whose sympathies are not to be trifled with and whose antipathies, for a business that has been outlawed by the United States Supreme court, need no firing up.

Friends of Senator Penrose have brought this serious interference to the Senior Senator's attention and there is indication that orders will be changed for the general election. Judge Drew, like others, was robbed in the strip and it would not be surprising if the experiences of the Indiana politicians may not be repeated in that section where votes were cast and none recorded for the candidates.

William A. Magee is leaving no stone unturned to complete a new line-up and his political forces are loosing no time in getting from place to place urging new recruits to enter for action which is guaranteed to be certain victory.

Magee's friends are daily gathering more courage and are throwing out the chest preparatory for the final onslaught. Babcock has been resting on his laurels and has been busy adjusting business matters prior to making the last dash for the enemy.

Chairman John Graham is confident of victory and says "the Headquarters in the Duquesne Hotel, Smithfield street will be open for army equipment Monday." During the interventing time since the primary election Chairman Graham has been taking on a new supply of oxygen at Atlantic City and putting the machinery in order. The chairman fully realizes the approaching drive will be the most fierce and that the lines of battle will be entirely different, but Chairman Graham says, "I can see nothing but success being convinced of this through a conviction that the people want a thorough business man for Mayor. This is not the age for a dreamer but a practical successful man with ideas of economy and not visions of vast expenditures to burden the small home holders with taxes that become a nightmare. Improvements and vast city planning is to be encouraged," said Chairman Graham, "but improvements in which material is going to cost 300 or 400 per cent what it should with labor so scarce and so high it cannot be secured is beyond the intention of the taxpayer. Mr. Babcock is the man who will not stand for extravagance and knowing what a dollar means he knows how far it should go in construction work and the interest of the taxpayer will be carefully looked after."

Mr. Babcock is the kind of a man a great city needs and Pittsburgh must go to the front ranks. Detroit is going ahead of our city and other cities are also growing with the industries that should be located here. What is the matter? Pittsburgh needs a practical man at its head and Babcock has all the essential qualifications for the chief executive of a municipality that must lead the march of civic progress.

Pittsburgh is going to be where she belongs. That is at the head of the column.

JONES & LAUGHLIN MAY GRANT DEMANDS

STRIKERS READY TO RETURN IF MEDIATORS CAN INDUCE OFFICIALS TO MAKE CONCESSIONS

There is nothing new in the strike situatio nat Jones & Laughlin's and while the mediators are working hard there is no noticeable change unless the terms of the strikers are met.

The problem is the recognition of the union and it is intimated that the men would yield considerable if the company would only concede that one point. The officials of the company, it is said, realize the danger of this recognition and they dread the union as they dread the most lothesome peril.

Many years ago the Amalgamated Association controlled the J. & L. mills and the experiences gained then the company hesitates to repeat, then, too, the organizing of any particular department eventually means the organizing of the entire works of the company. The officials cannot bring themselves to the wisdom of meeting the demands.

The National organizers who are leading the men are alive and constantly on the job, but National Organizer Cal. Wyatt has been sent to Akron, Ohio, where some threatened dispute needs adjusting.

Organizer James A. Sause, of the boilermakers is busy with Andrew T. McNamara, representing the International Association of Machinists. These men are working enthusiastically and great credit is due them for the peace that prevails and the absence of disputes that might have a tendancy to riot when men are anxiously awaiting promising news that may be somewhat tardy in arriving.

The best spirit prevails among the men who are out and they seem confident of success and will not be surprised if an adjustment should be waiting for them most unexpectedly.

It has been intimated strongly that prospects for an early adjustment are very bright. The state mediators conferred with officials of the company this morning and asked the strike leaders to hold themselves in readiness to meet and discuss whatever proposition the company wishes to make through the conciliators. If the proposal, is regarded as acceptable it will be submitted to a special meeting of the strikers at Labor temple some time this afternoon.

The men demand that any statement of concessions to be made by the company shall be authoritative and bear the signatures of company officials, and attribute that reasons for the refusal principally of any consideration of the propositions submitted through the conciliators last week. The strikers explain their position by saying they struck as a protest against the discharge of 160 men by the company because of their attempt to organize and regard their having come out as a lockout.

They feel that the objection is to some extent removed by the suggestion of the company that if the men return to the plants they will not be discriminated against on account of having gone out on strike and the strikers consider this as in effect granting their rights to organize, which they assert is their chief contention.

The officials are reluctant to recognize the union and this must be eliminated before any agreement can be reached. The organizers, however, refuse to set aside recognition of the union and this is the obstacle that must be surmounted.

STATE FIFTH IN POTATOES

HARRISBURG, Oct. 4.—According to forecasts of the State Department of Agriculture, Pennsylvania will occupy fifth place among the United States as a producer of potatoes this year, the crop being estimated at 22,000,000 bushels. The five-year average from 1911 to 1915, inclusive, was 23,125,000 bushels.

Pennsylvania's peach crop is given as 400,000 bushels greater this year than that of 1916. In corn production, the Pennsylvania farmers show an increase of over 10,000,000 bushels over 1916, and an increase of 11 per cent over the average production for five years. In oats the increased production is about 15 per cent over the general average crop of five years.

MINERS AND OPERATORS SPLIT ON CONTRACT TERM.

WASHINGTON, Oct. 4.—A disagreement was reported by a sub-committee of coal operators and miners of the central competitive field here discussing a re-adjustment of the miners' wage scale.

The chief point of difference is as to how long the new contract shall run. The miners want a contract covering a two-year period beginning next April, but the operators want it to end 60 days after the war is over.

The subject will be taken up by the full conference of operators and miners.

The fuel administration promised to direct its attention to the coal situation in Iowa and Illinois before any important changes in prices or policy are made.

Labor Unions as Cleveland, Ohio, have started to talk "Daily Labor Press" since the sale of the Leader to the Plain Dealer. "Cleveland Citizen" has been mentioned as the medium.

Sash and Door factories at Seattle, Wash., have granted the eight-hour day to the carpenters.

AGREEMENT REACHED.

LEXINGTON, Ky., Oct. 4.—It was semi-officially announced here today, that an agreement between the striking miners and coal operators in Southeastern Kentucky and Northeastern Tennessee had been reached and that the mines would resume work within no less than five days. Between 17,000 and 18,000 men have been idle in these fields for about six weeks.

IMMEDIATE DROP IN COAL PRICE TO CONSUMER LIKELY.

WASHINGTON, Oct. 4.—An order of Fuel Administrator H. A. Garfield, made effective today defining the profits of retail coal and coke dealers throughout the country, is expected to effect an immediate decrease in the prices now charged the consumer. Gross margins over production cost are limited to the average of 1915, plus a maximum increase of 30 per cent, with a check provision that the average margin of July this year not be exceeded. Compliance with the order will be enforced by the fuel administrators in the several states.

In orders simultaneously issued the fuel administrator directs a downward revision in the mine price of anthracite in the Pennsylvania district and grants appeals for increases from the government-fixed bituminous price in the outlying fields.

STOPS COAL SHIPMENTS TO CANADA.

WASHINGTON, D. C., Oct. 4.—All shipments of coal into Canada from American lake ports were ordered stopped tonight by Fuel Administrator Garfield, to divert coal from these ports to meet fuel shortage in the Northwest.

The order also directs that producers shall fulfill contracts for delivery of coal to Lake Erie ports for transshipment, directs all handling agencies to expediate shipments and forbids the reconsignment of such coal to any points either in the United States or Canada other than the Northwest.

Continued export of coal to Canada in large quantities through lake ports brought protests from the Northwestern States, where consumers declare they face a coal shortage this winter.

LOCOMOTIVE WORKERS QUIT; STEEL STRIKERS TAKE VOTE

A strike of unorganized workers, in which the chairman of the strikers' committee alleged 090 of a total of about 600 men had quit work, caused a number of departments of the American Locomotive Company's plant, Rogers, New Stanton street, to suspend operations Wednesday, according to statements issued by the strikers. It was said the men demanded a 25 per cent increase in wages and a basic eight-hour day, but that later they withdrew the latter part of the demand and reduced the wage demand to a 25 per cent increase.

The Jones & Laughlin Steel Company strikers met Wednesday afternoon in the Union Labor Temple and balloted on the question of returning to work. The vote was against going to work.

TO ASK INCREASE.

At a Ohio Coal Strippers' Association held in Pittsburgh Thursday, representing interests worth $50,000,000, will ask the Fuel Committee at Washington for an increase of at least 50 cents, or a total price of $2.50 a ton, for their coal at the mine.

D. Vass of Wheeling, W. Va., treasurer of the association, said the increase in price is necessary because of the agreement reached between the representatives of the coal operators and miners last Tuesday to raise the wage scale. "In order to be able to operate at a profit we must be granted an increase in price," said Mr. Vass. "Our purpose is to work in perfect harmony with the government and we hope that the fuel committee will see the justice of our claim."

The coal stripping companies produce their coal by means of steam shovels, and while this process requires less men than the ordinary mining methods, the cost of steam power has risen considerably, Mr. Vass said.

Central Body at Louisville, Ky., are pushing the enactment of a semi-monthly pay day for municipal employees. State legislature passed a law at the last session covering private individuals and corporations. Why should the city not obey the law?

COAL PRODUCERS WILL RAISE PRICES TO $3

MINERS GET THEIR ADVANCE AND WAGES NOW RANGE FROM $5 TO $15 A DAY WITH EIGHT HOURS AND ALL MODERN FACILITIES.

The fuel producers feel confident that fuel administrator Garfield will soon announce the regulation of prices permitting an increase from $2 to $3 a ton.

This increase will enable the coal producers to pay the advance which has been granted to the miners. The prices already adjusted will enable the retail dealer to sell coal to the consumer. at a price representing an advance of not more than 30 per cent over the retail gross margin of 1915. In no case, however, is the gross margin from now on to exceed the gross margin of July, 1917.

If, for example, a retail coal dealer bought a particular kind of coal in 1915 at an average of $2 a ton and sold it to the consumer at $3 a ton, his gross margin was $1. Dr. Garfield now allows him to add 30 per cent to this amount making his gross margin for 1917, $1.30, provided that is not in excess of his gross margin in July last. If the retail dealer now pays an average of $3 for the same kind of coal he will be allowed to sell it to the consumer for not more than $4.30 a ton. Dr. Garfield said, "It is possible in some communities the percentage of increase of the present cost of retail coal business is more than 30 per cent in excess of the cost in 1915. When this can be clearly demonstrated, the local fuel administrator will be empowered to recommend a readjustment. All such readjustments must be taken up in the first instance with local committees to be appointed by the state fuel administrators. Readjustment, also, will be made whenever the fuel administrator learns that the retail margin added by any dealer is too high. In fixing this margin the dealer is under no obligation to increase his 1915 margin by the full 30 per cent. The addition of that per cent represents the maximum permissible margin in any circumstance."

Provisions of Order.

The fuel administrator's order states:

"On and after the first day of October, 1917, in making prices and sales to consumers, the retail gross margin (as hereinafter defined added by any retail dealer to the average cost (determined as hereinafter provided) of any size or grade of coal or coke for each class of business shall not exceed the average gross margin added by such dealer for the same size or grade for each class of business during the calendar year 1915, plus 30 per cent of retail gross margin for the calendar year 1915; provided, however, that the retail gross margin added by any retailer shall in no case exceed the average added by such dealer for the same size, grade and class of business during July, 1917.

"By this order, retailers are required to fix a retail gross margin which may be less then, but shall not in any instance exceed, the margin added by them in 1915 plus 30 per cent thereof."

Dealers Must Report.

From retail dealers in various sections of the country monthly reports will be required by the United States fuel administrator and the Federal trade commission on blanks to be supplied for this purpose. On these forms the dealers must return the cost of coal or coke received by them, their sales prices and their gross margins. Whenever it is necessary supplementary reports on accounting forms provided therefor will be required to show the actual cost of conducting the retail business and other information which may be required.

Those not engaged in business before January 1, 1916, and consequently unable to determine their retail gross margin during 1915 by the method above described, shall return at once to the fuel administrator in Washington a sworn statement of the average retail gross margin which they have received during the period they have been in business on each grade and size of coal and coke and for each class of business. Pending investigation and action upon this information, such retail dealers may continue to sell coal or coke at a gross margin not to exceed the average margin which they have received during said period; provided, however, that the above mentioned increase of 30 per cent shall not be added by them to such margin, and that the retail gross margin added by such persons, firms, corporations or associations to their average cost of coal or coke shall not in any case exceed the average retail gross margin added by them for the same size, grade, and class of business during the month of July, 1917.

Contracts Not Affected

"Contracts between a retail dealer and consumer made before this date are not affected by the order, provided that such contracts

(Continued on Seventh Page.)

A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

AN INTERNATIONAL CASE REVIEWED BY J. F. RUTHERFORD.

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(Continued from last week.)

MIRACLE WHEAT STOOLS BETTER THAN OTHER WHEAT.

William Pray, a farmer of Mansfield Township, N. J., who was unacquainted with plaintiff in any way, raised Stoner or Miracle Wheat for three years. He grew Exhibit 36, containing 80 stalks grown from a single grain. He had been a farmer for twenty-five years. An acre of ordinary wheat which he sowed with two bushels yielded 14 bushels, whereas the one joining acre which he sowed with a half bushel of Miracle Wheat yielded 25 bushels. He never saw any Wheat stool as Miracle Wheat did. To this is due its superior producing qualities (fols. 464-466). The average yield of farmers in his section is to sow two bushels of ordinary wheat to the acre, and he knows of no way of getting better results (fols. 467, 468).

William I. Tomlison, who had been a farmer for nine years, in Kirkwood, N. J., in 1909 planted Miracle Wheat in competition with ordinary wheat—16 acres with Miracle Wheat at a bushel to the acre, which yielded 32 bushels to the acre, and 20 acres of ordinary wheat at one and a half bushels to the acre, which yielded 25 bushels to the acre. He is not a follower of Pastor Russell, nor a believer in any of his doctrines (fols. 470, 471).

Edward W. Hunt, a farmer of Stratford, N. J., for many years, who does not know Pastor Russell and was not connected with him in any way, experimented with Miracle Wheat. He first sowed a bushel of seed on an acre and a half, which produced 56 bushels, part of the crop having been destroyed in 1911 and 1912 he planted Miracle in competition with Amber Wheat. He planted 10 acres with Miracle, three pecks to the acre, and the yield averaged 34½ bushels per acre, or 345 bushels in all. He planted 18 acres with Amber Wheat, a bushel and a half to the acre, and the yield was 325 bushels in all, or a little more than 18 bushels to the acre. Both fields were alike, stood side by side, and the conditions were the same.

The original plant of Miracle Wheat, discovered and named by Mr. Stoner, contained 142 heads of well-matured seed, grown from one gain (fol. 74). A bunch of wheat grown near Los Angeles, California, of the same Miracle Wheat was exhibited before the jury and is in evidence (fol. 118). It contained 118 stalks and as many heads of well-developed wheat standing more than six feet tall, all grown from one grain.

PASTOR RUSSELL'S FIRST KNOWLEDGE OF MIRACLE WHEAT.

On November 23, 1907, H. A. Miller, Assistant Agriculturist of the United States Government, filed in the Department of Agriculture at Washington, D. C., a report upon the wheat being grown upon Mr. Stoner's farm, highly commending said wheat (fols. 1135-1138). The public press throughout the country at the time took notice of this report. Pastor Russell's attention was called to it and on March 15, 1908, he published in his journal, The Watch Tower, some press comments and extracts from the aforementioned Government report. This was Pastor Russell's first knowledge of Miracle Wheat, which wheat Mr. Stoner and others had been experimenting with for three years or more.

Dr. Joseph A. Carlton, of Palmetto, Georgia, wrote in Pastor Russell's Watch Tower aforementioned notice, purchased from Mr. Stoner four pounds of this wheat for which he paid Stoner $1.25 per pound, or $75 per bushel (fol. 169). He planted a pound and three-quarters to one-fifth of an acre, took accurate account of the yield, and found that it was eight bushels and 24 pounds, or 504 pounds. Georgia is not a wheat State (fols. 162, 163). Yield of ordinary wheat in that State is from 5 to 20 bushels to the acre (fol. 164). In 1910 Dr. Carlton reaped 62¼ bushels of Miracle Wheat from a little over one acres (fol. 165). From one single grain in his field 71 stalks were grown. (fol 168).

Mr. Bishop got a peck of this wheat from Dr. Carlton. He sowed 14 pounds to one-half an acre and reaped 3 bushels. One-half of this he gave to Mr. Kuesthardt of Port Clinton, Ohio, editor of the Ottawa Zeitung, a German county newspaper. Samuel J. Fleming, of Wabash, Indiana, got five pounds of seed from Rohnet and 20 pounds from Kuesthardt, sowed 25 pounds to about one acre of land, and although it was late in the season his yield was 34 bushels, an average yield of ordinary wheat in that section (sowed a bushel and a half to the acre) is about 20 bushels (fols. 234).

MIRACLE WHEAT YIELDS 12 TO 20 TIMES MORE THAN ORDINARY WHEAT.

Thus the testimony showed that ordinary wheat sown at the rate of six pecks to the acre produces on an average 20 bushels, whereas Miracle Wheat sown at the rate of one peck to the acre produces from 40 to 80 bushels to the acre, showing that Miracle Wheat yields from 12 to 20 times more than ordinary wheat.

Pastor Russell having no personal knowledge of the wheat, counsel did not call him as a witness. He was in court, ready and willing to testify, but counsel did not call him for the reason above stated.

Mr. Brooklyn Eagle, to offset all this testimony of practical farmers and wheat raisers, produced but a single witness, namely, Mr. Ball, of the Agriculture Department of the United States Government, who was neither a farmer nor a wheat raiser. Mr. Ball testified that he was "connected with the U. S. Government with the Department of Agriculture as an economist and Acting Cerealist in charge of cereal investments" (fol. 732). His imposing title was about his only recommendation. He produced a memoranda of experiments with Miracle Wheat, supposed to have been made at the Government station, by persons whom he was unable to name.

DONATION PROCEEDS KEPT A YEAR TO REFUND, BUT NO ONE WISHED MONEY BACK.

There was absolutely no testimony in the case showing that Pastor Russell had induced a single person to purchase Miracle Wheat. Not a word tending to show that anyone was defrauded. On the contrary, shortly after the publication of the libel by the Brooklyn Eagle, the Watch Tower Bible and Tract Society published broadcast over the country and sent to each purchaser a notice that if anyone was dissatisfied with Miracle Wheat he might have his money returned, and the identical money arising from the sale of said wheat was held for a year for the purpose of refunding. Not a single person asked to have his money refunded.

Upon the trial of this case, counsel for the Brooklyn Eagle severely ridiculed the religious publications of Pastor Russell. The jury, being largely composed of men of strong religious prejudices, and at least one of them an atheist, disregarded the testimony of the 11 practical farmers and wheat raisers, and the exhibits showing that Miracle Wheat actually produced and shown them, and decided the case in favor of the Brooklyn Eagle, upon the unsupported testimony of one Government official who never raised a grain of wheat in his life. The case was at once appealed and is now pending in the Appellate Division of the Supreme Court.

Much ado has been made about the Watch Tower Bible and Tract Society, of which Pastor Russell is president, disposing of a small quantity of seed Miracle Wheat at one dollar per pound, which had been donated and the price fixed by the donors, whereas the evidence conclusively shows that Messrs. Stoner, Knight, Carlton and others had been selling the same wheat at $1.25 per pound, which was not only considered legitimate, but a very reasonable price in view of the extraordinary quality of the wheat and the small quantity in existence.

It cannot be conceived how anyone can honestly hold up Pastor Russell to ridicule for the connection that he had with Miracle Wheat. Neither he nor the Watch Tower Bible and Tract Society did anything in the slightest manner reprehensible, but, on the contrary, their conduct was open and aboveboard and proper in every way.

REV. ROSS IRRESPONSIBLE FINANCIALLY.

Rev. J. J. Ross, of Hamilton, Ontario published a libelous pamphlet against Pastor Russell. A warrant was issued for the arrest of Ross. He evaded the officer for some time and even failed to keep his appointment at his church to prevent the officer from taking him into custody. Finally, he was taken before George E. Jelfs, Police Magistrate, on the charge of criminal libel. Upon a hearing he was committed for trial. Upon motion, the Superior Court quashed the commitment because of a technical error in the proceedings. Ross was again taken before the Magistrate.

When the case came on for hearing the second time Pastor Russell, who was a necessary witness, was away on an extended trip in Panama and other parts of the South, filling appointments previously made, and had no notice of the date of hearing. Ross and his counsel tried to make it appear that Pastor Russell was evading the trial. As soon as Pastor Russell returned to Brooklyn and heard that he was wanted he immediately notified the Magistrate that he was ready to come to Canada. He did go and gave his testimony. Again the Magistrate committed Ross to appear before the high court to answer an indictment to be preferred by the Grand Jury. When the case came on in that court the Judge of the court in charging the Grand Jury relative to its duties, among other things, said to the Jury: "Unless the jury finds that this alleged libel would cause a breach of the public peace in Canada there can be indictment should be returned, but the parties should resort to civil suit for damages." The jury returned "no bill", and it is manifest that they could not have done otherwise under this charge of the Court, for the reason that Pastor Russell lived in Brooklyn, New York, and Rev. Ross lived in Hamilton, Ontario, Canada, and it would be physically impossible for the libel to cause a breach of the public peace when the parties were so far apart.

Thus it will be seen that the issues were never tried and never determined. Pastor Russell did not resort to civil action for damages, for the reason that he was advised that such an action would be useless, since Ross is irresponsible financially and could not be compelled by such a proceeding to publish a retraction.

(Continued next week.)

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XIV.

TWO PHASES OF THE KINGDOM OF GOD.

While it is true, as stated by our Lord, that the Kingdom of God cometh not—does not make its first appearance—with outward show, in due time it is to be made manifest to all by outward, visible and unmistakable signs. When fully set up, the Kingdom of God will be of two parts, a spiritual or heavenly phase and an earthly phase. The spiritual will always be invisible to men, as those composing it will be of the divine, spiritual nature, which as man hath not seen nor see (1 Tim. 6:16; John 1:18); yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

Those who will constitute the spiritual phase of the Kingdom are the overcoming saints of the Gospel age—the Christ, head and body—glorified. Their resurrection and exaltation to power precedes that of the world, because through this class all others are to be blessed. (Heb. 11:39, 40.) Theirs is the first resurrection. (Rev. 20:5.) They are great work before this glorious anointed company—the Christ —necessitates their exaltation to the divine nature: no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things in the heavens and in earth—among spiritual as well as among human beings. Matt. 28:18; Col. 1:20; Eph. 1:10; Phil. 2:10; Rev. 5:3.

The work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honored as to have a share in it will be the most exalted and honored of God among men. These are the class referred to in Chapter VIII. (page 145), whose judgment day was previous to the Gospel age. Having been found worthy and faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness—an instantaneous resurrection to perfection as men. Others than these and the spiritual class will be gradually raised to perfection during that Millennial age.) Thus this class will be ready at once for the great work to be done as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is necessary for the perfect accomplishment of the work to be done among men. These will minister among men to be seen of men, while the glory of their perfected spirit will constant example and an incentive to other men to strive to attain the same perfection. And that these ancient worthies will in the human phase of the kingdom and seed of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting him. He said, "Ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the Kingdom of God." It should be noticed also, that the Master does not mention that he or the apostles will be there with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the Kingdom, but not with the heavenly. As a matter of fact, men will see and mingle with the earthly phase of the Kingdom, but not with the heavenly. And, no doubt, be sorely vexed to find that they rejected so great a privilege.

We are not given explicit information as to the exact manner in which these two phases of the heavenly kingdom will harmoniously operate, but we have an illustration of the manner in which the two agencies operate, in God's dealings with Israel through their representatives, Moses, Aaron, Joshua, the prophets, etc.—though the coming manifestation of divine power will far exceed those of that typical age; for the work of the coming age, contrasted with the working of all dead and the restoration of the obedient to perfection. This work will necessitate the establishment of perfect government among men, with perfect men in positions of control, that they may rightly order and govern all mankind. It will necessitate the appointment of proper educational facilities of every character, as well as public pulpits—processes of various kinds. And this noble work of thus elevating the race by sure and steady steps to the highest degree of the world spiritual members of the same kingdom) is the high honor to which the ancient worthies are appointed, and for which they will come forth prepared soon after the final wreck of the present system of this world and the blinding of Satan, their prince. And as the divinely honored representatives of the heavenly kingdom, they will soon received the honor and co-operation of all men.

To gain a place in the earthly phase of the kingdom of God will be to fixed the gratification of every desire and ambition of the perfect human heart. It will be a glorious and satisfying portion from the first entrance into it, and yet the glory will accumulate as time advances and the blessed work progresses. And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of their noble human coworkers;) when the whole human race (except the incorrigible—Matt. 25:46; Rev. 20:9) shall be restored, without spot, or wrinkle, or any such thing, in the presence of Jehovah, there will be instrumentality at his work will shine among their fellowmen and before God and Christ and the angels, as "the stars forever and ever." (Dan. 12:3.) Their work and labor or love will never be forgotten by their grateful fellowmen. They will be held in everlasting remembrance.—Psa. 112:6.

But great as will be the accumulating glory of these perfect men who will constitute the earthly phase of the kingdom, and glory of the heavenly will be the glory that excelleth. While the former will shine as the stars forever, the latter will shine as the brightness of the firmament, as the sun, (Dan. 12:3) The honors of heaven as well as of earth shall be held at the feet of the Redeemer. The human mind can approximate, but cannot clearly conceive, the glory to be revealed in the Christ through the countless ages of eternity.—Rom. 2:18; Eph. 2:7-12.

It is through these two phases of the kingdom that the promise to Abraham is to be verified—"In thee and in thy seed shall all the families of the earth be blessed." "Thy seed shall be as the sand of the sea, and as the stars of heaven"—an earthly and a heavenly seed, both God's instruments of blessing to the world. Both phases of the promises were clearly seen and intended by God from the beginning, but only the seed was given by Abraham. And though God selected from the natural seed the chief of the spiritual class (the apostles and others), and proffered the chief blessing, the spiritual, to all of that nation living in the due time for that heavenly call, this was just enough beyond what Abraham ever saw in the covenant—favor upon favor.

Paul (Rom. 9:7-17) speaks of the Abrahamic convenant as a root out of which fleshly Israel grew naturally, but into which the Gentile believers were grafted in the autumn of the times as were cut off because of unbelief. This proves the double fulfilment of the promise by the development of the two seeds, earthly (human) and heavenly (spiritual), which will constitute the glorious seed of the Christ. This root-convenant bears these two distinct kind of branches each of which in the resurrection will bear its own distinct kind of perfect fruitage—the human and spiritual classes in kingdom power. In order of development it was the natural (earthly), afterward the heavenly rulers; but in order of grandeur of position and thing of instantaneous. It will be first the spiritual, afterward the natural; and so there are last which shall be first and first which shall be last.—Matt. 19:30; Luke 16:16.

The promise made to Abraham, to which Stephen refers (Acts 7:5), and in which Israel participated, is earthly it related to the land. God "promised that he would give it to him for a possession, and to his seed." And God said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." (Gen. 13:14-17.) Stephen shows that this promise must yet be fulfilled; for he declares that God gave Abraham "none inheritance in it (in the land), no, not so much as to set his foot on it."

Apostle Paul writing if this same class of ancient worthies—Abraham among others—agrees with Stephen's statement that the promise to Abraham has not yet been fulfiled; and he goes further and shows that those earthly promises cannot and will not be fulfiled until the still higher heavenly promises concerning the Christ Head and body are fulfilled. He says of them: These all died in faith, not having received the promises (the fulfilment of) the promise. God having provided some better thing for us (Heb. 11:13, 39, 40.) Thus is shown again that the Redeemer's reward is spiritual, having given up the human sacrifice for all, and that from this spiritual class when highly exalted will flow blessings and proceed, whoever may be honored as its instruments or agents.—Rom. 12:1; Gal. 2:29.

The earthly phase of the kingdom is thus seen to be Israelitish; and around this fact cluster those many prophecies which relate to the prominence of that nation in God's plan for the future blessing of the world, when their bitterness, fallen in the days of their unbelief, shall be restored, and Jeruselem shall be a praise in the whole earth. We find statements by both prophets and apostles which clearly indicate that in the times of restitution Israel as a nation will be the first among the nations to come into harmony with the new order of things; that the earthly Jerusalem will be rebuilt upon her old heaps; and that their polity will be restored as in the beginning under princes or judges. (Isa. 1:26; Psa. 45:16; Jer. 30:18.) And what could be more reasonable expected than that Israel should be first of all rejoice to recognize the prophets and patriarchs? and that their acquaintance with and long discipline under the law should have prepared them for tractability and obedience under the authority of the kingdom? And while Israel will be the first of the nations to be recognized and blessed, it is written also of Israel that "The Lord shall save the tents of Judah first."

We do not deem it of importance to enter into a discussion as to where the "lost tribes" of Israel are to be sought. It may or may not be true, as some claim, that those "lost tribes" are traceable to the civilized nations of the present day. But though some of the suggested proofs are not unreasonable, the fact of which it is largely inference and guess-work. But should it yet be clearly demonstrated that the lost tribes of Israel nations are descendants of the lost tribes, it would prove no advantage to them under the "heavenly" "high calling," which, since their national rejection, knows no difference between Jew and Greek, bond and free. Should we find evidence ever become clear (Which as yet it is not), it would be in perfect harmony with the prophecies and would indicate to that nation yet awaiting fulfillment in and under the earthly phase of the kingdom.

Natural attachment, as well as a still surviving measure of trust in the long unfilled promises, and all their natural prejudices, will be favorable to Israel's general and speedy acceptances of the new rulers; while their habits of measured obedience to the law will also be favorable to their speedy harmony with the principles of the new government.

As Jeruselam was the seat of empire under the typical Kingdom of God, it will again occupy that position, and be "the city of the Great King." (Psa. 48:2; Matt. 5:35.) A city is a symbol of a kingdom or government, and in God's Kingdom it is symbolized by the New Jerusalem, the new dominion coming from heaven to earth. At first it will consist of the spiritual royal class, the Bride of Christ, which, as seen by John, will be gradually come down to the earth; but it will gradually come into power as the present empires break in pieces, during the Day of the Lord. In due time, however, the earthly phase of this city or government will be established, parts or members of which will be in different cities. There will not be two cities (governments), but one city, one heavenly government, the sum of which Abraham looked, "a city with hath foundations"—a government established in Christ concerning which prophecy says that sure rock foundation righteousness of Christ the Redeemer, the value of which ransom is attested by the righteousness of divine justice, which he gave, and the firmness of divine justice, which can no more condemn the redeemed than it can previously excuse the guilty.—Rom.8:3:34; 1 Cor. 3:11.

Glorious City of Peace! whose walls signify salvation, protection and blessing to all who enter it, whose foundations are laid in justice, and cannot be moved, and whose builder and designer is God! It is in the light which will shine from this glorious city (Kingdom) of God that the nations (people) will walk on the highway of holiness, up to perfection and will be fully harmony with God.—Isa. 21:24.

When mankind reaches perfection at the close of the Millennial age, as the kingdom will then be delivered up into membership in the Kingdom of God and given the entire control of the earth as a dominion, subject unto a sovereign, a king. This is clearly shown in the symbolic prophecy of Psalms 24:7-10; 21:24; for it would not only saw the people walk in the light of it, but he saw the kings enter it in glory; yet none could enter save the righteous. None can become indentified with that city (kingdom) who has not first been thoroughly tested, and who would work, or love to work, deceit and unrighteousness; only those whom the Lamb shall write in the worthy of life everlasting, and to whom he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

It should be remembered, then, that though undoubtedly the literal city of Jerusalem will be rebuilt, and though probably it will become the capital of the world, yet many prophecies which contemplate Jerusalem as the future glories refer, under that as a symbol, to the Kingdom of God to be established in great power.

Concerning the future glory of the earthly phase of the kindom as represented in Jeruselem, the prophets speak in glowing terms, saying: "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and be glad with her. . . . that ye may be delighted with the abundance of her glory." (Isa. 52:9; Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "At that time they shall call Jeruselem the throne of the Lord, and all nations shall be gathered unto it." "And many people shall go and say, Come ye, and let us go up to the mountain (kingdom) of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion (the spiritual phase) shall go forth the law, and the word of the Lord from Jeruselem"—the earthly phase.—Isa.52:9; 65:18; 66:10-12; Jer.3:17; Isa. 2:3.

When considering the many precious promises of future blessing made to Israel, and expecting an accurate fulfilment of them to that people, it is proper that we should remember that as a people they are typical, as well as actual. In one aspect they are typical of the whole world of mankind; and their Law Covenant, of obedience and life, was typical of the New Covenant, to be established with the world during the Millennial and future ages.

(To be continued.)

PITTSBURGH CONVENTION

This convention has passed into history, but not without leaving refreshing memories and impressing upon the hearts of every attendant an uplifting influence tending to renewed zeal and good works. The chairman, Dr. W. E. Spill handled the affairs of the convention admirably. Everything passed along smoothly and right on time. There were present at some of the sessions about 1500 Bible Students and their friends. The meetings were held at Bible Students' Auditorium, Kenyon Theater and in Carnegie Music Hall. There were eight noted public speakers and several local talents, all of which delivered good talks or led the incidental services accredibly.

The discourse of President J. F. Rutherford was alone worth going many miles to hear. It was a powerful portrayal of present day service for the cause of Christ and Truth.

A. H. MacMillan delivered a stirring address on the binding of Satan as set forth in the 20th chapter of Revelations.

Pilgrim Barber's talk on the topic "The Kingdom of Heaven is at Hand" was most interesting and instructive. In fact, all the talks were very good.

Prof. C. D. Stewart, formerly of Waynesburg delivered a fine address Sunday morning. He took for his topic the idea of "My Father's Religion is Good Enough for Me" and made the thought quite ridiculous in the light of present day facts.

The most intensely interesting talk was by a new speaker from Scranton, who gave a vivid portrayal of the Temple as described in the prophets and Ezekial chapters 40 to 48. It was a large chart of varied colors. He proved his thorough understanding of the subject and left a lasting impression taught in connection with it. He is the author of the second part of the work called "The Finished Mystery," the last of the series of "Studies in the Scriptures," a series of seven volumes which elucidate the Bible as no other religious works on the market ever have done. His talk was a masterpiece in thought and use of the word. He speaks clearly and forcefully. Those who heard him and the President of the Society certainly enjoyed a treat. The President was vigorously applauded at the conclusion of his talk, a thing very rare in sessions of the I. B. S. A.

The convention scheduled for Heinz Hall, Pittsburgh, Pa., and date to Washington, D. C., early in November, lasting four days. Bible Students take notice.

Appreciations.

WE WANT MORE READERS FOR PASTOR RUSSELL'S SERMONS

Waukesha, Wis., Oct. 6.

Enclosed please find one dollar for renewal of my subscription for the Tribune, address as above.

My only reason for taking your paper is for its religious feature, and I regard the article in your latest issue headed "The Conscientious Objector", as well worth a year's subscription.

Yours truly,
WILLIAM LOWRY.

Charles City, Ia., Oct. 7.

Please enclosed find draft (no Dollar to advance my subscription to the Tribune as I cannot afford to do without it. I am especially glad that you continue publishing our dear Pastor Russell's sermons, for they are ever as good as new. I like your paper very much for its religious matter and the large clear type. May success attend you.

J. C. WANLICK.

La Rue, Texas, Oct. 6.

Please find enclosed Postal M. O. $1.00 for which you will please move up the figures on my label for one year, for which I thank you, and for this in and accept my thanks for your kindness in sending paper to me so long after my time ran out. I have been without subscription through Watch Tower Bible and Tract Society, but to prevent further delay, am sending direct.

Hope to be able to continue my subscription so long as you keep the present high standard of your paper, and more especially in devoting so much space to the wonderful message of "Gold Tidings" great joy which is so soon to be manifested to all people," following the present "world wide trouble" and I feel sure the editor that the many "cups of cold water" given the Lord's people through your columns will not fall of its reward. "He that laboreth receiveth wages and gathereth fruit unto eternal life."

Yours truly,
H. REGESTER.

ATTACK LABOR LAW.

CHARLOTTE, N. C., Oct. 1.—A conference was held here with the purpose in view of attacking the Keating-Owen child labor law as soon as the decision similar to that made by Judge Boyd. Counsel and cotton mill owners from practically every section of the state were represented. It is alleged that the conference determined to enter probably 3 or 4 suits to test the constitutionality of the law in as many federal districts. If successful in their efforts, the cotton mill owners say they can then avoid compliance with the provisions of the law without awaiting a decision from the United States supreme court.

STRIKE FOR 20 PER CENT.

NEWMARKET, N. H.—A strike is at the cotton and silk mills of the Newmarket Manufacturing company, the 1,000 operatives having ceased work. A demand was made for an advance of 20 per cent which was refused.

CARMEN GET INCREASE.

Centralia, Wash.—An increase in pay of 2½ cents an hour for the street car employes in the employ of the North Coast Power company, which operates an interurban line between Centralia and Chehalis, became effective September 1.

MAN'S ELECTIONS AND GOD'S ELECTIONS

FT. WAYNE, Ind., Nov. 12, 1905.—Pastor C. T. Russell of Allegheny, Pa., spoke twice here today to good audiences. We report the evening discourse on human and divine elections from the texts, "Ye are not of the world even as I am not of this world," "And the rather, brethren, give dilligence to make your calling and election sure."—John 17:16; II Pet. 1:10.

As we look out over the civilized world we perceive humanity everywhere stretching forth its hand in self-help. And all right-minded people rejoice to see that gradually the world is coming to prefer that the self-helping hand shall bear a ballot rather than a revolver or dagger. When we perceive that in every land the privilege of self-control through law-makers of their own choosing has been wrested by the people from the grasp of monarchy at the cost of blood, as recently in Russia, our esteem for the ballot is greatly enhanced. And surely in no better manner could the world rule itself under present circumstances and conditions. With the ballot in their hands, if the government is a bad one and its standards and ideals poor it is the fault of the majority and calls for education.

SYMPATHY FOR RASCALS.

But if any man hopes that government of the people, by the people, through the ballot, will bring the Millennium, he will be mistaken, as history shows. Time after time, year after year, we have party reforms and faction reforms, often evidently greatly to the advantage of the public; but it is one continual round of putting the rascals out, only to find that in a comparatively short time the reformers get the name of rascals also.

What sympathy can we have for the rascals? This: that they are members of the fallen race who, brought into a position of power and influence and opportunity, are not of sufficiently firm character to withstand the temptations which bear in upon them from every quarter—old temptations and new ones. Without sympathizing in any way with the wrongs committed—nay, while very indignant thereat—we must not allow bitterness against the rascals to invade our minds, but must remember that politicians rarely if ever pretend to be saints of God, or acknowledge any higher standard than self-interest.

ALL CHRISTIANS SHOULD VOTE

The masses of Christendom should evidently as far as possible vote for the soundest principles and the most conscientious men, so far as their time and opportunity for investigation will permit them to judge these—so far as they are able to study and to sift the conflicting views of the politicians and the aspersions and commendations of the public press. And alas for the poor voter! in all this he usually has a very difficult time, in proportion as he would endeavor to be conscientious. Nevertheless, with the majority of nominal Christians, this may as well as any other be a paramount issue. Indeed he would better spend his time studying the political situation, and striving for the maintenance of a reasonable standard in politics, than give that time to money-grabbing or golf or whist or other time-killing and soul-starving entertainments. We have high respect for the well intentioned and honest endeavorers at the polls. We wish them every success in electing the best man and in supporting the best principles of government.

But we have only spoken of the majority of Christians. There is another class named by the same name, but recognized throughout the Scriptures as a "little flock"—as Christians of a special type or quality. These are not as a class superior neither mentally, physically nor morally than the Christian majority referred to. The difference between the masses of nominal Christians and these we are now describing consists in the fact that the latter take the name Christian more seriously to mean followers of Christ, and not merely to mean respectable and moral people. This is the class referred to by our Lord when he said, "Ye are not of the world, even I am not of the world." These are the ones to whom the Master referred, saying, "If any man will be my disciple let him take up his cross and follow me."—Luke 9:23.

While, therefore, the name Christian belongs to all who recognize Christ and his teachings in any sense of the word—the household of faith—yet this term Christian evidently belongs especially to the minority, who, as disciples or learners are consecrated wholly to the doing of the will of the Master—following in his steps through evil report as well as through good report. These also have a vote, have rights, have liberties, have privileges of expressing their choice. And they, too, vote, and so firmly is their mind set on this matter that they vote the same ticket right along.

THEY VOTE FOR JESUS.

They declare their preference unqualifiedly for him—that his will may be done in them and in the whole world. It is not in their power to elect Jesus to be the King or Ruler of the world, because this class constitutes a very small minority in any community. The majority are not prepared to take such a positive step, they prefer to straddle questions; they would like to have good men in office and like to know that righteous laws are enacted and enforced, but still they are not prepared to go the full length and to pray and to vote, "Thy will be done on earth as it is done in heaven." It is not for us to even criticise them, but to suppose that they are acting conscientiously and up to their highest standards of jurgment. We merely, therefore, wish them Godspeed, and that they may find as good as can be found along the lines of their quest. You will see that I am placing myself with the minority, who vote for Jesus, and who claim to have as much right and power to vote as have our fellow-citizens who, equally well intentioned, split their votes in nearly every direction according to their information or misinformation and their good or bad judgment.

In following our course we are merely obeying our Leader, even though under present conditions our party is even less likely to score a success than is the Prohibition party. We are not expecting success under present arrangements—we are not expecting the world to vote "Thy Kingdom come," because our Master has informed us that his Kingdom is not of this world but of the "world to come"—the age to come. He tells us that he is getting ready the office-holders of the future, who shall be associated with himself in the great work of ruling and blessing the world and guiding the affairs of the earth in the interest of a general uplift, mental, moral, physical, financial and religious. He calls this class, whom he is thus selecting and testing, fitting and polishing a "Royal Priesthood," that is, a Kingdom or government composed of priests, who will combine with the ruling feature of the religious and uplifting quality.

The work of this Gospel age according to the Scriptures is a two-fold one: To let the world do its best at self-help and self-rule that it may learn the lesson which it is seemingly so slow to learn, namely, that under present fallen conditions no human government can be perfect, so that eventually all peoples and nations, learning of the imperfections of their own methods and rules, will gladly look to the Lord and pray, "Thy Kingdom come." And when the Kingdom of Messiah shall be established we are assured of the Lord through the Prophet that it will be the "Desire of all nations."—Haggai 2:7.

GOD'S ELECTIONS.

As men do electing, choosing, so the Scriptures tell us God is carrying on at the present time the work of election. This doctrine of election, manifested throughout the Scriptures and theoretically upheld by Baptists, Congregationalists, Presbyterians and others, has in recent years fallen greatly into disrepute because of its association with the unscriptural doctrine that God has provided a great place of eternal torment for all the non-elect. But when our minds are rid of that bugbear of the Dark Ages, when we come to a better understanding of the Word of God, we find that the election which God has in progress is beautiful, grand in every particular.

We find that from among the sin-cursed race, redeemed however by the blood of Christ, God is selecting the "little flock" who willingly renounce the world, its prospects, its schemes, its plans, its ambitions, its hopes, its pleasures, and accept instead the heavenly hopes and promises set before us in the Scriptures.

The Scriptures abound in references to this class, who are styled the "Lord's jewels," the "very select," the "overcomers," and by various other titles and names which imply the thoroughness of their devotion to the Lord and their submission to his will and their endeavors to walk not after the flesh but after the Spirit—not up to the requirements of the spirit of God's Law, which would be impossible for them as members of the fallen race under present conditions, but after it in the sense of doing the divine will to the best of their ability. These are the ones who now vote in their hearts for Jesus as their King and who take up their cross to follow him. This the Lord declares to be his election. Of these the Lord said, "I know my sheep and am known of mine." (John 10:14.) So from the standpoint of election the Lord chooses such characters and such characters choose the Lord, and in choosing him and in seeking to walk in his footsteps and follow the directions of his Word they are, as our text points out, "making their calling and election sure."

LEGITIMATE ELECTION EXPENSES

In worldly elections there are legitimate expenses, as, for instance, the advertising of meetings, rent of halls, traveling expenses, etc., for speakers. Additionally every candidate for office is expected to lay down part of his life—that is, to spend time and influence, strength and vigor, to secure his own election or that of his friend. Much is considered wise and reasonable along these lines that from our standpoint would be considered the very reverse. The amount of energy and money spent to secure election as a ward councilman or alderman or mayor is astounding, and the expenditure rises in proportion to the office, so that it requires strenuous efforts to become a member of the State legislature, planning, scheming, wire pulling, day and night for weeks and months and years, and the liberal expenditure of time and strength and vitality—all these are the cost if the office reaches to congressman, senator, president. It is the work of a lifetime gradually, step by step, to rise to the honorable position of president of these United States for a period of four years. The man who would not be willing to spend years of time and effort and a considerable amount of money in a legitimate way to help forward his aspirations to this high office would be considered mentally deficient. To all this we would agree with certain limitations. But now, on the other hand, we wish to contrast with this the expenses of a campaign in God's election.

Those whom God nominates or "calls," those who the Apostle in our text exhorts to make their calling and election sure, are expected to appreciate the honor, the blessing the high exaltation which is proffered them, and expected to show the appreciation in their endeavors to secure the election. Is this unreasonable? Quite to the contrary, all would admit that it is perfectly reasonable; the person who would not appreciate the divine call or divine election so as to be willing to allow it to cost him something would not be fit for the duties and honors from which the Lord calls or nominates him.

When we contrast the high office of president of the United States for four years with the still higher office of joint-heirship with Christ in the heaven Kingdom, which is to rule and bless the whole world during the Millennium, and the subsequent high position as joint-heirs with Christ and co-workers together with him in the subsequent features of the divine plan for all eternity, we say to ourselves, If a presidency is worth a lifetime of effort and planning and the expenditure of immense sums of money, what would this heavenly election be worth? What would be a reasonable expense or cost for the candidate to expect to bear?

If every schoolboy is thrilled with the thought of the possibility of attaining Presidency of the United States, if for every one who reaches the position there are hundreds of thousands who have striven and have failed to reach it, what would be the reasonable service of the one who has been nominated to the still higher position, and who has the divine assurance that he will win it if he will but make the proper expenditure of time, influence and vitality? What would be the reasonable expenditure for the attainment of such an election? We answer that if a life might reasonably be spent and all other ambitions be cast aside in the attainment of a four years' presidency of this Republic, who will dispute that the sacrifices of a thousand lives and the grounding of ten thousand hopes and ambitions in other directions, would be but a small cost in the attainment of the glory, honor and immorality, joint-heirship and divine nature which God has promised to the "very elect."

DIFFERENT VIEW POINTS.

While all this seems so reasonable to some, it seems foolish to others. And thus, the apostles state the matter in the Scriptures, that the wisdom of God is foolishness with men and the wisdom of men is foolishness with God. (I Cor. 1:18; 3:19.) In proportion as we take our standpoint with men or with God we will take our view of these matters. From God's standpoint, and therefore from the point of view of all who see it from the divine standpoint, the poor world is spending time and money for a very unsatisfactory portion. Because of a selfishness that is in the world, and the strife for office, whoever is a candidate must expect to be more or less smirched by his opponent, and then, however, well intentioned he may be, he will find himself so handicapped by custom usages, wire-pullers and superiors in office that he is sure to feel disappointment and that the cost has been higher than the value of the honor. This is certainly true in the great majority of cases, even in the estimation of the world. From the standpoint of God's estimation the whole struggle for political preferment to the neglect and disregard of the still higher calling and election is as foolish as to grasp for bubles and neglect diamonds.

Reversely, the great mass of Christian people, even the "household of faith," regard the minority of their brethern who become disciples of Christ and in consecration undertake to bear his cross be his joint-heirs in his Kingdom—and to walk in his steps that they may these are regarded by the majority as foolish; as the Apostle declared, "We are counted fools all day long." (I Cor. 4:10.) The world says it is foolish to have so much faith in a future life, and in the promises of the Bible respecting the same, that you will consent to be considered peculiar by the world and to be ostracized by it. It argues that those who would pass by opportunities for earthly elections, offices, etc., hoping for the heavenly election must be daft, must be mentally unabalanced.

The apostles, who were amongst these "fools" who laid down their lives for a principle, who ran a race for the prize of the high calling in Christ invisible to the natural eye, for a crown unseen, for a Kingdom not established but merely promised—these tell us that they were really acting wisely and that we also would do well to follow their example. They tell us that all who thus renounce the present for the future have the "spirit of a sound mind," thus implying that all others are either blinded to these glorious things by the god of this world, who hath blinded the eyes of those who believe not, or else that they are of unsound mind. (II Tim. 1:7; II Cor. 4:4.) Bunyan in "Pilgrim's Progress" pictures the masses of Christendom as laboring on the shores of life's ocean with a muck rake, gathering the corks and seaweed, etc., in heaps about them, calling these wealth and fame and social position. From the standpoint of Bunyan and his pilgrim, Christian, these were foolish indeed. And this evidently is the Lord's standpoint of view if these matters, and should be the viewpoint of all who have the Truth and proportionately as they receive the spirit of the Truth.

"FORGETTING THE THINGS BEHIND."

One thing to be remembered is that in whichever party we have been voting and for whichever honors we have been striving in the past, it is still possible to change. Those who have been running for the heavenly prize and Kingdom can face about and find earthly prizes and ambitions and many help in the pursuit of these. The world, the flesh and the adversary will all co-operate, and they may gain some transitory bauble or bubbles; but these may be assured that in even striving to gain it they will be almost certain to lose their grasp of the heavenly things and to make shipwreck of the higher things. Would such be a wise course? Would it pay in any sense of the word? Assuredly not. What says the Master? "What shall it profit a man if he gain the whole world and lose his own being"—become a castaway as respects the eternal promises within his grasp through Christ.

On the othe hand, however, unwisely we have handled the muck rake in the past, however foolishly we have sought peace and joy to satisfaction in the things of this present time and to the neglect of the heavenly calling, there is still time, thank God, for us to lay aside every weight and to run with patience in the race whose end is the divine favor and everlasting life upon the spirit plane. The Apostle intimates this, urging that we forget the things which are behind and press onward to the things that are before, the better things, the things of God—seeking a place in the divine favor, seeking to make sure of our calling and election to the Kingdom conditions.—Phil. 3:13.

Nevertheless we sorrow not as others who have no hope in respect to our dear friends who are blind to all spiritual things, dead to all spiritual impulses. We are glad to know that if we are unable to help them now, because "the god of this world hath blinded their eyes," the time is coming when Satan shall be bound and the knowledge of the Lord shall fill the whole earth, and we as his ministers of truth shall be privileged to enlighten and uplift the whole world of mankind.

PREPARE THE YOUTH FOR VALIANT SERVICE.

Give Him the Sword of The Spirit—The Truth, so that he may be Prepared to Meet the Enemy Anywhere.

The flower of the nation has registered. Never in the nation's history was the opportunity so great for spreading the TRUTH as new. One million young men are to be called upon to defend our liberties. Five hundred thousand of this vast number will be sent, as quickly as possibly, to the front for active service. These who have already seen active service and those now at the front are calling upon God as they never called before. The editorial rooms of our newspapers are flooded with photographs showing the soldiers exhibiting small testaments which have been distributed among them by those who are anxious to spread the Word. Have you a message to give to American manhood as he goes forth to do battle. Why not spread the TRUTH. Surely you have some one in whom you may be interested. Look about you, then send in his name and one dollar. If you cannot think of someone amoung your friends and neighbors, send in your subscription and let us send the TRUTH to some anxious soul. Do not delay this. Do it now. Rush your subscription. The subscription price to the friends of Truth remains the same, $1.00 per year. Send in your subscription at once.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$127.00
Paid in	2.00
Total	$129.00
Paid out	$139.00

APPRECIATIONS.

Pittsburgh, Oct. 7.

I must haste as my subscription is due since January. I have been over a couple of times to renew my subscription, but both times found your office closed, so as I can't get time to find you in I must send my subscription by mail. You will find enclosed a dollar for another year. I thank you very kindly in sending me the paper. I thank you also, and wishing you very good success and hoping our Heavenly Father will reward you for your good work in taking our dearly beloved pastor's part for the right I thank you also in printing our beloved pastor's sermons. Though he is dead, yet he speaketh to us. Through your paper, his sermons are always meat in due season and brings to each and all a great blessing to heart and mind. Pastor Russell is greatly missed among the Lord's followers, ye the never can be forgotten, for he surely was the greatest Bible scholar the world has ever known, and never will find any greater and more faithful one than he was. He was the shepherd and he only was able by the power of God to give us the meat in due season and satisfied the longings as nothing else would do. I am so thankful to our heavenly Father that the work is still going on in blessing and uplifting and strengthing all those who lack precious faith. Thank God for this great light we have received through this faithful reverend, Pastor Russell. Once we were blind as the rest of the world, but now we can see, the light of the world is Jesus, the King of Kings, and Lord of Lords. You may also have your sphere in this great blessing that is in store for the whole world.

I remain your faithful friend,
MRS. A. HARLY.

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs, 50 cents. Gethsemane Head of Christ Watch Fobs, 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidery work, 65 cents. Friends' Supply Co., 310 Harrison Ave., Schenectady, N. Y.

WANTED—Towers, May and June, 1891, and January 1, February 15, 1892. Towers on hand, 1916-1910. Address Tower Exchange, care of J. C. Rounds, 1363 Helen Ave., Detroit, Mich.

FARM FOR SALE.
No. 7.

105 acres level bottom land as rich and productive as any in Meigs County. All in grass. House and other buildings in fair condition. Located on good public road 3 miles from railroad station, near church and school and in good neighborhood. Price $5500. Terms, $3,000 cash; balance to suit the purchaser. This farm is worth much more money.

CASEY & MICHAEL
Harrisonville, Meigs Co., Ohio.

WILL BUY MENA FILM STOCK.

Will buy 100 to 1000 or more shares Mena Film Stock at 25c on the dollar. Why don't box 44 Station G., Cleveland, Ohio, answer? Have written repeatedly H. B. Kantner, Room 32, Goldschmidt Bldg., Altoona, Pa.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:
Lewiston, Me.—October 14.
Chicago, Ill—October 21.
At all the places Truth friends will assemble in general and local convention. The Judge is delivering some strong sermons on the signs of our times and the great world war so vividly foretold in the holy writings. His grasp on the situation is remarkable. His words carry conviction. All reverental people are invited to hear him. In Pittsburgh he speaks in Carnegie Music Hall, Northside, October 2 at 3 P. M.

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

FOR SALE AT A SACRIFICE.

MENA FILM COMPANS STOCK for sale at 25c on the dollar; also some Pyramid Film Company Stock at 25c on the dollar. A rare opportunity. Address Box 44, Station G, Cleveland, Ohio.

WANTED—Made to order crocheted porch jackets, made of zephyr. Would appreciate orders from Friends
MISS KATE SESSOMS,
Stedman, N. C.

CROSS AND CROWN
PINS
FOR BIBLE STUDENTS
Made in Solid Gold Only With Safety Clasp

½-inch in diameter	$1.50
⅝-inch in diameter	1.65
¾-inch in diameter	2.00

Sent Postpaid to any Address on Receipt of Money Order.
HEEREN BROS. & CO.
Manufacturing Jewelers,
PENN AVE & EIGHTH ST.
Pittsburgh, Pa.

BROTHER.

Accidentally discovered natures antidote for tobacco habit; a pleasant tasting root, chewed like gum, quickly and easily overcomes tobacco habit and indigestion. Gladly send particulars. A. E. STOKES, Mohawk, Fla.

The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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JONES TO THE RESCUE WITH PLENTY OF COAL

HAS 100,000 TONS TO HELP OHIO MANUFACTURERS WHOSE PLANTS ARE THREATENED WITH SUSPENSION. FIRST COME, FIRST SERVED IS HIS MOTTO.

Cleveland, the great city by the lake in spite of National Coal Administrator H. A. Garfield's assurance that sufficient quantities of coal can be obtained by corporations, municipalities or householders, is short 500,000 tons, but Thomas P. Jones, the great coal merchant of Cleveland, has promised to furnish 100,000 tons to re lieve the critical situation.

The coal supply for commercial use on Monday was but 35 cars while Tuesday there was but little better relief afforded in an increase of but 65 cars over the previous day. The great city requires at least 500 cars a day to supply the needs.

Mayor Davis has been empowered by Council to take any action he sees fit to bring relief in the coal situation but even with the herculean efforts of the city authorities re-enforced by Administrator Garfield, seventy public schools of the city face most disasterous coal famine, threatening the closing of the public schools even before next week.

Mr. Jones is regarded as one of the foremost coal men and for years he has been engaged both in the retail coal business as well as lake shipments. Realizing the critical situation he managed to pick up in the coal fields of Western Pennsylvania, West Virginia and Ohio 100,000 tons of coal which he is prepared to distribute to the consumers in distress.

The prices at which Mr. Jones will distribute the coal will, of course, be in accordance with the revised prices announced by Mr. Garfield, and immediate shipments will be made to those making their requirements known.

With the 100,000 tons offered by Mr. Jones 400,000 additional tons will run the consumers until the first of the next year. This will aid materially in avoiding a famine against which every effort is being made.

The lake trade will in all probability close about December 5, this being 10 days earlier than last year. By the closing of the lake trade the car shortage will be increased as the cars now used for short hauls from mine to lake side, will be used in shipments to the northwest, thus more than doubling the distance of the hauls for the cars and the delay in returning.

Mr. Jones in discussing the critical conditions said, "During the month of September, I managed to pick up 65,000 tons of coal and, better, I was able to guarantee to the consignees 100 per cent shipment. This was regarded as somewhat miraculous. Since that I am able to increase this by another 100,000 tons. In this way several important industries will be taken out of the market. There are demands in the northwest for 1,000,000 tons, but the little coal I have for distribution is going to the consumers within easy reach of Cleveland unless extreme necessity decrees otherwise. I have already supplied some of the largest consumers in Cleveland. This has been no small task and it requires no little effort to meet such demands. There is no trouble in disposing of fuel, yet the scarcity is so pronounced that but few coal producers are willing to assume the extraordinary risk of guaranteeing 100 per cent supply. This I am doing. Recently one of the brokers attempted to purchase 500,000 tons at the prevailing government prices. In response to the advertisement the offer was so small that it is not worth talking about."

In Columbus it was said the state coal clearing house is being deluged with appeals for relief and is looking after the emergency needs of communities as rapidly as possible.

Administrator Garfield's announcement relative to the course to be pursued by those needing coal was issued at Washington late yesterday following a conference between Dr. Garfield and Homer H. Johnson of Cleveland and a long distance telephone talk between Garfield and Gov. Cox, lasting half an hour.

Homer H. Johnson, Cleveland draft board head, has not accepted the post of Ohio coal administrator and whether he will succeed Administrator Conn will not be known until after Mr. Johnson holds a conference today with Gov. Cox at Columbus.

Mr. Johnson left for Columbus with a complete knowledge of the fuel situation from a federal point of view. He is carrying important messages on the coal situation as applied to Ohio to Gov. Cox.

It is Gov. Cox's belief that Ohio's coal administrator should handle the coal situation entirely from Columbus. He emphasized that point during his telephone conversation with Administrator Garfield yesterday. Garfield volunteered the opinion that Cleveland would be the logical headquarters for the administrator.

Gov. Cox also is said to hold Mr. Johnson's services as chairman of the draft board of appeals as of the utmost importance and he expressed a desire that the Cleveland man continue the draft work. Mr. Johnson has declined to say whether he is willing to spend practically all of his time in Columbus as coal administrator. In the event Mr. Johnson does not accept the post the name of Charles E. Adams, president of the Cleveland Hardware Co., will be suggested to the Washington authorities, it is said.

J. M. Roan, director of the coal clearing house at Columbus, left for Cleveland and Toledo to look after details incident to the arrival of emergency coal sent to both cities by the state. The clearing house is giving preference to schools, hospitals and householders in its distribution, Roan said.

By arrangements between public utilities commission officials and railroad superintendents the railroads will place cars for public utility coal and coal for schools regardless of distributing rules when numbered orders are issued by the clearing house.

Ohio state officials were urged by federal fuel officials to cease sending telegrams telling that the situation is serious and instead to furnish exact information as to what municipalities, institutions or individuals need coal. Complaints unaccompanied by specific information will be useless, Dr. Garfield said.

Senator Atlee Pomerene placed the needs of Cleveland and Columbus before the administrator, calling the attention of the administration office to a telegram from W. E. Davis, Cleveland water works commission, telling how bids had been asked for 75,000 tons of coal for the water works and none had been submitted.

Many of Cleveland's public schools will have to close unless the unexpected happens and shipments of coal are received.

"The chances are three to one that some of the schools will have to close this week," said School Custodian Kissick.

More than a dozen schools have already barely enough coal in their bins to last through the day and that was obtained only by strenuous effort. The shortage is due primarily, according to School Director Hogan, to the failure of the Pennsylvania rail-

(Continued on Eighth Page.)

SOME VIGOROUS KICKS AGAINST THE PLUMPERS

THE WRATH OF FRIENDS OF JUDICIARY CANDIDATES STIRRED UP OVER THE ACTIONS OF OVER ZEALOUS POLITICAL LIEUTENANTS.

There is but little activity shown in the judiciary contest in Allegheny county, Pa., although some decided shifts were made during the week with Attorney William A. Griffith winning for himself a rousing Democratic endorsement.

There is no use hiding the general complaint that plumping was entirely too frequently indulged in. One district in which 100 votes were cast for one candidate is held as a terriffic indictment against district leaders who may bring down upon those in whom they desire to express a pronounced selfish interest the wrath of powerful factors.

Plumping is dangerous and when practiced in the primary inspires a feeling of squaring up by retaliation which may terminate in a rebuke that may resolve itself into a brutal elimination of candidates whose popularity seemed to deserve more.

It is amazing the keen analysis the managers of the various judiciary candidates have been making of the votes cast in the primary election, and the revelations they hold, afford ample grounds for a burst of indignation, the final culmination of which may carry with it an unpleasant surprise. There is talk of putting the question of plumping up to the candidates who were the recipients of this unpleasant plot. Unless an open protest is made and an urgent appeal sent forth to eliminate this evil a movement will be started that promises a campaign which may result in an uprising of public sentiment.

The friends of the candidates look upon it as absolutely unjust and unbecoming the dignity of those seeking an exalted office. If over-zealous politicians who desire to express their appreciation for one candidate over another intend to continue the injustice, they merely roll bolders in the way of future aspirants for political office, their perfidy and political trickery will be rewarded by probably an undercurrent of feeling that may eventually tilt over upon a people a kettle of molten metal, which may often consume the ambitions of a certain element. Such are the incidents in which expression has been found during the days intervening since the primary election and while this sentiment has not been assembled for an early vicious drive, there is danger that it will become more pronounced unless it is brought to the attention of those whose districts have become subjects of criticism.

Judge James B. Drew is arranging for a most vigorous campaign and after expressing his gratitude to his friends for the magnificent vote which they gave to him, he is preparing to again marshall his legions for the final drive. There are really thousands of friends of Judge Drew, it is said, who entirely overlooked hum during the primary election. Judge Drew, prior to his elevation to the bench had fought many vigorous battles for organized labor. Many of these neglected to show their appreciation. They hold that they have been so busy at their places of employment in the mills, factories, shops and mines that they entirely overlooked Judge Drew and the votes Judge Drew received were from others than those in whose interest he had often labored without receiving any return.

The friends of Judge Thomas J. Ford are not idle and they are arranging for an increase of the vote which he received at the primary. Judge Ford has many splendid friends who are getting into the fight with a determination to make a better showing. This it is contended can be done very easily by stirring up greater interest and this will be done during the next few weeks.

COAL JOBBERS MUST REGISTER WITH U. S.

WASHINGTON, Oct. 9.—Coal jobbers throughout the country were ordered by the fuel administration today to register with the Federal trade commission by October 25, stating the financial interest of all stockholders and partners of jobbing concerns in mines. One of the purposes of this step is to meet a situation created, according to reports, by the organization of "dummy" jobbing companies to absorb the jobbers' fees allowed in addition to the Government-fixed price for coal at the mines.

Another new order provides that coal confiscated by railroads for their own use may be purchased from the owner at the price under which it was consigned when confiscated, if it is not above the figure fixed by the President, except where the consignment contract was entered into before the presidential order. In the latter case the railroad must pay the contract price.

JOHN McBRIDE DEAD.

The Well-Known Labor Leader Passes Away in Arizona.

GLOBE, Ariz., Oct. 9.—Judge John McBride, of Phoenix, Federal mediator in the Globe-Miami copper strike throubles, and the only ex-president of the American Federation of Labor, was killed today when a runaway horse kicked him through the plate glass front of a store. He bled to death from severed arteries soon after being taken to a hospital. Judge McBride was standing on a corner. The runaway horse stumbled, fell and rolled near him. In the animal's scramble to get to its feet it kicked McBride in the pit of the stomach, hurling him through the window.

Judge McBride was president of the Ohio Miners' Union in 1883 and 1884, during the famous Hocking Valley strike, and was active in bringing about the amalgamation of the various coal miners' organizations into the United Mine Workers of American in 1890. He was the second president of that organization, a position he held when he was elected president of the American Federation of Labor for the one-year term, beginning January 1, 1895. He was the only man who ever held the latter position, except Samuel Gompers. Judge McBride was 62 years old and is survived by a widow and a son. Both reside in Phoenix. Burial will be in Wayne County, Ohio.

COAL PRODUCERS TO MEET HERE

Greater Efficiency in Operation of Properties to Be Discussed.

WASHINGTON, D. C., Oct. 11.—A general conference of the country's coal operators at Pittsburgh October 23 has been called by J. D. A. Morrow, secretary of the National Coal Association, for the purpose, it was announced, of helping the fuel administration avert a coal famine.

"We want to insure," said the announcement, "the best work possible on the part of the coal mining industry during the fall and winter months and throughout the war. The coal producers wish to co-operate with the fuel administration in the most effective manner possible to prevent any serious coal shortage. The primary purpose of the meeting is to discuss and perfect plans for such co-operation."

The plans of the association, as outlined by Mr. Morrow, include better transportation of coal, more efficiency in mine labor, prompt reports to the Government, co-operation with Government agencies and establishment of a public information service.

Production of coal this year, is running 10 per cent ahead of last year and 23½ per cent ahead of two years ago.

WILL SPEED COAL PRODUCTION

WASHINGTON, D. C. Oct. 9.—Every Government influence will be exerted this fall and winter to increase the production of coal, and little fear of a serious shortage is felt among officials here. This was indicted today at the White House, following receipt of reports from many sections of the country that retailers could not fill orders promptly because of low stocks. Officials pointed out that similar conditions exist nearly every year at this time.

Persons who discussed the coal situation with President Wilson today expressed the belief that, with the preliminary arrangements for supervising coal production and distribution about completed by the fuel administration, definite results in the way of insuring steady flow of coal to the markets would be evident soon. Within a week all State coal administrators probably will have named administrators and local coal committees to stimulate the output.

NAVY TO BUILD 787 VESSELS

WASHINGTON, D. C., Oct. 9.—The American Navy's war construction program consists of 787 vessels, including all types from super-dreadnoughts to submarine chasers. In making this announcement today, Secretary Daniels said some of the vessels have been completed with in the past few weeks and are now in service, and that the remainder of the program is being rushed. The total cost is estimated at $1,150,400,000.

The companies awarded contracts today are the Ney York Shipbuilding Corporation, the Cramp Company, the Newport-News Shipbuilding and Drydock Company, the Fore River Shipbuilding Corporation, the Bath Iron works and the Union Iron works. All these companies have had experience in destroyer building, and this is expected to make for rapid work.

STEVENSON URGED TO PRESENT PICTURES

PLANTATION SCENES AND LUMBER CAMPS TAKEN AT THE SOHO DUMP TO BE SHOWN FOR BABCOCK LUMBER CAMPS WAY DOWN SOUTH.

Extraordinary preparations are being made by the Magee forces for the last and final drive in the November election and the tanks with all the big guns are being positioned for a terrific bombardment.

While the shelling is going on some interesting features are to be added in order to divert the attention of the tax payers from the real and vital issues involved.

Already wise old "owls" have been injected into the campaign with the hope of distracting public attention from William A. Magee and his oligarchy. The public is asked to scour Florida, Georgia and Tennessee and there offer a vigourous protest against the methods employed by the Southern planters toward their employees Mr. E. V. Babcock like the late Mayor William B. H. Hays, former mayor of Pittsburgh, happen to have some interest in lumber lands in the South and Mr. Babcock is now to be held responsible for all the evils comitted in the "Solid South" from '61 to the present date.

The Civil War is again to be fought over by Mr. Magee and his valiant lieutenants.

From the frightful catastrophe with which Mr. Babcock is to be charged it is said that Alpern Louie of the hill district has managed to keep the Magee horde from dragging in anything involving Mr. Babcock with the fould and odious Frank murder. Louie, of course, fearing reaction if this crime should be laid at the door of Mr. Babcock.

The Biddle boys are not to be mentioned in this fight. This band in no way having passed a lumber camp in which Mrs. Babcock might have been interested. However, it is intimated that some cunning plots are to be laid in the Babcock timberlands. And these are to be dragged out in the open and exposed to the horor of the tax-payers of Pittsburgh. The Magee managers are strong on movie stuff and Elmore, renting a movie house, has arranged to pull off some real blood-curdling, blood and thunder stuff, with some Uncle Tom's Cabin pathos. The bloodhounds are to be named Max and Joe, and Marks the lawyer is to be there. Grenet laments the sad fact that the guests will not be treated to any booze, else the pictures might have been pulled off on the round table plan with loaded stines for the guests.

The remaining weeks of the campaign are to be crowded with thrilling events, and the show is to be the "biggest on earth," sort of three-ring, breathless, awe-inspiring, captivating and marvelous feats.

Artists cannot picture nor literary genius portray the appalling wonders so that the mind may be able to comprehend. All must see the wonderful pictures and each night the people are to be treated with living, breathing pictures thrown upon the canvas.

The Bally hot is to be introduced by Roaring Bill Burke.

Pictures taken at Soho Dump supsuposed to be Florida—atmosphere ladened with sweet aroma from Hotel Elmore.

Bakground Elmore lieutenants depicting "Old Folks at Home"—cotton fields, near Hotel Elmore, and happy colored folks unloading schooners.

Then come the real heavy pictures showing lumber camp with labor from No. 2 police station near Elmore Forrest—Roaring Bill frequently shaking building with reminders that the "dump" is Florida, Georgia, Tennessee. Other pictures show poor old colored men from Soho street and Wylie avenue bound with log chains. Nearby big man with whip in hand, said to be Babcock. Speaks harshly these words: "Bill Magee draws $41.66 per day while running for office and has the state hold his job. Magee demands that I do likewise. I cannot do it. Some men are paid for doing work, others for doing the public."

Another picture shows log cabins taken before the war alleged to be the homes of workmen in Southern lumber camps.

In these scenes cruelty of E. V. Babcock commented upon by Ethopian resident of Hill district, said to be fresh from Georgia.

Above pictures followed by some night scenes, with scenes showing large leafless tree upon a large branch of which sits "wise old owls.". Beneath tree a carpetbagger rests and nearby a sign board upon which is printed "just arrived from Cleveland."

It is urgently requested that Mr. William H. Stevenson follow this series of pictures with the series which he had showing some of the most captivating and charming incidents of high life in a great city. The pictures would be a greater drawing card than the ones taken on the Soho dump portraying life in Southern camps.

The pictures which Mr. Stevenson had collected affects the city directly and are exceptionally applicable to the candidate whose virtues he champions. Every one who knows anything about the pictures in Mr. Stevenson's possession admit for their drawing power they would far out-rival any Southern plantation scene. They would be of far greater value than any picture of a lumber camp or a forest scene; they would be admired not only for their pictorial value, but for their reality.

If Mr. Stevenson desires to be popular with the people he will not delay this demand, neither can he be charged with doing anything, else other than performing a duty which he owes to the public in presenting the pictures.

For convenience and the purpose of refreshing Mr. Stevenson's memory, it is said these pictures which Mr. Stevenson is requested to present might be called the Dot pictures.

Much money was spent in their collection and compliation and the taxpayers would be vitally interested in them. The pictures were taken in order to show how the time of a servant of a city was being used and how little was being rendered to the tax-payer for the fabulous salary paid by the city. Mr. Magee very frankly declared, and that too publicly, that he would be willing to appoint as Director of the Department of Public Safety men like Mr. Stevenson. If Mr. Stevenson is the type of man the public is led to believe through this endorsement by Mr. Magee, the prevailing opinion is Mr. Stevenson would be showing his public value and his sense of duty which he owes to the public by presenting the pictures which it is alleged are still in his possesion.

The people are more interested in this series of pictures affecting the city and its people directly than they are in Southern plantations. No one knows better than Mr. Stevenson than the people are exceptionally interested in pictures showing the acts of its employes, and Mr. Stevenson is appealed to present the pictures. It is certain Mr. Stevenson will produce and the citizens will ever call him blessed.

A GREAT BATTLE IN THE

ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

AN INTERNATIONAL CASE REVIEWED BY J. F. RUTHERFORD.

(Published by Permission of the Author and by Request.)

(Continued from last week.)

ROSS PAMPHLET FULL OF UNMITIGATED FALSEHOODS.

Thereafter Rev. Ross published another pamphlet against Pastor Russell which for unmitigated falsehoods and misrepresentations of facts certainly has not an equal. Selecting here and there isolated paragraphs from the court records, he twisted them, added to, misrepresented and made them appear entirely different from their ture meaning. This could not have been accidental on his part. For instance, among other things, he charges: "He, (Pastor Russell) sought to evade payment fixed by the court by fleeing from one State to another, making it necessary for his wife to get an extradition order, which she did, and which led to the condemnation of the cunning pastor by a third court, and the increase of the alimony.

Rev. Ross probably did not know that extradition proceedings cannot be resorted to to enforce a money judgment. No "extradition order," was made, nor were there any extradition proceedings. But probably Rev. Ross thought the people would believe his statement, even though false, because he is recognized as a minister.

Upon the hearing of the question of alimony, the Court adjudged that Mrs. Russell should receive from her husband the sum of $100 per month. This order was made March 4, 1908. The amount of alimony was never increased.

I the forepart of the winter of 1908 arrangements were made to transfer the main office of the Bible Society's work to Brooklyn, New York, for the reasons heretofore stated. Some time was required to accomplish this work, but the removal, which was open and aboveboard, was completed in March, 1909. The Pittsburgh papers made mention of the removal. Pastor Russell remained in Pittsburgh until everything was removed that was to be removed, himself being the last one of the office force to leave Pittsburgh. No attempt was made to interfere with the removal, as indeed there could not have been any successful attempt.

In December, 1908 Mrs. Russell filed certain suits to set aside the transfer of property made by her husband to the Watch Tower Bible and Tract Society, and to enforce the payment of alimony. Prior thereto, at a hearing of the testimony on the alimony branch of the separation case, Pastor Russell had testified that before the organization of the Watch Tower Bible and Tract Society, both he and his wife having consecrated their all to be used in the religious work in which they were engaged in serving the Lord, it was agreed between them that all of his property should be turned over to the Watch Tower Bible and Tract Society, for that Purpose. The property was his and he had the right to do with it as he pleased. That after their separation, acting in good faith and harmony with their said agreement, he had transferred his property to said Society, and that he had not the means with which to pay the amount of alimony allowed by the Court. The personal property had already been exhausted by the Society, and the real estate was incumbered.

Earl in April, 1909, and after said Society and Pastor Russell had removed to Brooklyn, the aforesaid cases came on for hearing on motions, Mr. Carpenter and myself appearing on behalf of said Society and Pastor Russell. After hearing the motions, the Court took the matter under advisement and afterwards decided it, holding that Mr. Russell's transfer of the property to the Society was a fraud on his wife and that the alimony must be paid. As it is well understood, a man's act may operate as a legal fraud against another, even though he acts in absolute good faith. Besides, court decisions are not infallible, as we all know, because rendered by imperfect human beings. At the time of the rendition of this decision. Pastor Russell's residence was in Brooklyn, but he at the time was in Europe, on his semi-annual lecture tour of Great Brittian. He had not been advised of the decision of the Court upon this point. He stated to me prior hitherto that he would be glad to pay Mrs. Russell, but he had no money, which fact I knew to be true.

MRS. RUSSELL NEVER DEFRAUDED OF A CENT BY HER HUSBAND.

During the absence of Pastor Russell in Europe, as aforesaid, five men, his personal friends, without his knowledge, ascertained the amount of money required to meet the judgment of alimony. They raised more than the necessary amount among themselves, placed it in my hands and sent me to Pittsburgh to pay this judgment. I went to Pittsburgh and Mrs. Russell's attorneys settled all the litigation, paying to her every cent, interest included, which the court had allowed her, together with all the court costs. These facts appear from the court records. Mrs. Russell has never been cheated or defrauded out of one penny by her husband, but has received everything that the court allowed her.

We submit that the furnishing of more than $10,000 by his five friends to relieve him of a judgment as above mentioned, and that without his knowledge, is a strong testimony of the high esteem in which Pastor Russel is held by those who know him. These gentlemen are of high standing, and if necessary I will give their names and addresses to anyone upon request. I wonder how many preachers who are assualting Pastor Russell could find five men who would voluntarily do so much for them!

The charge that Pastor Russell procured certain property worth $40,000 to be sold for $50.00 and to be bought in by said Society for the purpose of defrauding his wife out of her dower is far from the truth and is in keeping with many other false charges made.

A wife has no absolute dower right in her husband's property while he lives ad if she dies first her inchoate right of dower dies with her. Where the husband owns property on which there is a valid mortgage and the mortgage be foreclosed and property sold, and at said sale brings no more than the mortgage debt, then of course there would be no dower for the wife even though she survived the husband.

Pastor Russell owned a piece of property in Pittsburgh on which there was a valid mortgage. He conveyed this property, under previous agreement with Mrs. Russell, to the Watch Tower Bible and Tract Society subject to said mortgage. Thereafter a creditor levied an execution on this property and sold it at public auction after due notice according to law. Pastor Russell had no title to or interest in the property at that time because he had previously conveyed it to said Society. The Society, in order to prevent a cloud being cast upon its title by sheriff's deed to another, bid in the property at sheriff's sale, it being the best bidder. This sale and the sheriff's deed gave said society no more title than it previously had, but merely kept clear the title it already had.

Years later the aforesaid mortgage was foreclosed and the property sold by the owner of that mortgage and at this sale the property brought only the amount of the mortgage debt and costs. The sale under the mortgage eliminated any dower or other interest Mrs. Russell might ever have had in the property. Even had her husband still owned the property at the time of the sale under the mortgage her inchoate right of dower would entirely have been eliminated because the purchaser at that sale got a clear and perfect title. Neither Pastor Russell nor the Society bid at said sale. It is therefore clear that Mrs. Russell was not defrauded by any one.

Ross charges Pastor Russell is unlearned because he is not a graduate of some theological school. I venture the assertion that I can name a hundred living men who never even saw the outside walls of a theological school who know more about the Bible and its teachings than is taught in any theological college in the land. Pastor Russell is not a graduate of a theological college. The greatest lawyer this country has produced—Benjamin Harrison—never attended a law school. Theological schools teach theology and not the Bible. Pastor Russell knows the Bible better than any other living man.

PASTOR RUSSELL GREATEST LIVING BIBLE STUDENT.

Upon this point we quote with hearty approval the words of Dr. G. W. Bull in his learned treatise of "The Gospel of John," as follows:

"An Irregular (John 7:15). That is what they all say. The crime of Christ was that He had not taken a course in their college. 'Whence hath He learning?' There are some professional policemen who must protect all learning; medicine, law, gospel, or what not. If you never went through their schools of learning you are a freak, and there is something suspicious about your good sense. These men thought there was only one way of learning—they would ask a certificate of the sun" There are many schools and schoolmasters in God's universe. Cease your criticism of any Christian scholar. Let him learn in his own way; the Kingdom of God is going to make great progress when some of these high brows are removed to heaven. Sometimes a man's utterance of profound Truths is stated in poor grammatical form, and the philosophers are puzzled by his power. They wonder where he got it; I do not know—probably his alma mater was his mother's knees—then let him speak. Remember today: 'God hath chosen the weak things of this world to confound the mighty.' "

The other charges of Ross are equally untrue and have been heretofore answered herein, except, however, with reference to Pastor Russell's ordination , which he clearly answered through the public press and in his sermons.

Here is a sample showing the length to which the ministers and certain unscrupulous newspapers will go to malign Pastor Russell:

KIDNAPING STORY COMPETES FOR FIRST PLACE WITH FISH STORY

Miss Ruth Gilbraith, of Atlantic City, N. J., is the owner of certain property held in trust by a Trust Company of Philadelphia, Pa. Her mother desired to use the daughter's income, which of course, she had no right to. Through the Trust Company's Attorney at Philadelphia, Miss Ruth began an action in the Orphans' Court to have her monthly income paid over to some other person for her benefit, in order that she might live seperate from her mother. The reason for living apart was because there lived in the home an elder brother who was a consumptive, and while her mother was amply able to provide a servant to look after the invalid son Miss Ruth was required to do this, and not wishing to be exposed to the disease objected.

Her half sister, Mrs. Hollister, resided on Orange Street, Brooklyn, N. Y., and Miss Ruth went there to visit her. Mr. and Mrs. Hollister accompanied her to Philadelphia, Pa., on several occasions, at the hearing in the Orphans' Court of the aforesaid case. On a few occasions while in Brooklyn, Miss Ruth, together with her half sister, had a meal at the Bethel Home.

Some of his ministerial enemies, learning of the proceeding, started the story that Pastor Russell had kidnapped Miss Galbraith and was holding her in his home, and then some of their mediums of publication, headed by the Brooklyn Eagle, caused to be published that Mrs. Galbraith had instituted a habeas corpus proceeding in the Orphans' Court at Philadelphia against Pastor Russell to recover her daughter, Miss Ruth, from the Bethel Home. Other newspapers, giving credence to the story, republished it throughout the country.

Anyone, upon second thought, would know that a court in Pennsylvania would have no jurisdiction to issue a writ of habeas corpus directed to a man residing in the State of New York, and this, of itself, should have been sufficient to have given the story the "earmarks" of a falsehood. In fact, Pastor Russell was never a party to any procedure in connection with this matter; no habeas corpus proceeding was ever begun against him; Miss Galbraith at no time was in the custody of Pastor Russell or anyone else at Bethel Home, and no writ of habeas corpus was ever issued for the purpose of recovering Miss Galbraith from the Bethel Home. Furthermore, Miss Galbraith was never in the Bethel Home except for a brief period while taking a meal there.

Mrs. Galbraith, the mother, who for some years has been a member of a congregation to which Pastor Russell preaches, thinking that her pastor could render her aid, sent him a telegram requesting such. Thereupon he addressed a letter to her saying that her telegram had been received at 10 o'clock at night; that he did not know where Miss Ruth was residing, and was therefore unable to render any assistance. This is all the connection that Pastor Russell ever had with the matter, and out of this the aforesaid false statements were published.

For the past forty years Pastor Russell has been pointing out Scriptural proof showing that the great International wars would be upon the earth in 1914, just exactly as they have come and that shortly thereafter Messiah's Kingdom would be established. His teachings have emphasized the nearness of the Kingdom of Messiah. Members of the Ministerial Union scoff at this, endeavoring to keep the people from knowing about and entering into the Kingdom. It might be well for them to take heed to the words of the Master, who said, "Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven against men for ye neither go in yourselves, neither suffer ye them that are entering to go in."

It has ever been the rule of those entrenched in error to persecute others who bring forth Light and Truth, exposing error. Why was Jesus persecuted by the Scribes, Pharisees and Sadducees? Because He taught the people. He said to them that because of their selfishness they persecuted and killed the prophets whom Jehovah had sent to teach the people.

Again has Dr. Bull well said:

"Classes and Masses (John 7): The patronage back of a man or a movement is often responsible for the prejudice against him or it. The cultured will often condemn a form of religion which is favored by the common people; in turn the common people will look in scorn upon the religion of the 'silk stocking society.' Yet again, the blind reverence for bosses and the aping of aristocracy will make a man attach more importance to the infidelity of 'upper-tendon' than to the weighty credentials and perfect character of Jesus Christ Himself. The question here is not a form of worship, but it concerns the very person of the Son of God. About this there can be no difference without eternal issue. I can understand why those in authority wanted to silence Him; it was not because of the conservatism of scholarship, but because He was undermining their influence and reducing their bank account. They need not lay their opposition to the friendship of Jesus for the under world, but to their own falseness to the upper world. Never mind to what class you belong, follow Christ if you have to walk alone in the procession, or walk next to the man you never meet except at the Throne of Grace. Remember today: 'Behold how pleasant it is for brethren to dwell together in unity."

The Apostles taught concerning Jesus and the resurrection of the dead, and the Priests, Sadducees and Pharisees persecuted them. Why? "They were grieved that they taught the people."—Acts 4:1-5.

PREACHERS CANNOT HOPE TO FOOL ALL THE PEOPLE ALL THE TIME.

Is it because Pastor Russell was at one time engaged in secular business, or because he was connected with some business corporations several years ago, or because they are especially interested in his domestic relations, that the Ministerial Union persists in persecuting him? No, indeed! Why then? Because he is teaching the people! But the preachers cannot "fool all the people all the time." Many of them are becoming wise concerning the methods of the preachers. The time has come for the people to know the Truth! They will be taught.

BE WISE, YE PHARISEES.

Some of the Apostles were restrained of their liberty and were brought before the Priests and Pharisees, who said to them, "Did not we straightway command you that ye should not teach in this Name?" Among the ancient order of Ministerial Unionists was one wise Pharisee, Gamaliel, who said to his brother ministers on this occaion, "Take heed to yourselves what ye intend to do as touching these men * * and now I say unto you,refrain from these men and let them alone; for if this counsel or this work be of man it will come to naught, but if it be of God ye cannot overthrow it." (Acts 5: 28-39.) Be wise, oh ye modern Pharisees! There are some wise ones amongst you who gave admonished you to let your moderation be known. Would it not be well that you heed the admonition of the learned Gamaliel?

From a personal and painstaking examination of every charge that has been made against Pastor Russell, I am thoroughly convinced and confidently state that he is the most unjustly persecuted man on earth. Notwithstanding this his good work continues and thousands testify to the blessings received therefrom. For many years he has stood forth to battle for the right. He is prematurely aged from his arduous and unselfish labors in behalf of mankind. He is loved most by those who know him best, and while he has some relentless enemies his stanch and substantial friends are numbered by the thousands. Probably his course is almost run, but when the memory of his traducers has perished from the earth the good name and good deeds of Pastor Russell will live immortal in the hearts of the people.

(Continued next week.)

ATTENTION, TRUTH PEOPLE!

We believ the Truth People in general appreciate letters and articles from the "Pilgrims," and other recognized speakers and writers of the Watch Tower Society, as appearing in our columns from time to time, and which we are glad to publish. We believe they also enjoy the testimonial letters of each other and are helped thereby. But we are inclined to question the wisdom of publishing sermonette letters except they come from those we know are recognized by the Society as capable of giving spiritual instruction. Our friends will, therefore, kindly confine themselves in future to expressions of what blessing they are receiving and what the Lord has done for them instead of undertaking to tell others what should be done in the Christian warfare against sin and its influence on mankind.

Let those who are fully endorsed by the Brooklyn office do the preaching and teaching, and let us lesser lights show forth what good we have received and are getting from the Lord for our service in the cause we so much love. Let us help each other by testimony rather than by injunction. Hereafter we will feel ourselves at liberty to eliminate from letters we print those features as seem to tend to the giving of instruction to others by those not recognized at headquarters as fitted for such service. Oftentimes those who offer spiritual advice may themselces be most in need of it, and perhaps along the very lines of their instructions to others. Let the teachers do the teaching and the learners do the learning in the school of Christ.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

The blood of atonement under their typical convenant, and the priesthood which applied it to the nation, typified the blood of the New Covenant and the Royal Priesthood which will, during the Millennium, apply its cleansings and blessings to the whole world. Thus their priesthood typified the Christ, and that nation typified all for whom the real sacrifice was made, and to whom the real blessings will come—"every man," "the whole world."

Then let us remember that though the future blessings, like the past, will be to the Jew first and also to the Gentile, it will be in the matter of time only that the Jews will have the precendence to divine favor; and this we have shown would be a natural consequence of their training under the Law, which in due time will serve its purpose to bring them to Christ. Though it brought only a remnant of them at the first advent, it will bring them as a people at the second advent, and as a people they will be a first-fruit among the nations. Ultimately every blessing promised to Israel, except those pertaining to the elected classes, will have, not only its actual fulfilment in that people, but also its antitypical fulfilment in all the families of the earth. Under that government "God will render to every man according to his deeds—glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."—Rom. 2:6, 10, 11.

The Apostles Paul calls our attention specially to the sureness of God's promises to Israel in the future, and shows what favors they lost by unbelief, and what favors are still sure. He says that it was because of pride, hardness of heart and unbelief that Israel as a people had not obtained that for which they sought—the chief place in divine favor and service. Paul's reference here is not to all the generations of Israel, from Abraham down, but to those generations living at the time of the first advent; and his words would apply to all their generations which have lived during the Gospel age, the age wherein the chief favor has been offered—the high calling to the divine nature and joint-heirship with Jesus. This favor Israel as a people has failed to recognize and lay hold of. And though the gospel, they, like fleshly Israel, will fail to obtain the heavenly prize. Nevertheless, a class, a remnant, a little flock from among all the called ones, heeds the call, and, by obedience and self-sacrifice, makes its calling and election sure. Thus what Israel as a people failed to obtain, and what the nominal Christian Church also fails to obtain, is given to the elect or selected class, the faithful "body of Christ"—elect or chosen (according to the fore-knowledge of God) through sanctification of the spirit and belief of truth.—2 Thes. 2:13; 1 Pet. 1:2.

But though, through the rejection or Messiah, Israel did lose all this special favor, yet Paul shows that this did not prove them entirely cut off from favor; for they still had the same privilege of being grafted into Christ and the spiritual favors which the rest of mankind enjoyed, if, during the time that call was being made, they accepted in faith; for, argues Paul, God is as able to graft them in again as to graft in wild branches, and as willing, if they continue not in unbelief.—Rom. 11:23, 24.

Moreover, Paul argues that though Israel lost the chief blessing, "which he seeketh for" the chief place in God's kingdom, yet it remains that great promises are still due to be fulfilled toward that people; for, he reasons, God's gifts, callings, covenants and promises are not to be turned aside unfulfilled. God knew the end from the beginning: he knew that Israel would reject Messiah; and his unequivocal promises to them in view of this knowledge give us assurance that Israel is yet to be used of the Lord in service, as his agency in blessing the world, though "Israel hath not obtained that which he seeketh for"—the chief favor. Paul then proceeds to show that God's covenant promises to Israel were of such nature as to leave it open and indefinite whether as a people they would be the heavenly of the earthly seed—whether they would inherit and fulfil the higher or the lower service mentioned in the promises. God kept secret the higher spiritual favor until due time, and the promises made to them mentioned the earthly favor only, though he favored them by the first offer of the spiritual favors also, and so offered them more than he had ever promised. In a word, the heavenly promises were hidden in the earthly. These promises. says Paul, cannot fail, and the offering of the hidden favor first, and Isrel's blind rejection of it, in no way invalidates or disannuls the other feature of the promise. Hence he declares that though Israel as a nation is cast off from favor during the time Bride of Christ is being selected from both Jews and Gentiles, yet the time will come when, the Deliverer (Christ, they are (still) beloved on account of favor will return to fleshly Israel, and the glorious Deliverer will turn away disobeyed so that they may obtain Israel will be saved (recovered to favor), as it is written by the prophet. The Apostle's words are:—

"Brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel until the fulness of the Gentiles may come in (until the full number selected from the Gentiles has been completed). And then all Israel will be saved, as it has been written, The Deliverer (Christ, Head and body) shall come out of Zion and shall turn away ungodliness from Jacob.' And 'This is the covenant with them from me, when I shall take away their sins.' In relation to the GLAD TIDINGS, indeed, they are enemies on your account; but in regard to the election thel are (still) beloved on account of the fathers, because the gracious gifts and calling of God are not things to be repented of. Besides, as you (Gentiles) were once disobedient to God, but have now obtained mercy by their disobedience; so also, now, these have disbeyed so that they may obtain mercy through your mercy (at the hands of the glorified Church). For God shut up together all, for disobedience, that he might have mercy on all. (Compare Rom. 5:17-19.) O the depth of the riches and wisdom and knowledge of God."—Rom. 11:25-33.

HEIRS OF THE KINGDOM.

"Who shall ascend into the hill (literally mountain, symbol of kingdom) of Jehovah? or who shall stand in his holy place (temple)? He that hath clean hands and a pure heart."—Psa.24:3, 4.

The city of Jerusalem was built upon a mountain top—a double top; for it was seperated by the valley Tyropoeon into two parts. Still it was one city, surrounded by one wall, with bridges connecting the two divisions. On one of these mountain tops the Temple was built. This might be understood to symbolize the union of the kingly and the priestly qualities in the glorified Church; or, the one Kingdom of God with its two phases—the spiritual temple, not of earthly origin, but of a new, heavenly or spiritual nature (Heb. 9:11), seperate from, yet united with, the earthly phase.

(To be continued.)

Appreciations.

Paterson, N. J., Oct. 14.

I wish to thank the person who has kindly paid for my subscription for the National Labor Tribune for another year and will accept it as a gift.

Yours truly,
A. MITCHELL.

Zion City, Ill., Oct. 14.

Please find enclosed one dollar for the renewal of my subscription which I see is long over due of which I was not aware until recently and humbly beg your pardon for being so tardy and thanking you for being so patient with me I still enjoy your paper, especially the sermons; also the stand you have always taken in regard to labor and the exposure of fraud. May the Lord bless you and may he find a place for you in his kingdom when it is fully established here on earth.

Yours in the interest of Truth,
E. F. CASSADY.

Drain, Oregon, Oct. 13.

It is with much regret that I ask you to discontinue sending me the Labor Tribune. I have for several years been a great admirer (and still am), of your strong and independent stand for the Truth, as we see it pointed out to us by Pastor Russell as the "Wise and Faithful Steward" of Jehovah. We believe you have been greatly blessed in thus being used of the Lord in showing foht His gracious "Plan of the Ages" for "Blessing all the families of Earth" in His "Due time," and we pray His continued blessings on you as you seek to serve Him and His. With best wishes.

Sincerely yours.
MRS. M. A. FRIER.

WE WANT MORE READERS FOR PASTOR RUSSELL'S SERMONS

GOD'S PURPOSE OR PLAN.

As our mind dwells on the subject,
What is God's Purpose or Plan,
Told unto us in the Scriptures,
As regards his creature Man.
And we read of the creation
Of the heavens and the earth,
And the six great days or epochs,
Developing and giving birth
To the earth he had created—
And we are told t'was not in vain,
But it was to be inhabited,
And forever it will remain
And our faith rested in that promise,
So whatever man may say,
As to the fate of this planet
In some far-off distant day,
Is to us of little moment,
If it agrees not with God's word,
And we find it not supported
By a "Thus saith the Lord"
Some of earthly note have told us,
When this earth its course has run,
And has thus fulfilled its mission,
It will go crashing into the sun;
Thus becoming simply fuel,
To supply sufficient heat
That those living on other planets
May not suffer with cold feet.
Others of the earthly wise ones,
Tell us that the time will come
When this earth will be so frozen,
Getting no heat from the sun,
That no form of life can live here,
Thus frustrating all God's plan,
That its object and creation
Was to be the home of man.
Those theories, we have noted,
Have not the sanction of God's word,
None of them being supported
By a "Thus saith the Lord."
So we turn away from all such,
To God's blessed word of truth,
And we read of man's creation
In the blessed form of youth.
Let us make man in our likeness
And to him dominion give,
Over fish and fowl and cattle
And o'er everything that lives.
Then the mission that God gave them,
Multiply and fill the earth,
Bringing it into subjection,
As the family has birth.
Here we have revealed unto us,
That God's purpose or plan
Was, that the earth he had created
Should be filled with perfect man.
But our God would prove his creature,
Whether he would disobey
And would thus forfeit his life right,
Thus our Lord to him did say:
Of all the trees that's in the garden
Thou mayest freely eat thy fill,
Save the tree of Good and Evil,
Eating of it will bring thee ill.
Listen to this admonition
From the Lord who will not lie,
In the day thou eatest of it,
Dying, thou shalt surely die.
Satan comes into the garden,
And he says to Mother Eve:
Hath God said that in this garden
Thou shalt not eat of every tree?
Eve then gives the information,
Satan then tells her this lie:
Eat of this tree all you wish to,
For ye shall not surely die.
So the temptor proved successful
In deceiving Mother Eve,
And she ate and gave to adam
Fruit from the forbidden tree.
Thus God's sentence upon Adam
And upon the world doth burn,
From the earth thou wast taken,
Unto dust shalt thou return.
Since we have seen that God's purpose,
As regards the world, has been,
That the earth he had created
Should be filled with perfect men;
Likenesses of their Creator,
On the earthly human plane,
As Adam was before he sinned
And brought upon his children pain;
And since Adam lost his life-right,
And his children can have none,
The sentence, death, rests on us all,
It doesn't miss a single one.
Then the question is brought to us:
Will the Lord's purpose or plan
Every have a grand fulfillment,
As regards his creature, man;
And the earth he has created,
Which he says was not in vain,
Be filled with those bearing his likeness
On the earthly human plane?
We have God's assurance by the Prophet
And it seems to us so grand,
As I have thot so it shall come to pass,
As I have purposed it shall stand.
Then we read of the great ransom
That our blessed Saviour gave;
It was accepted by the Father,
For he raised him from the grave
Thus the Father gives assurance
Of his justice and his love,
Of his justice in the sentence,
In the ransom see his love,
Then the Father shows his great love
For the Church, the Savior's bride,
Making her joint heir with Jesus,
To be seated by his side.
So we read the old, old story,
Unto us by Prophets told,
How the Lord, the lord of Glory,
Prompted them to write of old.
And when the story they had written
Of the sufferings of our Lord,
And the glory that should follow,
And did seek to know the word;
Then it was revealed unto them,
By the Holy Spirit given,
That the things which they had written
Where to help the heirs of Heaven
On their earthly pilgrims journey,
Helping them to overcome
All the trials and temptations
Offered by the evil one,
Therefore unto them are given
Promises exceeding great,
That by these of God's own nature,
They might be able to partake;
And might thus become the channel
Of God's blessing unto man,
Proving themselves overcomers,
Blessed seed of Abraham.
We recall the blessed promise
God did make to Abraham,
As the shining stars of Heaven,
On the seashore as the sand;
Such thy seed shall be before me,
Since thou hast endured the test,
In thy seed thus typed by Isaac
Shall all families be blest.
Here we see the glorious mission,
God unto the Church did give,
Lifting all the meek and humble
To a plane where they may live.
John saw, on the Isle of Patmos,
Vision of Christ's glorious reign,
And he wrote this blessed promise:
And there shall be no more pain.
And there shall be no more death,
In the grand and perfect day,
No more sighing, no more crying,
Former things have passed away.
Then will be fulfilled God's purpose,
As regards his creature, man,
All made perfect in his likeness
On the earthly human plane.

THE KINGDOM LOST BY ADAM.

ALLEGHENY, Pa., Nov. -9, 1905.—Pastor Russell addressed a large audience at the Carnegie Hall, Allegheny, Sunday. His discourse was the fifth of a series on the authenticity of the Bible, from the text, "And thou, O tower of the flock unto thee shall it come, even the first dominion."—the kingdom.—Micah4:8.

Amongst the many internal evidences proving the inspiration of the Bible, by the harmony of its teachings through various pens during thousands of years, is its presistent testimony respecting the Kingdom of God. The record of Genesis is that Adam was created in the image and likeness of God and given the dominion of earth. David prophetically repeats the story of man's original endowment with the dominion of the earth and all the lower creatures, saying, "Thou hast made him but a little less than angels and hast crowned him with honor and glory; thou made him to have dominion over the works of thy hands." (Psa. 8:5, 6.) The superiority of man over the lower creation is intimated in the narrative of how all the creatures passed before Adam and received their names—evidently being fully under his control, not merely by brute force, but by that subtle mental force which is so nearly obliterated in our day through the fall, but which to some extent is manifested still.

Only occasionally do we hear of or see a great horse tamer able to control the most ferocious horse by some telepathic power unknown to the majority of the race. Occasionally also we see some who have extraordinary power in the training of wild animals, serpents, etc. This greater power of some more than others is manifested daily in all the little events of life, the controlling influence as respects men, horses, dogs, etc. In general, however, this first dominion of earth is gone. One of the losses sustained is that man, the original king of earth, has lost his imperial power and must defend himself now with superior weapons. We have no intimation of ferocity of the beasts against the human family for nearly two thousand years after the fall. Then the strife against the wild beasts, under the leadership of Nimrod the mighty hunter, was the beginning of strife amongst men, which gradually led up to the mighty wars which the world has since witnessed, the culmination of which we believe will be very shortly witnessed in the great time of trouble and anarchy with which the present dispensation will close, and which will prepare for the ushering in of the world to come, the Millenial Kingdom, the reign of Christ, the blessing of the reign of peace.

"THE PURCHASED POSSESSION."

The Scriptural narrative, after pointing out man's loss of life and loss of the dominion of earth, consistently points out also the necessity for a general redemption—first of all, man's redemption from the power of the tomb, from death: and secondly the redemption of his inheritance, the dominion of earth, "all that was lost." Our Redeemer at his first advent, we are told, came to seek and to save that which was lost—man and his dominion. We have already seen how the man Christ Jesus became the ransom for the man Adam, giving a life for a life. And this purchase of Adam's race included with all the rights and privileges, honors and dignities, which were lost through the fall. Thus the Apostle sums up the work of our Lord Jesus, declaring to us that what God's people already enjoy of the holy Spirit of promise is the "earnest (payment) of our inheritance until the deliverance of the purchased possession." (Eph. 1:14.) Everything that was purchased by the great Logos, the Son of God—who by taking our nature because our near kinsman—all this is to be in God's due time, we are informed, restored to mankind. Thus the Bible account opens with the narrative of our loss of Paradise and of life and of the dominion of earth, and concludes in Revelation with the symbolical pictures of Paradise restored to all the worthy of the race through him who loved us and bought us with his precious blood.

Our text calls this feature to our attention, referring to Christ as the "tower of the flock," the strong one insures us that the dominion shall come to him—the first dominion, the Adamic dominion, the lost dominion. It shall come to him because by the grace of God he has redeemed Adam and all that was lost. "He came to seek and to save that which was lost," and has already paid the ransom price, and during the Millenial age that which was thus secured by his sacrifice will be fully recovered and delivered to the worthy of the race.—Matt. 18:11.

THE THEME OF THE OLD TESTAMENT.

When our eyes open to the matter we see readily that the central theme of the Old Testament prophecies is the restoration of this original kingdom lost by Adam's disobedience. This is the substance of the great Oath-Bound Covenant made to Abraham. "In the seed shall all the families of the earth be blessed." This promise was understood by Abraham and his posterity to mean dominion law, authority over the world, such authority being recognized as necessary if the world would be uplifted from present degradation and be brought back into harmony with the Creator. We are not, however, to suppose that Abraham or others of the ancients understood the lengths and breadths and heights and depths of the great salvation which God proposes, for these were not then made known to the children of men, but were still a part of the hidden mystery since made known through the Gospel.

Nevertheless the entire story of Abraham's posterity was in line with this promise made to him—a waiting for and hoping for the Kingdom, the first dominion; a waiting therefore for the great King or Messiah who, by the grace of God, would exercise the necessary authority and establish Israel as his co-laborers and associates in the work of ruling and blessing the world.

Not only were these promises before the minds of the people, but in various ways the Lord gave them illustrative lessons respecting the Kingdom hopes. First of all he gave them the judges—himself, invisible, being their King, and the judges his representatives for the guidance and instruction of the people. But Israel, rebelling against these, desired to have a king in their midst who personally would have greater authority, and the Lord established through them the kingdom of David and his successors, each one of whom the Israelites understood to be a representative of Jehovah, who was still really their King. Thus we find it written that David sat upon the throne of the Kingdom of the Lord, and again that Solomon sat upon the throne of the Kingdm of the Lord in the room or stead of his father David. It was God's Kingdom that was recognized—not his kingdom yet in power over the nations, but merely so far his Kingdom or rule in the one nation, Israel.

At the same time the Lord through his prophets sent messages to the people of Israel, frequently condemning the course taken by the kingdoms who misrepresented the divine will, promising that Messiah would restore the lawgivers as at first and the judges as at the beginning, and that in him a blessing would extend to the world in general, that he should be a light unto the heathen also as well as unto Israel. By and by the Lord took away from the Israelites the typical kingdom of the lineage of David. He allowed that nation to come under subjection to the great universal empires empires which, beginning with Nebuchadnezzar, still continue in a divided form to bear rule over all the earth. These are called Gentile kingdoms, or kingdoms of this world, and the Scriptures assure us that in due time all the kingdoms of the world shall pass to and come under the control of the Kingdom of God's dear Son.

At the time of the discontinuance of the typical line of David's descendants—the time of the annulling of the typical Kingdom—we note the remarkable utterance of the Lord through the prophet. Addressing Israel in connection with the overthrow of the last king, he says of Zedekiah, "O thou profane and wicked prince, whose time is come that iniquity should have an end: Remove the diadem and take off the crown: this shall not be the same. . . . I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it to him." (Ezek. 21:25.) Here we have again clearly set forth the Messianic Kingdom as the great antitype, the real Kingdom of God. Various of the prophecies delinate the great blessings that shall flow from that Kingdom. No wonder, then, that the people of Israel, who had waited for centuries for the fulfillment of this promise, were in expectation of a Messiah and hoping for a Kingdom. Thus at the time that our Lord was born we read that "all men were in expectation of Messiah," and it was in accord with this that our Lord sent forth the message, "The kingdom of heaven is at hand, Repent and

"BELIEVE THE GOOD TIDINGS."

It seems remarkable that in our day this subject of the Kingdom of God should be so completely overlooked by the Lord's people in general, when, every time we refer to the words of our Lord, we should be struck with his frequent references to the Kingdom, the Kingdom, the Kingdom. Not only were the disciples sent forth to announce the Kingdom, and himself as the King, but a large proportion of our Lord's parables related to the Kingdom, and illustrated various features connected with it and its establishment. These were in the nature of prophecies and were stated in parabolic form, because they were not due to be undrstood in clearness by the people in general, but were only intended for the consecrated disciples. As our Lord once said in answering a query, "To you it is given to know of the mystery of the Kingdom of God: but unto outsiders these things are done in parables: that seeing they may see and not perceive: and hearing they may hear and not understand."—Mark 4:11.

The Kingdom that was preached to the Jews was the privilege of being associated with Messiah as subordinate kings, princes, priests, in the great work that the Kingdom was to accomplish in the blessing of the whole world. We all know the result of that preaching, that not many received it, only a few; and that the Lord in so many words cast aside that nation which had previously been his peculiar people saying, "Behold, your house is left unto you desolate. For I say unto you Ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39.

"A ROYAL PRIESTHOOD, A HOLY NATION.

But although the nation of Israel was rejected from being associates with Messiah in the Kingdom work so long promised, the divine plan was not by any means changed or altered. The Lord accepted those Jews who were Israelites in deed to become the nucleus of his Kingdom, and sent forth through all the world who should have ears to hear and hearts to obey, making a general invitation to joint-heirship in the Kingdom to all who would desire to become his disciples, assuring us in the meantime that in all there would be but a little flock to whom it would be the Father's good pleasure to give the Kingdom.—Luke 12:32.

This message of the Kingdom the apostles took up: The Apostle Peter points out that, in addition to the remnant of Israel found worthy of the Kingdom privileges and blessings, God was about to visit the Gentiles to take out of them a people for his name—to be adopted into the divine family, to become heirs with God and joint-heirs with Jesus Christ in the inheritance incorruptible and undefiled. (Acts 15:14.) The Apostle Paul still more perspicuously points out and indicates that Israel's rejection of Messiah was not a matter unforseen by God. He quotes from the prophets, especially Isaiah, to show that the Lord foretold that Israel would reject Messiah, and that the chief part of the divine promise and favor would pass from the nation of Israel, and that the elect class would be found in every kindred, people and tongue to constitute members in this heavenly Kingdom class. On the subject he says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded." (Rom. 11:7.) He tells us that this blindness which came there upon natural Israel is not to be perpetual but temporary—that as soon as the elect or Kingdom class shall have been completed from all nations, peoples, kindred and tongues, then Israel again shall come into divine favor with the rest of the world, and be participators in the great blessing promised through the seed of Abraham to all families of the earth.

SUFFERING AND REIGNING.

Our Lord's words can only be understood from this Kingdom standpoint. He declares that non e can be his disciple unless they take up their cross to follow him, counting the cost and despising the shame, and forsaking houses, lands, parents and children and all things, even life itself, if this might stand in the way of their covenant to follow his example, to walk in his steps. What he meant was that those who would constitute the Kingdom class, those who would sit with him in his throne, must thus be associated with him in the good fight of faith and love and self-sacrifice in overcoming the obstacles of this present evil world, and thus the Apostle declares, "If we suffer with him we shall also reign with him," and again he declares that it is our privilege to be "heirs of God, joint-heirs with Jesus Christ our Lord, if so be we suffer with him, that we may also be glorified together with him."—Rom. 8:17; II Tim. 2:12.

The common thought that our Lord meant that only the disciples who would take up their cross and follow him would be saved from eternat torment, or from destruction of the second death, is entirely erroneous, inconsistent with facts and the Scriptures, as well as inconsistent with reason. It is only when we see that the peculiar work of this Gospel Age is the selection of the Kingdom class, that we can see the necessity for the special fiery trials that shall try all those who will be counted worthy of a share in that Kingdom.

The Apostle Peter evidently understood the matter, for on one occasion he said to the Lord, referring to himself and the others of the apostleship, "Lo, we have left all and followed thee; what, therefore shall we have?" The Master answered that in the regeneration time to come, in the world's time of regeneration, the Millenial times of refreshing from the presence of the Lord, those twelve apostles should sit upon twelve thrones, judging or ruling amongst the twelve tribes of Israel, who at that time, we are assured, will again be in prominence under divine favor and at the head of the head of the nations. Elsewhere the Lord assures us that not only the apostles, but all who love him more than they love houses and lands, parents or children, self or any other creature, shall thus be marked as overcomers, as his faithful ones, and his promise is, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

"THY KINGDOM COME."

Not only did our Lord indicate that his followers would constitute the little flock to whom it would be the Father's good pleasure to give the Kingdom, specified through the Abrahamic promise, but additionally he taught us that this would be a part of the central theme of our hearts at all times—the Kingdom. It should be so prominent in all of our anticipations of the future that whenever we pray to the Father it should constitute the very center and essence of our expressions of faith and hope and trust, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." Alas! How many of the Lord's people during the past eighteen centuries have uttered this prayer thoughtlessly, carelessly, not giving due weight to the words, and therefore not praying properly from the heart; and the difficulty seems to be that they have lost sight of this fundamental teaching of the Word of God respecting the Kingdom of God's dear Son.—Col. 1:13.

"UNDER THE WHOLE HEAVENS."

Some, in their confusion of thought on this subject, imagine that it is a kingdom to which we are to go; but our Lord and all the testimonies of the Word indicate that it is a Kingdom which is to come, and whose appointed times and seasons for establishment are in the Father's hand, and that it is to be established at the second coming of the Son of God in power and great glory. With this thought the various prophecies agree, pointing to a particular time when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, when the knowledge of the Lord would be so universal that there would be no need for one to say to another Know thus the Lord, because all would know him.—Isa. 11:9; Jer. 31:34.

Daniel the Prophet pictures the time of the setting up of this kingdom. In one of his prophecies he shows the time of the first advent of Messiah, and how he was cut off in death, but not on his own account, but for our sins. But he proceeds to tell us how, when present Gentile governments shall have run their course, when Gentile times shall have expired—and his prophetic periods covering this point we believe end in 1914 A. D.—then it tells us, in harmony with our text, that the first dominion shall come to the great Tower of the flock, to Christ. In harmony with the statement made to Zedekiah, the time will then have come when the overturning, overturning, overturning of Israel without a king, without a lawgiver shall be accomplished, and the dominion shall come to him whose right it is, to him who redeemed father Adam and all of his race, and who redeemed also or purchased all of Adam's rights, privileges, dignities and authority, the dominion of earth.

THE MILLENIAL KINGDOM NEAR.

We will leave for another occasion the Bible's portrayal of the glorious conditions which will prevail amongst men during the Millenial age, under the operation of the Kingdom of God's dear Son, in which the elect Church of this Gospel age, as his Bride, the Lamb's wife and joint-heir, will be associated with him in the blessing of all the families of the earth. Suffice it now to say that to those who have given the subject careful thought and investigation, the evidences seem clear that the prophesied seven times, or 2520 years of Gentile dominion of the world, is nearly at its close. If this period of "Gentile Times" began with Nebuchadnezzar at the time of the overthrow of God's typical Kingdom, when the prophet declared that it was overturned until he should come whose right it is, and if that event occurred in the year 606 B. C., it follows that the whole period of Gentile dominion will expire in October 1914, A. D., according to the accepted chronology of the world.

How in this matter also the Scriptural forestatement is borne out by history! The four universal empires delineated by the prophet have had their day, and we are now living in what the prophet designates the days of the feet, the toes of Daniel's image, and soon, according to the prophet, the whole image of earthly government is to be wrecked. Other Scriptures show us that the wreck is coming through the uprising of the people in anarchy, "Every man's hand against his neighboor." (Zech. 8:10.) Looking out we see the spirit of selfishness and strife on the increase, and it seems everyway probable that the ensuing nine years will bring so-called Christendom to social, political and financial destruction.

The prophet pictures this as a stone, cut out of the mountain without hands, and smiting the image on the feet. (Dan. 2:45.) He explains that this stone is the Kingdom of God—the little flock of which Christ is the Head, and which is to be glorified when the last member shall have been selected and polished and glorified. Although the stone Kingdom itself will be spiritual, invisible to men, it will be the real power which will bring about the crisis in human a ffairs. If this were all of the story it might well be left untold, but this is but the prelude.

The grand climax of that trouble, according to the prophet and all the apostles, will be the humbling of the world to such a degree that they will be ready for God's kingdom, which will ultimately begin its rule. This Daniel shows by picturing the little stone as growing until it fills the whole earth. So during the Millenial age the Lord's Kingdom, originally only the elect few, will greatly increase in numbers as mankind comes to appreciate the blessings of righteousness and give their hearts to the Lord in consecration. For that glorious epoch and its glorious work let us continue to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," and let us more and more realize that this Kingdom promise is another of the evidences, of the proofs, of the righteousness of the Word of God.

BROKEN PROMISES.

My purposes are broken off,
So be it, blessed Lord;
With wisdom and with wondrous love
Thy purposes are stored.
The thoughts of my poor heart give place
To Thy great plan for me;
In all Thy ways my soul can trace
Thy mercy rich and free.

My purposes are broken off,
Dear Lord, 'tis better so;
For higher are Thy ways than mine,
Who to the end dost know.
I praise Thee still though broken off
My purposes may be;
For in Thy glory I shall know
Thy will was best for me.

Fear not little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12:32.

"Up then, and linger not, thou saint of God,
Fling from thy shoulders each impending load;
Be brave and wise, shake off earth's soil and sin,
That with the Bridegroom thou mayest enter in.
O watch and pray!

"Gird on thy armor; face each weaponed foe;
Deal with the sword of heaven the deadly blow;
Forward, still forward, till the prize divine
Rewards thy zeal, and victory is thine.
Win thou the crown!"

Big Sandy, Tenn., Oct. 12.

Inclosed find one dollar currency. My subscription expired July 10, 1917. Am sorry I have not sent it before now, but better late than never. The living is so high I don't know what we will do. Please place this to my credit and oblige.

Very truly yours,
J. C. DAVIS.

Quincy, Ill., Oct. 12.

Thanking you for continuing the Tribune to my address after the expiration of my subscription, I will enclose the price for another year from the date of expiration of last subscription. Wishing you success in your efforts and labors for the cause of humanity, the betterment of labor conditions, and sending out the light and truth, showing the better time promised in our Heavenly Father's Word, I will remain your well wisher in all well doing for all mankind.

Sincerely,
J. A. SHAFER.

TEN SHARES of Pyramid Film Company Stock for sale for $237.50. A very rare opportunity. Address Box 44, Station G. Cleveland, Ohio.

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs, 50 cents. Gethsemane Head of Christ Watch Fobs, 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidery work, 65 cents. Friends' Supply Co., 310 Harrison Ave., Schenectady, N. Y.

WANTED—Towers, May and June, 1891, and January 1, February 15, 1892. Towers on hand, 1916-1910. Address Tower Exchange, care of J. C. Rounds, 1363 Helen Ave., Detroit, Mich.

FARM FOR SALE.
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105 acres level bottom land as rich and productive as any in Meigs County. All in grass. House and other buildings in fair condition. Located on good public road 3 miles from railroad station, near church and school and in good neighborhood. Price $5500. Terms, $3,000 cash; balance to suit the purchaser. This farm is worth much more money.
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WILL BUY MENA FILM STOCK:
Will buy 100 to 1000 or more shares Mena Film Stock at 25c on the dollar. Why don't box 44 Station G., Cleveland, Ohio, answer? Have written repeatedly H. B. Kantner, Room 32, Goldschmidt Bldg., Altoona, Pa.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Lewiston, Me.—October 14.
Chicago, Ill—October 21.

At all the places Truth friends will assemble in general and local convention. The Judge is delivering some strong sermons on the signs of our times and the great world war so vividly foretold in the holy writings. His grasp on the situation is remarkable. His words carry conviction. All reverental people are invited to hear him. In Pittsburgh he speaks in Carnegie Music Hall, Northside, October 2 at 3 P. M.

CAMERA FOR SALE.

A Truth friend of ours has a Rea Camera (plate) 5x7, which he wishes to sell. The price is $20. It cost $60. A rare chance for a bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

WANTED—Made to order crocheted porch jackets, made of zephyr. Would appreciate orders from Friends
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THRILLING EXPERIENCES FROM THE TRENCHES

HEROISM OF CANADIANS SHOWN AND COWARDLY ACTS OF GERMANS WHO SHOOT IN THE BACK AFTER AID IS RENDERED TO THE SUFFERING.

Another letter containing one of the most graphic descriptions of the soldiers in action on the firing line has just been received. It is from the first line trenches where bayonet charges and human slaughter are regarded as ordinary events. Here is a most thrilling picture, yet deeds of daring and valor are constantly being enacted. The courage, the endurance and fidelity of the Canadians are lauded, and in and through it all a glorious victory is assured. The letter is from private Ralph W. Watkins, brother of the Business Manager of the National Labor Tribune.

No letter from Europe can inspire greater patriotism than this one from one of Pittsburgh's soldiers of fortune, who went to Canada at the outbreak of the war and enlisted with the Winnipeg Rifles. The letter follows:

Y. M. C. A.
and
CANADIAN WAR CONTINGENT.
ASSOCIATION
With the Canadian Forces.

Somewhere in France, Sept. 10, 1917

—I am in receipt of your letter of the twenty-third and am very much delighted with the promptness of your reply, as yet I have received no word about my transfer but will live in hopes.

At present we are in front of one of Fritz's strongest defenses and like the rest of his strongholds it is doomed.

Here we feel sure the papers have carried to the remotest corners the heroic deeds and the valor of the Jack Canuck, but his glory with an endurance is something that will forever be the marvel of the military world. He conquers what is considered un-

PRIVATE RALPH W. WATKINS.

conquerable; he holds what he takes; he asks no quarter, yet he is ever ready to give his last drop of water to use his last bandage to ease the pain and misery of his conquered foe.

In his heart he is sorry for Fritz, because he knows that he is superior to him physically, mentally and morally, yet there are times when Fritz committs deeds that are so horrible that even good natured Jack Canuck loses his temper and almost forgets that he is of a different breed.

If the Hun would fight fair the war, I believe, would have ended long ago. At times it seems that Fritz is worse than the most brutal savages.

He first used the gas as a weapon and this battalion was one of the first to suffer from it. We still have men here who were through the first attack of gas and their stories of the horror and suffering of comrades who were fighting for the first time against an intangible enemy would make the blood of the stoutest men run cold but Jack Canuck staid fast, and with his comrades dying in untold agony about him he held the line and finally drove Fritz back. I do not believe that the Canadians have yielded a foot of ground to Fritz in all the fighting they have done. As you no doubt know a soldier can no more help grousing than eating and the particular things he objects to are shining his brasses and doing working parties. I myself have this habit bad, it cost me 7 days C. B. (confined to Barracks), one time, and that about cured me.

You will not find cleaner or smarter looking men anywhere in the world than those in the Canadian civilian army in France, nor will you be able to find men who do their work so good or so willingly, with unbounded faith in our officers. There are no questions asked, because the Canadian Army Corps is commanded by level headed men and the soldiers know it. In the taking of the famous hill 70, Fritz hurled division after division against the Canadians only to see the flower of his army strike upon the rocks of artillery and machine gun fire and melt away as the snow in the sunshine. This Hill, Fritz had issued orders that it was to be held at all costs as it gave him observation that meant great advantage in holding the city of Lens against the slow but sure advance of Jack Canuck. The army commanders decided they needed Hill 70 in their business and on the morning of August 15th, the Canadians moved into the front line at 5:25 A. M. The barrage opened at 5:40, Fritz lost his front line and before 10 o'clock the final obstruction was taken, an advance of 1700 yards on a two-mile front, and Hill 70 belonged to us. Try as he might it was absolutely impossible for Fritz to regain what was once his. What Jack takes he holds. One thing among others that Fritz in his dirty method of fighting does is to kill as long as a man is not within bayonneting distance, but as soon as he thinks his miserable life is to pay the forfeit he throws up his hand with —Mercy Kamrad. Some times he gets it, some times he doesn't. In the last attack one of our stretcher bearers stopped and bandaged a wounded Fritz, not having a stretcher he left him. One of our boys happening along noticed this Fritz using a rifle and caught him in the act of shooting in the back the very men who had tried to ease his pain. The case of a machine gun crew. 'They kept firing until our boys could reach them with the bayonet and then they cried, "Mercy Kamrad." Another case of a captured officer being hurriedly searched at the clearing depot, after being fed and given the best of treatment, he was sent to the rear under escort. By some means or other he had concealed an egg bomb about his person. When his escort were for a moment off their guard he threw the bomb, killing some who were doing all they could for him, yet he had the nerve to cry "Mercy Kamrad." Then again Fritz takes great pleasure in causing the civilian all the damage and inconvenience he can. There seems to be nothing that pleases him better than to shell a town, away behind our lines, that is full of non-combatants. I often wonder what his object can be in discharging gas shell after gas shell in a town that is full of innocent women, children and old men who have already suffered more than the share that is usually alloted to man.

To say that we are all pleased at the United States—my country's—en-

(Continued on Eighth Page.)

BROTHELS MAY OPEN IF MAGEE SHOULD WIN

SOME BURNING ISSUES TO BE DETERMINED BY THE GOOD CITIZENS OF THE CITY BEFORE ELECTION.

The election of William A. Magee on November 6, in the opinion of Pittsburgh's decent citizenship, would mean an endorsement of the former Magee administration, during which time the grafter and the moral degenerate thrived, while the panderer wallowed in luxury under the protection of the police department.

It was during Magee's administration that the official jeweler was permitted to fatten off the unfortunate girls from whom he filched the hard earned coin; it was during Magee's administration that the moral fiend was permitted and at the same time protected in his business of furnishing clothing, furniture and other necessaries of life to the occupants of the houses of ill fame. During this administration a real carnival of crime was conducted and the female underworld were not only deliberately tortured but the very life's blood was sucked from these moral wrecks who were compelled to pay tribute which they earned in the sacrifice of their very souls to debauchery. It was during Magee's administration that over 400 brothels of the lowest type were allowed to open in Pittsburgh.

There were 120 bed houses in a down-town section alone, and in these infamous dens of vice 3,000 women of the underworld held sway. Attached to these places were 1,200 men who profited by the fall of the women.

When Mr. Magee was mayor it was testified in City Council by several witnesses that Magee's administration had allowed disorderly resorts to open and thrive in the residential sections of the Hill district where fathers and mothers, through force of circumstances were forced to live and where they were making an honest effort to raise their children along the pathway of virtue and righteousness. These parents were hindered in their efforts by Magee's administration by the sights placed before the eyes of these innocent children through the open doors and windows of these dens of vice.

In speaking of the effect of this policy of the Magee administration, A. Leo Weil, president of the Voters' League, said in summing up the case:

"Another incident, just as illustrating what I mean by the effect of that sort of thing, and that is, little girls in their innocent play, turning down their dresses at the collar, so as to get a low-neck effect, dancing around, singing and playing: 'I am going to be a sporting woman when I grow up.' Suppose you found your daughter playing that way, how would you feel? Suppose you went home to your family and found your own children, on the outside of your house, playing in just that manner, how would you feel toward the man or men who placed that sight in the view of that innocent child of yours and put that idea into her innocent heart and mind? And those children are as dear to their parents as your children are to you and a man is recreant to the first principles of humanity, he is recreant to every feeling that should permeate the human breast of a real man. If those poor and unprotected people, those who have no power to protect themselves, do not appeal to him ten thousand times as strong as 'the richest man who has his palace on Fifth avenue."

"Magee has peddled the vice privileges of Pittsburgh to a syndicate. There is the official doctor, the official jeweler, the official bottler, the official real esate man, etc., all making an unholy profit from the misfortunes of these women.

"An Inspector of Police, an appointee of the Mayor, goes on his rounds every Sunday night and collects the toll.

"Magee, in his personal habits, belongs to the underworld. A man who habitually consorts with prostitutes and denizens of the tenderloin. A monthly diary of his doings would horrify one whose moral preceptions are not wholly blunted."—A. Lei Weil before the State Legislature, March 21, 1911, in arguing for a new Charter Bill for Pittsburgh.

Put Magee's attitude in surrounding the children of Pittsburgh with such unhealthy moral conditions up against the attitude of E. V. Babcock—who has children of his own to protect that are dearer to him than life itself and who realizes that the children of every other parent are just as dear to that parent as his children are to him. After you have made that comparison, Mr. Decency Loving Citizen, decide which way your vote should be cast.

Speaking on the subject of 'A Clean City," on several occasions during the primary campaign, Mr. Babcock said:

"I think that any red-blooded American who believes that the foundation stone of the success of this republic is the homes and the coming children out of those homes would, if the authority were placed in his hands, do everything within his power to throw healthy moral conditions around those homes and around the children of those homes. This is the duty a man would owe to himself, to his family and to humanity, and that is the attitude with which I would approach the performance of my duty along these lines.

"I desire to state at this juncture that a formal question has been submitted to me as follows:

" 'Will you guarantee for Pittsburgh a high standard of public morals; that is, freedom from commercialized vice, public gambling, and the sale of liquor illegally?"

"To this I unhesitatingly replied: "Will guarantee not to accomplish, but to do my level best to accomplish freedom from commercialized vice, gambling and the sale of liquor illegally."

"Beyond this I do not believe that any mayor of this city can go in the way of a promise, and I don't intend to stop one step short of living up to that promise in the event of my election."

These words ring true because they are the words of a father who knows what healthy moral conditions mean to the child.

PITTSBURGH CRUSADE ON FOOD PIRATES.

A crusade will be waged by the local United States secret service bureau against all merchants, producers, warehouse firms and wholesalers, who are hoarding foodstuffs for the purpose of asking abnormal prices from the consumer.

A letter received by Gabriel De Fiore, of the local office of the United States secret service department, from W. H. Moran, acting chief, asking him to enlist the co-operation of individuals as well as manufacturers and producers to report to the local office and company or concerns who are guilty of storing abnormal shipments of food to raise prices. Individuals are especially urged to report the persons who are now asking high prices for commodities.

ENDED BY MEDIATION.

SALT LAKE CITY, Utah.—Through the intercession of the state industrial commission the strike of the metal trades here has been settled, the men getting an advance of 35 cents a day and recognition of their unions. Hereafter, employers will treat directly with sommittees representing the unions

A GREAT TRIBUTE TO JUDGE COHEN.

A Voter in Nearly Every Home in Allegheny County Cast a Vote for the Eminent Jurist.

The Allegheny county judiciary contest is being carried on with splendid vigor, and the friends of Hon. Josiah Cohen have again taken up the work of securing for the eminent jurist another enthusiastic endorsement at the general election, November 6.

The extraordinary tribute paid to Judge Cohen by the voters at the primary election was a genuine manifestation of the esteem in which the judge is held, not by the politicians, but by the public in general. Judge Cohen was given the largest vote ever cast for a candidate for judicial honors, and the overwhelming endorsement is regarded by every one a pronounced expression of apprecia-

JUDGE JOSIAH H. COHEN.

tion for the profound wisdom and fairness displayed by Judge Cohen in the disposition of all matters of legal importance that have come before the judge and upon which the judge has been privileged to pass

The vote given Judge Cohen was not one in spots that might be regarded as the work of political enthusiasts who may be anxious to show local pride, nor was it confined to any clique or political faction. All factions set aside for the moment their factional differences and together, shoulder to shoulder, marched into the polling places and paid their respect to the able jurist by casting their vote for him.

The overwhelming show of appreciation was general and a glance over the returns show very distinctly that the feeling of respect was general. It was a real, genuine, spontaneous outpouring of the voting public with a clean and determined conviction that Judge Cohen had won favor in the hearts of nearly every voter in Allegheny county and that there was no other way of openly expressing their feeling than by going to the polls and registering a vote for the grand old jurist.

While the official returns of the vote of Allegheny county show that ntarly every household contains one who cast his vote for Judge Cohen there is a desire of the friends of the distinguished lawyer and jurist to make this domestic affection unanimous. It is said that for fairness, equity and justice there are but few who have reached the exalted heights the judge has attained and this is the reason why the judge is the most popular jurist in Allegheny county today.

The election, the friends are again reminded, is Tuesday, November 6.

"FINK" DEFINES STATUS.

SAN FRANCISCO, Cal.—A "fink," employed by the United Railroads, assures the public, in a local newspaper, that there is a vast difference between his "profession" and what he terms the ordinary, low-down scab, who is declared a cut-throat in the strikebreaking game, and who works for less wages than is paid unionists.

"The 'finks,' he said, "stand up for their rights, and get all they can get away with. You don't find any "finks" working for small wages—that is, the old-time gang never did. But the scabs cut prices just the same. No decent "fink" will associate with them.

"A job with good loot in it was the express drivers' strike in Chicago. There was a cop on every wagon and we always had to split with them when we stole a package. We busted open every package that looked good"

BIG MILL STARTED TO DESTROY THE KAISER

HOMESTEAD AND RIVER TOWNS HOLD BIG CELEBRATION WITH PRESIDENT JAMES A FARRELL PUSHING THE BUTTON.

There was a tremendous outpouring of people in the Monongahela Valley on Wednesday and 20,000 persons gathered to witness the starting of the machinery in the new Liberty mill, of the Homestead works of the Carnegie Steel Co., which of course is a subsidiary plant of the United States Steel corporation. This mill will put Bill out of business.

Real community patriotism featured the demonstration in the triple boroughs Munhall, Homestead and West Homestead.

President James A. Farrell came all the way from New York to touch the button at noon and put into operation one of the most remarkable mills in this country.

Mr. Farrell reached Homestead about ten o'clock accompanied by Homer D. Williams, president of the Carnegie Company and Col. H. P. Bope, first vice-president; William Whiteman, assistant to the president of the Carnegie Steel Co., and A. A. Corey, general superintendent of the Homestead steel works.

The mill will roll 110-inch plate for United States battle ships. It will employ more than 300 workmen. The buildings cover a site about 1,100 feet in length and 400 feet wide.

The christening and opening of the mill was preceded by a parade in which several thousand volunteer workers and employes of the mill and numerous citizens and fraternal organizations of Homestead took part, and a flag raising outside the mill. Following the formal opening of the mill, speeches were made inside the mill by Mr. Farrell, A. A. Corey and Homer Williams.

Reid Kennedy, who many years ago figured prominently in the Homestead strike, but now president of the Monongahela Trust Company of Homestead, was master of ceremonies at the flag raising and delivered a short address. The principal address was given by Attorney W. L. McConegly of West Homestead. Invocation was offered by the Rev. George M. Hickman, pastor of the First Presbyterian Church of Homestead.

Following the exercises the party of steel officials and heads of the various departments had luncheon with Mr. Corey at the Homestead Steel Works Hotel. In an informal talk Mr. Corey related the history of the mill. The party then went to inspect the plant of the Schoen Steel Wheel Works at McKees Rocks, arriving there about 4 o'clock.

Activities of the Farrell party today include inspection of the Edgar Thomson, Clairton and Duquesne Steel Works and an informal luncheon at the Duquesne Club.

Mr. and Mrs. Farrell were at the William Penn Hotel last night. Mr. Farrell refused to talk on either steel prices or the Liberty loan. He was silent also on the war situation.

A half dozen bands and about 5,000 persons marched in the parade. It was headed by Burgess Joseph S. Stewart of Homestead and the public defense committees of the three boroughs. Several hundred women of the Red Cross volunteer workers and members of the Homestead Hospital Association followed. Then came the workers of the Carnegie Steel Company, including a large delegation of women employes in the offices.

Many banners painted with striking wordings had prominent places in line. "The ship that will break the kaiser's back will be rolled today in the 110-inch mill" was one displayed by the steel workers. Another read: "We know no slackers in our ranks, but we'll punish one if we find him during this war." A streamer carried by the Red Cross women read: "When all the men go to war, we will run the new mill."

Because of the scarcity of laborers during the construction of the new mill, more than 1,000 employes volunteered their time Saturdays and Sundays to hurry the structure to completion. Many of the volunteers are high-salaried men from the offices and others hold responsible positions in the plant. A banner, explaining the spirit of the volunteers, was loudly applauded along the route: "Six days shall thou labor at regular work, but on the seventh and eighth also at the 110-inch mill."

Among the guests of honor at the exercises were several naval officers.

STANDARD BREAD-PRICE MAY BE ESTABLISHED

WASHINGTON, Oct. 15.—With reports on bread prices all over the country showing the widest divergence, the food administration and the Federal trade commission are moving toward a proclamation by the President fixing bread prices as he fixed coal prices.

Reports from consumers have been received by the food administration from 52 points. They show the standard 16-ounce sold to consumers all the way from 6 cents to 20 cents. All of these figures, together with millers', distributors' and dealers' costs and profits have been prepared, and it is understood that they will be submitted to the President.

In Pleasantville, N. J., for the week ending September 1, a 16-ounce loaf of bread sold for 6 cents. This was the lowest price reported for the United States. For the same week the loaf sold for 15 cents in Rock Falls, Ill.; Eastport, Me.; Red Bank, M. C.; Miami, Okla.; Gallitzen, Pa.; Nashville, Conn. The highest price for bread, 20 cents, was paid in Paragould, Ark.

In Eagle Pass, Tex., the price was 7½ cents. It was 8 cents in Lansing, Mich., Houston, Tex., and Chippewa Falls, Wis. The price was 15 cents in Grinnell, Ia., West Point, Miss., and Lowell, Mass.

The 14-ounce loaf sold at 6 cents in Lock Haven, Pa., and Nashville, Tenn.; for 7 cents in Winnfield, Kan.; Grafton, W. Va.; Evansville, Ind., and Ann Arbor, Mich.; for 10 cents in Jefferson, Ia.; West Point, Miss., and Corvallis, Ore., and 15 cents in Paragould, Ark.; Ridgewood, N. J., and Abington, Mass.

The 12-ounce loaf sold for 5 cents in Rock Falls, Ill.; Brownsville, Tex., and Douglas, Ariz., and for 6 cents in Paragould, Ark.; Ridgewood, N. J.; Gloversville, N. Y.; Lock Haven, Pa.; Herrin, Ill.; Peru, Ind.; Monongahela, Pa., and Nashville, Tenn., and for 12 cents in Laramie, Wyo.

While the bakers and distributors in many communities have patriotically renounced high profits, the figures in the possession of the food administration and Federal trade commission are reported to show that certain bakers have been guilty of the grossest profiteering.

PROFITEERING IN FLAGS.

WASHINGTON—The federal trade commission charges 20 flag manufacturers with making exhorbitant profits out of American patriotism by concerted illegal action to raise flag prices. It is stated that in some cases 300 per cent profit was made. Hearings on the charges will be held November 5.

A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS AS SEEN BY A LAWYER

AN INTERNATIONAL CASE REVIEWED BY J. F. RUTHERFORD.

(Published by Permission of the Author and by Request.)

(Continued from last week.)

CHARACTER WITNESSES

It is the rule, upon the trial of a case, to introduce testimony as to the character and standing of the parties and of material witnesses, for the purpose of affecting the credibility of the witnesses on the guilt or innocence of the party charged with wrongdoing.

"THE EAGLE" A WILLING TOOL.

One of the star witnesses in this controversy, one that is always energetic and a more than willing instrument of the Preachers' Unholy Alliance, is the Brooklyn Eagle. I do not our purpose hereto in assume the position of judging, but the reader will note with interest the position expressed by The New York American concerning the standing of the Brooklyn Eagle.

For some days the New York newspapers have been exposing a scheme engineered by ex-Senator Wm. H. Reynolds and associates to defraud the City of New York out of a large amount of property, and men prominent with the Brooklyn Eagle have been linked up with this matter, according to the daily press. Senator Reynolds is notorious in the City of New York as a promoter of such schemes. The New York American, one of the best-known papers in the United States, on April 24, 1915, editorially said:

ITS TALONS CAUGHT.

"Commenting upon the extraordinary and unsupported by the Brooklyn Daily Eagle in the defense of the Marginal Railway scheme engineered by William H. Reynolds and associates, The American yesterday expressed these opinions:

"The code of honor of newspapers should be, and usually is, as high as the code of honor of judges. That code forbids a newspaper man to have any private interest in any public bill he advocates or approves.

"The editors and directors of the Brooklyn Daily Eagle are debarred, under this rule, from advocacy of any of the many speculative schemes which ex-Senator Reynolds and his Realty Associates are endeavoring to foist upon the taxpayers of New York through a too easy Board of Estimate.

"We understand that The Eagle is promoting a mass meeting to push these schemes."

Continuing The American said:

"The American did not mention the Marginal Railway grab, although The Eagle is most active in promoting it. That is only one, though for the moment the most prominent, of Senator Reynolds' speculative schemes, as to the interest of persons connected with The Eagle in the series of interwoven Reynolds enterprises, the following facts drawn from the Directory of Directors are instructive:

"George F. Dobson appears in that directory as Managing Editor of the Eagle. He is listed also as director in the Estates of Long Beach, of which Mr. Reynolds is president and director.

"Mr. Dobson is secretary and treasurer of the Hanover Theatre Company, of which Reynolds is director. He is secretary, treasurer and director of the Lauriston Land Company, of which Reynolds is president and director. And he is secretary and director of the Metropolitan Jockey Club, of which Reynolds is president and director. And he is president and director of the Harway Improvement Company, which is involved in the realty transactions comprehended in a Reynolds water-front garb.

"Mr. Dobson, for many years The Eagle's managing editor, and now its editorial writer, hardly appears as an unbiased judge of the real estate operations of Senator W. H. Reynolds.

"Again the Bush Terminal Company is vitally interested in the Marginal Railway project, standing to profit largely if the deal is consumated. Irving T. Bush, the president, is a director in the Estates of Long Beach; Frank Bailey, director, is president of the Realty Associates, an organization already interested in real estate transactions with the city, and of three Reynolds companies besides. Associated with these partners of Senator Reynolds as a director in the Bush Terminal Company we find William N. Dykman, director of The 'Brooklyn Eagle.'

"And finally, in the Kings County Register's Office, in section 21, of liber 15, page 134, appears the name of William V. Hester secretary and treasurer of the 'Brooklyn Eagle,' along with those of other political and real estate speculators, as a guarantor on a certain $50,000 bond given by the Harway Improvement Company, which is directly and largely interested in a Reynolds water-front garb recently exposed and defeated by publicity."

The Brooklyn Eagle is an adept in the practice of the old scheme of throwing stones at some innocent person who is in the public eye, thereby hoping to divert the attention of the people from its own wrongful schemes.

These matters are worthy of consideration in determining the weight and credibility of the testimony given by it.

As to the character of the various ministers listed in this persecution of Pastor Russell, and he weight to be given to their testimony, we refer the reader to the Appendix. "By their fruits ye shall know them." Careful reading of the parallel columns of the pointed Scripture quotations set forth in the Appendix will enable the reader to properly weigh the testimony of the parties hereto and the credibility to which they are entitled.

VIRGINIA'S GOVERNOR SPEAKS.

Mr. K. B. Stoner, of Pincastle Botetourt County, Va., a witness on behalf of Pastor Russell 'n his libel case vs. the Brooklyn Eagle, testified that in 1904 he discovered the original stalk of wheat which he afterwards named "Miracle Wheat," growing 'n his garden; that it matured 142 heads all grown from one grain. He further said, "A good many names were suggested and I finally adopted the name 'Miracle Wheat' (fol. 73-81)." In answer to a question as to who suggested the name, Mr. Stoner replied, "I never saw Pastor Russell in my life until this morning, and never had any correspondence with him in any way. I had no suggestion from him at all, whoever named it (the wheat) was some person connected with me who was interested in the wheat" (fol. 82 Court Record). Mr. Stoner sold this wheat at $1.25 per lb., or $75 per bushel (fol. 162).

As to the character and integrity of Mr. Stoner, we publish the following copy of a letter signed by the Governor of Virginia:

Commonwealth of Virginia
Governor's Office
Richmond

October 23, 1907.

To Whom It may Concern:

K. B. Stoner, of Pincastle, Botetourt county, Virginia, is the originator of the new variety of wheat, is personally known to me, and I unhesitatingly testify to his character for honesty as a man. Any and all statements of fact made by him are entitled to full faith and credit.

Very respectfully,
CLAUDE A. SWANK.
Governor of Virginia.

AN EDUCATOR'S VIEW.

Prof. S. A. Ellis, Southern educator and writer, after reviewing the works of Pastor Russell, proceeds to the slanderous attacks of certain designing clergymen, made a voluntary examination of each of the charges, and then wrote an editorial tribute, which we clip, as follows:

I lift my pen, not in defense of any doctrine, creed or dogma, but in defense of a man, in defense of fairness, justice and righteousness. Pastor C. T. Russell, of Brooklyn, N. Y., stands out prominently as a target for the pulpit and religious press of the country today. I believe that few men were more bitterly persecuted, harshly condemned, wolfily misrepresented and misunderstood than this fearless, conscientious man.

No infidel writer, such as Hume, Voltaire or Ingersoll, ever suffered more libelous attacks or have been made upon Pastor Russell.

Whether this persecution and misrepresentation is due to premeditated ignorance of this man's real character and writing is not for me to say, but I believe both are elements that play a part in the widespread criticism uttered both from the pulpit and the press.

Naturally, men will resent any attack made upon the creed of their persuasion, for they hold to their religious creed and affiliations with a supreme tenacity than they realize, until some strong mind, backed by Scripture proof, begins to uproot their prejudices by showing their inconsistencies and errors.

This is what Pastor Russell proceeds to do. The fact is, very few of us have taken the pains to examine, critically, by the light of the Divine Word, the doctrines handed down to us by our fathers. This accounts for the fact that Methodist parents raise Methodist children and Babtists raise Babtist children, etc.

I am amazed beyond measure to read so many fallacious statements published regarding the character and writings of this man. He has been called a "gray bearded egotist," a "fraud," a "haberdasher," and many other uncomplimentary terms have been applied to him, and statements which I know to be without foundation.

He is charged with teaching heresy. An article by a minister was recently published in a religious paper, in which he gave a lengthy criticism of Mr. Russell's writings referring to them as heresy (apparently forgetting that there was a time when his own denominational views were considered heresy). This article not only misrepresented Mr. Russell, but showed a lack of critical comparison of his writings with the Scriptures.

Mr. Russell was further charged in the same article with denying the Atonement made by Christ between God and man. Nothing could be further from the truth.

Mr. Russell's first sentence in his volume, entitled "The Atonement Between God and Man," is as follows:

"The Atonement lies at the very foundation of the Christian religion." He sets forth the philosophy of the Ransom in such a clear, logical way as has never been done before by any other theologian, presenting such an array of Scriptures as would satisfy any fair-minded, thinking man.

His private life also has been assailed by the same class of critics. These charges are seen to be without foundation, when we seek the origin of such reports. No one who knows anything of his labors in theological research will ever sneer at Mr. Russell. He is not to be measured by common standards. When you look at his matchless labors, his scholarly attainments, his donations to the world, in his writings, his time, his labor and money spent for the enlightenment of others, all flippant criticism becomes contemptible and mean. Unselfish, liberal and courteous to Christians of all denominations, but fearlessly condemning, in unmeasured terms, the errors and inconsistencies in their creeds, as he sees them, Pastor Russell ranks with immortal benefactors, and is stamping his opinion on the world as no other man has done since the days of the Reformation.

"Resolved, That in view of many years of intimate association with our esteemed Pastor in his home and evangelistic work, and especially in view of our knowledge of him as a noble man of high honor and Christian character, we do hereby gladly embrace the opportunity on this occasion of the celebration of the 30th Anniversary of his Pastorate of the Pittsburgh Congregation of Bible Students to extend our hearty endorsement of past conduct and ministration and hereby express our sincere hope and trust, that the Lord's blessing may continue to be spared to minister unto us of things spiritual from 'the Lord's wonderful storehouse of grace' through which he shall have finished his course in the Christian's Narrow Way. Be it further

"Resolved, That a copy of these Resolutions be published in some appropriate form and be sent as a memento to Pastor Russell, and members of the Pittsburgh Congregation of Bible Students and members of the Brooklyn and London Tabernacles."

We, the undersigned Chairman and Secretary of the Congregation hereby named, do hereby certify that the foregoing resolutions were unanimously adopted by the PITTSBURGH CONGREGATION OF BIBLE STUDENTS at a Meeting held at Carnegie Hall, in Pittsburgh, Pa., on the 7th day of October, 1912 A.D., at which there were about one thousand Bible Students present, in celebration of the 30th Anniversary of the Pastorate of the said Charles T. Russell of said congregation. Attest:

R. H. BRICKER
Secretary.

W. E. SPILL
Chairman.

On the occasion of the 35th anniversary of his Pastorate of the Church at Pittsburgh, Pa., the following resolution-commendatory of Pastor Russell was passed by unanimous vote of that body.

"Be It Resolved, By the Congregation of the Associated Bible Students of Greater New York, assembled as the Brooklyn Tabernacle this 7th day of April, A. D. 1915, as follows:

That we take this opportunity to express our sincere and unqualified approval of our love and esteem for our beloved Pastor, Charles T. Russell.

That now approaching his 7th year as Pastor of this Congregation, we are glad to record that at no Pastoral Election has there been a vote cast against him, nor even a desire to do so.

That we express our deep appreciation for his untiring and faithful service, unselfish and painstaking Pastoral oversight of this Congregation.

That we recognize in him the greatest living exponent of Scriptural Truth. He has devoted his life and all his talents to proclaiming the Gospel of the Kingdom of Christ.

That we praise God for having raised him up, and we are grateful for the opportunity of having any part with him in the service of the Lord. We are grateful to God to have him the reproaches that come upon all faithful servants of God.

That we delight to testify to the purity of his life and the sweetness of spirit he always manifests. Ever dignified, but kind; amiable, but firm; courteous, but not cringing; simple, yet wise; just, loving; he stands a tower of strength for Truth and righteousness. We are thankful to him the highest elements of Christian character.

That we delight to uphold his hands in his great fight he is making to spread the Truth concerning Messiah's Kingdom, throughout the world, and the blessings it will bring to the people.

We hereby certify that the foregoing resolutions was unanimously adopted by the Congregation of ASSOCIATED BIBLE STUDENTS OF GREATER NEW YORK CITY this 7th day of April, A. D. 1915.

Attest:
J. G. KUHN
Secretary.

Dr. L. C. WORK
Chairman.

The Congregation of Greater New York City, including Brooklyn and Manhattan, in order to express their disapproval of the many things wrongfully said against Pastor Russell by the nominal ministers and THE BROOKLYN EAGLE, and similar papers, recently passed the following resolution:

(Continued next week.)

A Correction.

The poem published in these columns last week was from the pen of Bro. Oscar Russ of Beaumont, Texas. The name of the writer was left out unintentionally.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

David appears to refer to the two places. It was an honor to be of the city at all, and a still greater honor to ascend into the holy temple, into the second precincts of which only the priests were permitted to enter. And David shows that purity of life and honesty of heart are necessary to any who would attain either honor. Those that would be of the Royal Priesthood are exhorted to purity, even as the high priest of our profession is pure, in their words, uncontaminated by sin. Joint-heirship with him. And he that hath this hope in him purifieth himself, even as he is pure. This, as already shown, is a purity of intent, reckoned to us as absolute or actual purity. Christ's imputed purity supplying our unavoidable deficiency, and compensating for our unavoidable weakness, while we walk after the spirit and not after the flesh.

But let it not be forgotten that purity, sincerity and entire consecration to God are absolutely all those who would enter the Kingdom of God in either phase. It was thus in the days of ancient worthies who will inherit the earthly phase of the kingdom under Christ. They were separate from their hated iniquity, and were deeply grieved and penitent when overtaken by it, and, in a word, were "perfect" or sentiments. So, too, it has been with the faithful of the Gospel age and so it will be with all in the Millennial age, when the spirit of God, the spirit of truth, shall be poured out upon all flesh. The overcomers of that age will also need to strive for purity of heart and life, if they would be "kings and priests" God's arrangement to enter into the city—the kingdom prepared for them from the foundation of the world—the original dominion restored.

THE MILLENNIAL REIGN

Many erroneously suppose that when Christ's Millennial Kingdom is inaugurated every sinful desire will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any preceding dispensation, and the liberties of the people will be restricted to a degree that will be exceedingly galling to many clamoring for an increase of liberty. Liberty to deceive, to misrepresent, to overreach, or to wrong others, will be entirely cut off. Liberty to abuse themselves or others by drink, or by the use of tobacco, or to corrupt good manners, will be totally denied to all. Liberty or license to do wilfully any sort will not be granted to any. The only liberty that will be granted to any will be the glorious liberty of the sons of God —liberty to do good to themselves and others, to obey God and live. Anything will be allowed to injure or destroy in all that holy mount. (Isa. 11:9; 65:25; Rom. 8:21.) That rule will consequently be felt by many to be a severe one, breaking up all kinds of fashionable habits and customs, as well as breaking up present institutions founded on the false habits and ideas and ideas of liberty. Because of its firmness and vigor, it is frequently called an iron rule: "He shall rule them with a rod of iron." (Compare Rev. 2:27; 12:5; 19:15.) But that rule will be fulfilled the statement, "Judgement will I lay to the line and righteousness to the plummet." And the hail (righteous judgment) shall sweep away the refuge of lies, and the waters (truth) shall overflow the hiding place," and every hidden thing shall be revealed.—Isa. 28:17; Matt. 10:26.

Many will feel rebellious against that righteous rule because accustomed in the past, under the rule of the present prince, to find life only in its favors and gifts, and to live wholly at the expense of others without rendering compensating service. And many will severe will be the stripes which a present life or self-indulgence and gratification will necessitate. Those and receive under that reign, before such will learn the lessons of the kingdom—righteousness, justice righteousness. (Psa. 89:32; Luke 12:47, 48.) The lesson on this subject will be learned by the living generation, and is near at hand.—James5.

The world has brought when the Prince of Life has put in force the laws of righteousness and equity and peace, the blessings of mankind will learn that "Righteousness exalteth a nation, but sin is a reproach to any people." Then will learn that God's plan and laws are best in the end for all concerned, and will learn to love God, learn to love righteousness and hate iniquity. (Psa. 45:7; Heb. 1:9.) And when the right will be counted unworthy of lasting life will be cut off from among the people.—Acts 3:23; Rev. 20:9; Psa. 11:5-7.

THE KINGDOM EVERLASTING.

"Jehovah shall be King over all the Earth in that day" (Zech. 14:9.) This Kingdom which Jehovah will establish in the hands of Christ during the Millennium will be a world-wide Kingdom, but it will under the direct control of Christ, as his vicergerent, as the United States under the Southern States were dealt with after the Rebellion by the United States governors, but the Southern States for a while were not permitted to govern themselves by electing their own officers, but they should not conform to the Constitutional laws of the Union; but governors, with full power to act, were placed in control for the purpose of reconstructing those state governments and bringing them into full harmony with the central government. Thus the special reign of Christ over the affairs of earth is for a limited time and for a particular purpose, and it will terminate with the accomplishment of that purpose. Man, through rebellion, forfeited his God-given rights—among others, self-government. In harmony with Jehovah's laws, God, through Christ, redeems all those rights, and only secures the right for man not only to return personally to his former estate, but also to return to his former office as king of earth. But to bring man back, as God designs, in the way best suited to impress the lesson of present experience—namely, by requiring him to put forth effort toward his own recovery—will require a strong, a perfect government. And this honor of completing man's recovery, the right to which he died to secure, is conferred upon Christ; and "he must reign until he hath put all enemies under his feet"—until none exist who do not recognize, honor and obey him. Then, having accomplished his mission as regards the reconstruction or restitution of mankind, he will deliver up the kingdom to God, even the Father, and mankind will deal directly, as at first, with Jehovah—the mediation of the man Christ Jesus having accomplished fully and completely the grand work of reconciliation.—1 Cor. 15:25-28.

The kingdom, when delivered up to the Father, will still be under dominion of God, and the laws will always be the same. All mankind, then perfectly restored, will be capable of rendering perfect obedience, in letter as well as in spirit; while now, the spirit of obedience and love to observe and keep the law is all of which men are capable. The full letter of that perfect law they would condemn them at once to death. (2 Cor. 3:6.) Our acceptableness now is only through Christ's ransom.

Until actually perfect, "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31). Now, and until actually perfect, none could stand before the law of exact justice; all need the mercy provided freely under Christ's merit and sacrifice. But when mankind are given up to Jehovah, to the Father, he will present them faultless before him, fit and able to obey perfectly the righteous standard Jehovah's perfect law. All fearfulness in the hearts of the Jehovah and his restored creatures will be in perfect harmony, as at first.

When, in the days of the Millennial age, Christ delivers up the dominion of earth to the Father, he does so by delivering it to subjects of the Father's representatives, who were designed from the first to have the honor (1 Cor. 15:24; Matt. 25:34.) That the Kingdom of God lasts forever. And so the Bible tells us that the saints (who shall the King say to them on his right hand (those who, during the Millennial reign, have attained the position of favor by harmony and obedience), Come, ye blessed of my Father, with me (in Christ before the foundation of the world. And though the special intervention and reign of the Redeemer will then cease, as is above shown, we must not conclude that Christ's glory and dominion and power will then cease, for the Bible has declared forever will all the divine glory and power at the right hand of Jehovah's favor; and his Bride and joint heir will forever share his increasing glory. What a glorious hope is ours! Words await the power of this highly exalted agent of Jehovah, we will not attempt more, further than to say earth as it is in heaven." t is for this that ignorantly the whole creation has long been groaning and waiting-waiting for the manifestation of the Sons of God, the kingdom which will crush out evil and bless and heal all nations.—Rom. 8: 19; 16:20.

(To be continued.)

THE HOPE IN THE ANGEL'S MESSAGE.

What is the hope in the Angel's message
To the Shepherds watching their sheep
By night, on the hills of Judea,
While the world was fast asleep?

"Fear not, for I bring you good tidings
Of great joy, which shall be unto all.
For to you this day in the City of David
Is born a Savior, who is Christ the Lord."

Then with the Angel, who brought the message,
Appeared a multitude of the heavenly ken,
Saying, "Glory to God in the highest,
Peace on earth and good will toward men."

Nineteen centuries since this message was given;
Nineteen centuries is Christ's gospel proclaimed.
We look on the scene brought before us—
What we behold can hardly be named.

Nation with nation in fierce deadly combat,
Displaying the spirit of venom and hate,
Though these nations are said to be Christian.
The message fulfillment must wait.

Can it be that the Angel was mistaken,
When he delivered the message so sweet;
And the message shall fall of fulfillment,
And God's plan for men suffer defeat?

We search the Scriptures to see if this message
Is confirmed by the prophets of old,
And we find by the prophet Isaiah,
The same thought most beautifully told.

Though he is writing of things future,
The vision is so clear to his mind,
He is carried to the time of fulfillment
And this beautiful message we find:

"Unto us a child is born, a Son is given.
On his shoulders shall the government rest.
His name shall be called Wonderful Counsellor,
Everlasting Father, Prince of Peace."

How can we expect the message's fulfilment
While Satan is the god of this world?
How can we expect Peace universal?
Until Christ's glorious banner is unfurled?

We do not expect daylight at midnight,
But at the rising of the glorious sun.
Nor can we expect peace universal,
Until the Prince of Peace has come.

We do not gather figs of thistles,
Nor of a bramble bush gather we grapes.
No more will Peace and Righteousness,
Grow from a root that gendereth hate.

We will not turn our swords into plowshares,
Nor our spears into pruning hooks.
Until quite a plowshare in the time of trouble
Has humbled man's lofty looks;

The lion will not eat straw like the ox,
Nor the wolf with the lamb lie down.
Until the fruits of Christ's glorious reign
Puts a smile in the place of the frown.

"Wait ye upon me," said Jehovah.
"Until the day that I rise up to the prey,
My determination is to assemble the Kingdoms;
Upon them my indignation to lay.

Then will I turn to them a pure language
Lord
And acknowledge to all my salvation
And serve me with one accord."

What will fulfill to us the hope in the message
To the shepherds at the time of Christ's birth?
It is spoken in the words of the Psalmist:
"He maketh wars to cease to the ends of the earth.

He breaketh the bow, and cutteth the spear in sunder,
And he burneth the chariots in the fire.
I will be exalted among the heathen,
My name shall be praised by man's more."

When the message shall have its fulfilment,
Then Christ reigns from shore to shore.
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

When the message shall have its fulfilment
Christ's victory will then be complete,
Past tells us that He must reign till He
Hath put all enemies under his feet.

When the last enemy, Death, is vanished
And the people have Life full and free,
Then the hope in the Angel's message
Will be fulfilled in reality.

OSCAR RUSS.
Beaumont, Texas.

APPRECIATIONS

Farmington, Wash.

I see by my wrapper that my subscription expired last June, but as you are still printing Pastor Russell's sermons I am sending a dollar to pay my subscription up to June 1917. Wishing you the Lord's blessing in the coming year.

Respectfully,
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I am enclosing herewith Money Order for $1.00 to renew my subscription to the Labor Tribune. Thanks for the Sermons and other Truth features of your paper. Wishing you a profitable new year and much success, I am

Faithfully yours
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Inclosed find $2.00 for which please make the label on my paper read 3 years later than the last one I received, which was several weeks ago. I assure you that I am not a grafter, but when I noticed the label I was short of money and when I had the money I did not think of the paper.

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Enclosed find $1, for which please send me the Labor Tribune. We are thankful for the sermons the Lord's providence, we may still have the sermons from our Beloved Pastor's pen. They will always bear reading, and we are thankful to you dear Editor for reprinting them.

Yours most respectfully,
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WAGES MOST IMPORTANT.

SEATTLE—Arbitrators of the wages and working conditions of Seattle and Tacoma shipyards for men have made this public declaration:

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In answering Ads. please mention the Tribune.

ATTENTION, TRUTH PEOPLE!

We believe the Truth People in general appreciate letters and articles from the "Pilgrims," and other recognized speakers and writers of the Watch Tower Society, as appearing in our columns from time to time, and which we are glad to publish. We believe they also enjoy the testimonial letters of the brethren and are helped thereby. But we are inclined to question the wisdom of publishing sermonette letters except they come from those we know are recognized by the Society as capable of giving spiritual instruction. Our friends will, therefore, kindly confine themselves in future to expressions of what blessing they are receiving and what the Lord has done for them instead of undertaking to tell others what should be done in the Christian warfare against sin and its influence on mankind.

Let those who are fully endorsed by the Brooklyn office do the preaching and teaching, and let us lesser lights show forth what good we have received and are getting from the Lord for our service in the cause we so much love. Let us help each other by testimony rather than by injunction. Hereafter we will feel ourselves at liberty to eliminate from letters we print those features as seem to tend to the giving of instruction to others by those not recognized at headquarters as fitted for such service. Oftentimes those who offer spiritual advice may themselves be most in need of it, and perhaps along the very lines of their instructions to others. Let the teachers do the teaching and the learners do the learning in the school of Christ.

EVANGELIZE THE WORLD BY HELPING OTHERS

* The following is the standing of the fund to date:

Previously reported	$129.00
Paid in	1.00
Total	$130.00
Paid out	$140.00

THE NARROW WAY OF TRUE CHRISTIANS.

TAMPA, Florida, November 26, 1905.—A covention of "Believers in the Atonement-Sacrifice of Christ, 'A Ransom for All,'" has been held here during three days in the Casino, our immense auditorium. Pastor C. Russell of Allegheny, Pa., has spoken twice. We report one of the discourses, the text of which was I John 2:15.

Our text clearly indicates that there are two kinds of love in the world, with votaries for each—the love of God. The two are stated to be opposites to such a degree that they can not be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye can not serve God and Mammon," and as the Apostle declared, "his servants ye are to whom ye render service."—Matt. 6:24; Rom. 6:16.

So then, dear friends, we who are assembled here are either servants of God or servants of Mammon, and are possessed of one or the other spirit—the spirit of the world which loves the world, or the world which loves the world, the spirit of Truth, which delights to do the Father's will. It is important that we get this clearly before our minds, as we live in a day when theological teachings are very much mixed, confused, and almost anything passes for Christianity that has with it some degree of respectability, and anything not classed by the world as respectable and in accord with its sentiments is styled fanaticism. I hope, dear friends, that we by the grace of God are counted worthy to be numbered with these fanatics.

"ALL GAINED NEW SWEETNESS."

Did the holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful prospects, flowers, birds, etc., etc.? Some in times past and at present take this view and go into cloisters, nunneries, monasteries, etc., and shut themselves away from things beautiful and cleansing to the senses. Not only are there such orders amongst Roman Catholics but also amongst Episcopalians, and a few holiness people in all denominations of Protestants are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. It was along this line that the Puritans of New England passed the laws which even forbade a parent to kiss his child on the Lord's day, which in its strictest interpretation almost implied that a smile or a happyifying thought was a sin. It is in harmony with this view of matters that the poet wrote, and that our old hymn books used to contain, the hymn which reads,—

"Sweet prospects, sweet birds and sweet flowers
Have lost their sweetness to me."

Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import. In our understanding long-facedness is not piety, sour and sullen thoughts are not pleasing to the Lord neither beneficial to our hearts. Quite to the contrary, as we endeavored to show in our discourse of last Sunday, the Lord's people are to be full of good cheer on all occasions, because they realize that all things are working together for their good.

In a hymn book of our arrangement we incorporated the beautiful hymn above referred to, but changed its entire sentiment so that it reads,

"Sweet prospects, sweet birds and sweet flowers,
Have all gained new sweetness to me."

From this you will perceive, dear friends, that it is not our thought that our text signifies that morseness, a lack of appreciation of the world's beautiful things, is what our Lord wished to indicate. Properly then we inquire, What does our text mean when it says, Love not the world? What is there in the world to attract our attention aside from the birds, flowers, landscapes, etc.? What else could be meant by the world? We reply that the world as it came from the hand of the Creator was pronounced very good, and was certainly intended to be appreciated and enjoyed by all creatures in harmony with the Creator. The word world in our text is from the Greek Kosmos, and signifies the present order of things, especially the social and moral conditions including financial, political and social arrangements.

"THE PRESENT EVIL WORLD."

The Scriptures everywhere contrast what they denominate this world of present order of things with the world to come or future order of things, assuring us that the present social order of arrangement is imperfect, unsatisfacory, sinful, and that it must give place to God's due time to the perfect order of arrangement, under the dominion of the Millenial Kingdom of Christ, for which we pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the present conditions as the present evil world, and refers to the future condition of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing amongst men at the present time, and will hold sway until the second coming of Christ, who will overthrow the present order of things and establish the reign of righteousness, the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." It suits them well enough. They would be sorry to see it discontinued or set aside or changed in any manner lest the rearrangement themselves would be less favorable. It is mainly the poor that are unsatisfied with the present state of affairs, that long for more favorable opportunities, for still brighter prospects for themselves and their posterity. It is only as we become the Lord's people that we are able to see matters in their true light, because after we have been inducted into the school of Christ and begin to be taught of him, the eyes of our understanding open more widely and our hearts fill more thoroughly with the sentiments of love and benevolence. From this new standpoint both rich and poor, alike, can see the situation, because both may see it from the divine standpoint. They do not see it exactly alike, but they both see light in his light and approximately see eye to eye.

They see that only a fragment of mankind possesses the wealth the honors, the distinctions of the world at the present time; they see that these are not distributed according to the real character and morality of the individual who possesses them. Their sentiments are expressed in the Scriptures in the words, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered;" and again, "The wicked have more than the heart could wish."—Mal. 3:15; Psa. 73:7.

It is far from our heart to proclaim against riches and honors, positions and authorities, it is far from our intention to set forth that all riches are unjustly, unrighteously acquired, and that the rich of the world are the most lacking in principle, the most deficient in respect to justice. Quite to the contrary, we know rich men who are naturally disposed to be noble minded and generous, while we know of poor people much more selfish, much more grasping, and who if possessed of the same opportunities and power and riches would use them less generously, much less equitably.

SOCIAL CONDITIONS DISORDERED.

Our thought on the subject is expressed by the Psalmist when he declares that "all the foundations of the earth are out of course." (Psa. 82:5.) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness—inherent in the entire human family since the fall—effect influences, warps and twists the judgment on every subject. As a consequence, while it has endeavored as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the condition which prevails today.

We are not by any means saying that present conditions are intolerable, nor that they are the worst that could be imagined. Much indeed could be said in favor of what has already been attained in the way of laws, regulations, etc. Indeed the judicial mind is astounded at the character of the laws that are upon the statute books of our civilized lands and surprised at how well these laws and discernment of mind to grasp the special blessings for themselves ments, changes are continually in progress, and the selfishness of heart which is intimate to all permits each one who has opportunity and discernment of min to grasp the special blessings for themselves rather than to distribute them equally with all. We are not so much finding fault with those who possess wealth, but our claim is that the present order of the world is unsatisfactory, that it does not work equitably for the blessing of the whole world, that it fosters class distinctions, that it favors the few who have the superior intellects, and especially those who by fortune or wisdom have attained the blessings of influence and power and authority. The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart and so long as the present order of society continues.

We are not advocating political social and financial doctrines, revolutions, etc. Quite to the contrary, we claim that the present condition of things in the world is about as good as it is possible for men to make it. We hold that any attempt to establish socialism, and to deprive the most intelligent and most wealthy of the advantages which they possess, would result in violent trouble and anarchy; and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level, as nearly equitable as possible, without provoking the anarchy and strife—to get all of the riches and liberty and justice properly belonging to the whole people into their minds so far as this can be done along peaceable lines.

LOVE FOR THE PRESENT ORDER OF THINGS.

The Apostle, in our text, intimates that we should search our hearts diligently to see our standing: Do we love the present selfish order of things? Are we helping to uphold it? Would we be sorry to see it go down, or see anything that might tend in that direction? If we are amongst those more favored than some, would we be sorry to see God's Kingdom established with the special liberties, privileges and advantages which we possess over the majority?

There are just two answers to these questions, Yes, or No, and our heart's attitude respecting them demonstrates whether we are possessed of the spirit of the world, the selfish spirit, the ambitious spirit, the self-seeking spirit of the world, the desire to have more of the advantages of this present time and to use them selfishly in our own aggrandizement, or whether we have the love of the Father dwelling richly in our hearts and controlling our sentiments. With the latter sentiment and control we should be glad to see God's Kingdom come and his will be done on earth as in heaven as quickly as possible. We would rejoice to see the general uplift of the race of mankind though this might overthrow special advantages and privileges and opportunities of ourselves and our friends.

I hope, therefore, as we think this matter over, you and I can pray from the heart, "Thy kingdom come, thy will be done on earth as it is done in heaven," even, O Lord, although we realize that the establishment of righteousness would cut short certain privileges and opportunities that are ours more than those of the majority—that we would be very glad for the introduction of the reign of righteousness though it should seem to be our own temporal or earthly disadvantage or that of our prosperity. Our love, O Lord, is like thine—we love the whole world, we desire its blessing. We see how thou didst love all men while they were yet sinners, and didst provide a redemption price in Jesus. We are so in sympathy with that, that we are hoping and longing and praying for the establishment of the reign of righteousness, and will be glad to do our part in connection with it in any way in our power, whatever it may cost us of earthly advantage and fellowship and favor with the worldly minded, with those who are fully in harmony with this present order of things and who are striving and fighting to maintain the same in its present status quo.

IN THE WORLD, NOT OF IT.

The question may be asked, How could any one have wealth or be associated in any present enterprises who is in accord with the principles of righteousness, as we have outlined them who is desirous of the establishment of God's Kingdom and its full equalization of human rights and interests in the world—how could such an one in any degree be connected with the business affairs of this present time? Should he not go out of business? Should he not refrain from asking advantage of any of the opportunities of the present time? Should he not abandon superior opportunities and distribute his fortune to others and engage in life as a day laborer, choosing to have no better than the masses of the world enjoy of earth's favors and blessings, refusing to have anything to do with society because the majority have no such opportunities, refusing to have any benefits or emoluments or honor, that is not common or general to the poorest of mankind? We answer, No. This would not be the proper course: it would not greatly benefit the world for us to take such a step. A wiser way seems to open before us. We hear the Master's words in his prayer on behalf of his followers, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (that is in the world). In the world, but not of it should be the Christian's secret of a separate life.

I am not wishing to condone graft or fraud or any immoral business. I am not meaning to say that the Christian should be in these while his heart would be separate from them. As a child of God he is bound to be honest, bound to be true, bound to be faithful in all these particulars. What I do argue is this, that the child of God must not think it possible that he could overthrow the present selfish order of things and establish in its stead the order of love of righteousness in business and social affairs. Such a contract is far beyond the power of those who are the Lord's elect. What we hold is that, while avoiding unrighteousness, the Lord's people may engage in business along the lines that are generally approved as moral, along lines which are really selfish and that he can thus engage without violation of his conscience, realizing that while in the world his shop, his factory, his works, must be conducted very generally along the same principles as those of his neighbors, where the said principles do not infract truth and righteousness. He is not to attempt to run his factories on the basis of love, which would be sure to bring him trouble, sure to destroy the business. He should recognize and follow love and righteousness in his business arrangements and dealings so far as present usages of society will permit.

But while thus engaged in worldly transactions, compartively along the lines of selfishness, the only ones possible at the present time, if he is a true Christian his heart will never be in sympathy with the present order of affairs—he will be longing for the better condition. He will find that the best he can do, then, under present conditions, will be to follow the highest standard of business principle known to men, and to use the profits of his business according to his best judgment of the Lord's will as a steward of so much of the Lord's money—using some of it perhaps for the mental, some for the moral, some for the physical and some for the spiritual assistance of employees, neighbors and friends, but all the while wishing, hoping, praying for the new dispensation which will usher in the everlasting righteousness upon the earth which the Lord has promised in his Word.

THE LOVE OF THE FATHER.

This is in full accord with the love of the Father mentioned in our text. The Father loves the world, has provided a redemption price for the sins of the whole world, and has set apart the coming age, the Millennium, as the time in which a general blessing shall proceed to all, to every member of our race. But meantime, although sympathizing with the world he does not lift it out of its present distress and unbalanced condition, he does not interfere to hinder the operations of the world's methods of finances, etc.; he is allowing these to work out great lessons, which will in the end be profitable to all through the experience they will bring. While the love of the Father for the world does not hasten his plan before its maturity, yet it is the plan that the divine love for mankind glories through the prophecies those who have the ears to hear are given the grounds of rejoicing that soon all the families of the earth shall be blessed through the Anointed One—the Anointed Christ, Jesus the Head and the Church his body.

SACRIFICING WORLDLY INTERESTS.

Loving not the present order of things and appreciating not the social structure of the present time, feeling that there are injustices and iniquities which we can not endure, leads those who are the Lord's people, and who have the Father's love dwelling more and more richly and abundantly in their hearts, to become more and more alienated from the world—in it, they are not of it. It is not necessearily their business to be continually chiding the world, fault finding; but rather, realizing that present conditions are the result of the fall and of acquired selfishness, they are to sympathize with the poor world with which they can not fraternize; and if these find that their positions in favor of righteousness and their ideas respecting what would be just and what would be unjust are not appreciated by the world, they may not be surprised, but rather it may lead them to rejoice if, in consequence of faithfulness to the Lord and the truths of his revelation, men shall separate them from their company and they shall find themselves more or less ostracized in social circles amongst the members of the Churchianity. Let them rejoice to be in fellowship with the Lord, and let their light so shine before men as to glorify him in their bodies and spirits which are his.—Cor. 6:20.

As they are thus more and more separated from the world and its spirit by growing in grace and knowledge, they will be the more drawn to those of like precious faith—to others who have received of the same spirit of the Father, the same love for humanity, and who are like themselves rejoicing in God's plan, which he has promised shall work out for the blessing of all the families of the earth, bringing them to a knowledge of himself and to glorious opportunities in connection with life everlasting and the divine favors associated with the Kingdom.

GROWING IN GRACE.

Dear brethren and sisters, we do not find that this love for the Father fills our hearts completely at first. On the contrary, as the Scripture declare, we are to grow in grace as we grow in knowledge of the Lord. He is our pattern, our example; we are to imitate his spirit, we are to put from us everything that is contrary. It is then we will find that there is danger of our being drawn aside from the love of the Father and a corresponding sympathy for the world to the other selfish standpoint that is generally held by the intelligent of the world. We have yet to resist this that the Scriptures call the spirit of the world, and we do resist it, thus setting our affections on things above and not on things beneath. Every thing of an earthly kind is to be disdained a loss and dross in comparison to the heavenly things and blessings and prospects and opportunities which the Lord is providing in the Kingdom to which he has called us through Christ.

As we set our affections on heavenly things, as we learn to love not the world and its affairs but rather to despise the spirit of selfishness, and even while engaging to some extent in the worldly business, our hearts will be far from it, we will be longing for the juster and better arrangements of the Kingdom; we will be planning how our words and thoughts and doings may, notwithstanding present evil conditions, be so used as to glorify our Father in our bodies and spirits which are his.

Another thought: This separation from the world and its spirit, and this coming into harmony with the Father and his spirit of love and benevolence, will necessarily bring us into closer touch and sympathy with all those who are like himself, and we will take pleasure rather in a fellowship with the spirit-begotten ones than in fellowship with the world, and this will mean our frequent attendance at the assemblies of the Lord's people for worship and praise and fellowship together, and so doing we will be more and more enabled to fight the good fight and to resist the encroachment of the world and its spirit, the flesh and its weaknesses, and the adversary and his devices.

Appreciations.

Brooklyn, N. Y.

I see on the label on the paper that my subscription is up to morrow the 13th. I am very thankful for the last years' free subscription and I would be very much pleased to receive it as long as I can get it free on account of being an invalid.

Yours in the Great Hope,
NILS S. HANSON.

Mechanicsville, N. J.

Have enjoyed your paper for years because of the sermons you so kindly published of Pastor Russell.

But I am not able to take it this year, so kindly discontinue it, if times are more favorable later I might have it again. Thanking you for past favors I remain,

MRS. J. H. VOSHIRGH.

Canton, O.

You will find enclosed herewith one dollar, for which please renew the Tribune to my address for another year. There are so many things of information come in the Tribune that I do not like to be without it and it is such a regular visitor that one can rely upon it. It reaches our home almost every Thursday promptly with our fail.

Yours for Success,
Wm. HERRICK.

Silver Springs, Md.

Please find herewith enclosed one dollar for renewal of my subscription to Labor Tribune. In the matter in lines of the specially purposed aim of the paper is of interest to me my special interest centers in the religious department: and I prefer supporting it to other journals giving their columns to Present Truth matter. Because it was the first to do this and because of the class of people it serves.

Wishing you abounding success and blessing.

I am sincerely yours,
P. W. Watkins.

A Perfect Day.

And there shall be no night there:
And they need no candle,
Neither light of sun;
For the Lord God giveth them light:
And they shall reign forever and ever.

South West City, Mo.

I see my subscription has expired. Will you please discontinue the paper to me. I am an old man 74 years old and have a little job in a store but it does not pay all I can earn to pay my board and meet my other expenses. My son has to go to war and I run myself into debt to help him of. I am not able to pay for your paper.

Respectfully
L. C. LANIER.

Floral, Park N. Y.

Please find inclosed $1.00 P. O. money order for renewal to your valuable paper for one year.

Very glad to see that you are still republishing the sermons of our dear Pastor Russell.

May God bless your labor of love and good will to his dear people.

Thanking you for past favors, I remain

Yours for the truth,
A. E. GILL.

TEN SHARES of Pyramid Film Company Stock for sale for $237.50. A very rare opportunity. Address Box 44, Station G, Cleveland, Ohio.

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs, 50 cents; Gethsemane Head of Christ Watch Fobs, 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidery work, 65 cents. Friends' Supply Co., 310 Harrison Ave., Schenectady, N. Y.

WANTED—Towers, May and June, 1891, and January 1, February 15, 1892. Towers on hand, 1916-1910. Address Tower Exchange, care of J. C. Rounds, 1363 Helen Ave., Detroit, Mich.

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105 acres level bottom land as rich and productive as any in Meigs County. All in grass. House and other buildings in fair condition. Located on good public road 3 miles from railroad station, near church and school and in good neighborhood. Price $5500. Terms, $3,000 cash; balance to suit the purchaser. This farm is worth much more money.
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WILL BUY MENA FILM STOCK.
Will buy 100 to 1000 or more shares Mena Film Stock. Write me the dollar. Why don't box 44 Station G., Cleveland, Ohio, answer? Have written repeatedly H. B. Kantner, Room 33, Goldschmidt Bldg., Altoona, Pa.

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The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

New York Public Library 476 Fifth Ave.

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 48. PITTSBURGH, PA., THURSDAY, NOVEMBER 1, 1917. All Subscriptions Payable in Advance.

MAGEE'S LOVE FOR LABOR SHOWN WITH A KICK

LABOR ORDERED TO DISBAND OR BE DISCHARGED WHILE POOREST PAID MEN WERE REFUSED ADVANCE ENOUGH TO PROVIDE FOR FAMILY.

William A. Magee has never been able to create a single enterprise by which he could give employment to a single soul.

Magee has spent his entire life "getting" instead of "giving".

So far as known he never was able to build a big enough law practice to afford a personal stenographer.

Magee's relations with labor, therefore, must be judged by how he treated the people's employes of which he was in charge for five years. This will give labor an idea of how "generous" he would be to his own employes in case he should ever have any.

1. Vetoed the ordinance giving the policemen and firemen a raise during the first year of his administration. Told these men that if they did not like what they were getting they had better quit.

2. Told the stationary engineers working for the city to disband their union or they would be fired. Threatened Richard Gray, who had organized this municipal local under the jurisdiction of the American Federation of Labor with loss of his position, if he continued the organization.

3. When the firemen were at Harrisburg fighting for the "Double Platoon" Bill, a humane measure which would allow them time to spend with their wives and children, Magee went before the Legislative Committee and opposed this bill and pleaded for its defeat.

4. Mr. Magee, last year when the budget was made instructed his councilmen to vote against the Robertson Ordinance which gave a 10 per cent increase in pay to the lower paid employes notwithstanding these employes were sorely beset by the extremely high cost of living.

5. Magee had his councilmen refuse a raise to the $2.25 laborers working for the City while labor outside was getting $3.00 a day. Why go outside Pittsburgh to find oppressed labor and that at the hands of the Magee Gang?

6. Mr. Magee ordered his councilmen to defeat the Dillinger ordinance putting the Burke Bill in effect July 1st instead of January 1st. This would have given the lower paid employes an increase with which to meet the abnormal high cost of living.

7. Mr. Magee frequently coerced the employes threatening them with the loss of their positions if they did not bow to his political will.

8. Mr. Magee is a part of the notorious Vare gang which employed ex-convicts and New York gunmen to go into Philadelphia to blackjack those voters who refused to obey the will of the bosses. This resulted in the murder of Policeman Eppley.

If relations with Labor be an issue in this campaign how can Mr. Magee explain this black record.

OPEN LETTER TO "ROARING" BILL

Hon. William J. Burke, Pittsburgh, Pa.

Dear Sir—You are an aspirant for Councilmanic honors in the City of Pittsburgh, and you, with others, have exhausted your efforts, even going back 20 years and securing the remotest corners of the solid south to find something that might reflect on the character of Mr. E. V. Babcock, against which you might roar.

You would have the public believe that your record is emaculate, but is it?

You are an oil producer and not a laborer as you would have the public believe. You love the "poor," but Bill, isn't it true that you compel the pumpers employed by you to eke out a miserable existence on a salary of $35.00 a month? That this unfortunate victim must work seven days a week and 12 hours a day?

Isn't it true, Bill, that you compel your drillers to work 12 hours a day; that when they are through in the darkness of the night they are compelled to drive many miles before reaching home? That no shelter is provided for them and toil they must in drudgery and through inclement weather, braving the storms and living the life of a dog? If taken sick you have provided no comfort. If injured you care not, and you have absolutely ignored the "First Aid" laws which you as a member of the State Senate helped to pass. Have you not ignored your employes' demands? Have you not thrust aside their appeals for aid? Bill, you bellow loud and rail scandalously against Mr. Babcock, but the public will not permit you to cover up your own infamy.

The cover is off, now Bill fess up. Come clean. Are your employés no better than slaves? Your conduct toward your employes should be sufficient to earn for you the contempt of every voter in Pittsburgh.

NATIONAL LABOR TRIBUNE,
J. H. Vitchestain, Editor.

THE MAGEE MOB INSULTING THE UNIFORM!

Col. John A. Fairman, past department commander of the G. A. R. of Pennsylvania, and Col. Oscar T. Taylor, past commander in chief of the United Spanish War Veterans, who served as captain of infantry in Cuba, denounced the insult which was heaped upon the United States uniform by the followers of William A. Magee, at the Schenley High School meeting. Col. Fairman said. "It is more vital now than in any other period of our history that Uncle Sam's uniform should be respected. I think that the incident at Schenley High school, when 200 hoodlums of the Magee gang refused to allow Maj. G. A. Dillinger to speak, should be denounced, and that every American citizen who has pride in the flag and in the things for which we are standing at the present time ought to show his indignation at the ballot box on November 6."

Col. Taylor said: "Knowing Magee as I do, however, I am not surprised at the attitude which Mr. Magee has taken toward the soldiers during that part of his political life of which I have any knowledge. As a representative of soldier organizations I went to him in 1911 and asked him to put a couple of Grand Army of the Republic veterans on his ticket. He refused to do so and treated the mention of the fact that these men had been soldiers with utter contempt."

The disgraceful incidents and interruptions came when efforts were made to tell the truth about Magee. The Magee men were there in force, for the purpose of denying the right of free speech.

BIG COAL PRODUCERS MEET FOR WAR ACTION

MINERS MAY BE ASKED TO EXTEND WORKING HOURS FROM 8 TO 10 HOURS FOR THREE DAYS A WEEK.

Not since the strike between July and September in 1897 when joint conferences were held with coal miners and operators was the influx of the coal producer so great and enthusiastic as during the week when between 1,000 and 1,700 coal men attended the conferences at the William Penn Hotel Tuesday afternoon. Many once familiar faces that have not been seen in Pittsburgh since that memorable strike, were among those present. The activity and profound interest shown in the conference gave evidence that what ever action would be taken would be pressed to a successful conclusion. Whatever will be done will be undertaken through what is now known as the National Coal Association and behind this will be the strongest figures in the mining industry. Such men as M. H. Taylor, chairman of the board of directors and W. K. Field, president of the Pittsburgh Coal Company, are giving their individed time to the work and with them are allied such prominent figures as W. R. Woodford of the Rail and River Coal Company, Cleveland, at one time the strongest figure in the Pittsburgh district; H. H. Robins of the Yonghiogheny and Ohio Coal Company and others.

Enliving the scene and the most pronounced factor to whom every one of the coal operators looked for information of exceptional value was Dr. Harry A. Garfield, national fuel administrator who

(Continued on Eighth Page.)

POTTERS TO RETURN TO WORK.

STEUBENVILLE, Ohio, Oct. 21.—Operations will be resumed at the Steubenville pottery tomorrow morning, 200 employes returning to work after being on strike for a week. At a meeting of Local Union No. 20 here last night the proposal submitted by East Liverpool potters to continue the strike to enforce a wage increase of 25 per cent. was voted down and the new scale offered by the United States Potters' Association accepted.

COAL DEALERS GOUGE PUBUE.

PHILADELPHIA, Oct. 21.—A preliminary analysis by State postmasters of retail prices per net ton of anthracite coal disclosed that dealers in various State localities are imposing on the public by demanding an exorbitant price for that commodity, according to William Potter, Federal fuel administrator for Pennsylvania. Mr. Potter announced today that investigations would be begun through local committees throughout the State as soon as the personnel of these bodies are fully completed.

PRODUCTION OF COAL SHOWS AN INCREASE

WASHINGTON, Oct. 21.—There was a slight increase in the bituminous coal production for the week ending October 13. The output is estimated at 10,702,701 tons, a gain of seven per cent over the week ending October 6. The average working day production was 1,783,783 tons. Anthracite shipments increased from 42,362 cars to 42,824 during the same week.

The cars situation has improved in Indiana and Ohio, but little change was reported from Pennsylvania and West Virginia.

BABCOCK PROTECTS SMALL HOME HOLDER

MAGEE'S SALARY WHEN FIGURING THE AMOUNT PAID TO HIS EXPERTS FOR ADVERTISING HIM WAS MORE THAN $50,000 A YEAR, AND THE LOW WAGE EARNER PAID THE BILL.

In discussing the other night the financial practices which should be injected into city government, and which will be injected from the standpoint of a business man in the mayor's chair, Mr. E. V. Babcock said: "While everything should be done to provide for the comfort, happiness and contentment of our people of all classes, every effort must be made to keep the tax rate in the next few years within what the average citizen would agree to be reasonable limitations. This means that any borrowing we do must be done only after a careful inventory of what has taken place and the city's ability to pay when the loans come due is carefully considered.

Had a policy of this kind been followed during the administration of my opponent, the city of Pittsburgh would not have been in a state of near-bankruptcy as it was at the close of his administration. If he had followed sane business methods there would not have been a secreted deficit of $1,200,000.00, which came to light a year after he left office; a great part of which was consumed to pay would-be experts brought here from outside cities to advise a mayor who was posing as.. the "most expert municipal administrator in the world."

If we look up his record on this expert mania we will find that his slogan is not "Pittsburgh Promotes Progress," but that Pittsburgh promotes New York, Chicago, Philadelphia, or any other city that happens to be laying around loose; where the highest priced expert help can be obtained. In fact, the higher the price of expert the more commendable he seemed to be to my opponent.

When this expert was hiring all these experts to advise him, the

(Continued on fourth page)

AN OPEN LETTER TO THOMAS J. HOWELLS.

MR. THOMAS J. HOWELLS,
Pittsburgh, Pa.

Dear Sir:—

You are attacking the relations of Mr. E. V. Babcock with labor and in your attack you convey the impression you are a Christian gentleman.

As a Christian gentleman you undoubtedly agree with the old admonition to let him that is without sin cast the first stone. You quoted Paul, thus leading the public to believe you have some conception of Christian citizenship and that your relations with labor have been perfect. If they have not, your attack is brutal and your hypocrisy should be exposed. You have thrust yourself in this mayoralty contest and you have asked questions of pretended vital importance to labor. The Tribune, which has championed the cause of labor for nearly half a century and has been endorsed by labor from all parts of the United States and Canada, now asks a few questions which we trust you will not hesitate to answer.

First—Is it a fact that within the last two years you have built in Beechview seven houses on which none but non-union labor was employed?

Second—Is it a fact that some years ago you broke a strike at Mingo Junction and Bridgeport?

Third—Is it a fact that some years ago you made a vicious attack upon labor as a strike breaker, but today you are posing as a friend of labor?

Fourth—Is it a fact that the fortune upon which you live has been largely acquired through the employment of "Scab Labor?"

Fifth—It is a fact that the legacy from which you cut coupons was made possible by Andrew Carnegie's gold. The greed of the latter, with the vast accumulation of his fortune, finding expression in the Homestead strike?

In order that the public may know whether you are qualified to criticise Mr. Babcock you should not hesitate to answer these questions. Your presence is undoubtedly welcome as a champion of labor, but lest labor confuses it with subtle ambitions, mercenary motives or selfish interest you should make clear your entrance into the political arena.

Very truly yours,
NATIONAL LABOR TRIBUNE,
J. H. Vitchestain,
Editor.

A GREAT BATTLE IN THE

ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

(Continued next week.)

(Published by Permission of the Author and by Request.)

MORE CHARACTER WITNESSES.

We here present the signed testimonials of some well-known gentlemen, residing in various parts of the United States and Canada, who have known Pastor Russel intimately for several years, and whose testimony should far outweigh that of his enemies. Many hundreds more good men, tried and true, would gladly give similar testimony as to the good character of Pastor Russell and the high esteem in which he is held amongst the people who know him, but such would be merely cumulative, hence we limit the number:

Washington, D. C., April 3, 1915.

Dear Mr. Rutherford:

It has come to my attention that you are receiving testimonials concerning Pastor Russell from a number of highly respected gentlemen in various parts of the country who have known Pastor Russell for years and who know his character to be above reproach, and who also are well acquainted with the manner in which he is regarded in their respective communities by people who know him. I beg the privilege of adding my hearty testimony in his favor. I was present at the trial of the libel case of Pastor Russell against the Washington Post and know that before that court all the charges made against him were proven untrue.

I regard Pastor Russell as a great benefactor to mankind, and to my personal knowledge he has for many years been unselfishly giving his life in faithful service.

Several years ago I became much interested in Bible study, and was anxious to find out what is the plan of God. I consulted a number of preachers, read a great deal of literature claiming to explain the Bible, but concluded that none of the explanations were satisfactory or reasonable. About the time this conclusion was reached I obtained a copy of the first volume of Studies in the Scriptures, never having seen the author or anyone who knew him. Before reading many pages of this wonderful book it became very clear that the writer understood his subject and possessed the faculty of making it plain to others desiring to understand. I learned that he was the author of six volumes, all of which I read. After a careful reading of these books in connection with my Bible I learned for the first time that God has a harmonious plan which He is developing in the interest of mankind, just such a plan as one would expect a great and wise God would have.

I have known Pastor Russell personally for years and have had opportunity to learn of his private life and character. I candidly state that he is the cleanest and purest man with whom I have ever come in contact, and I am sure his life is entirely devoted to the Lord and his service and that he has been and is a great benefactor of mankind.

It gives me pleasure to write this letter, and you are privileged to use it in such a manner as you see fit.

W. P. HALL

Brigandier General, U. S. Army

PASTOR RUSSELL REGARDED BY OTHERS—HOW?

In October, 1911, Pastor Russell delivered a lecture at Motherwell, Scotland. On that occasion Professor David Dall, a noted Mental Scientist of the British Institute of Mental Science, for his own pleasure made a character sketch of Pastor Russell, afterward sending him a copy thereof, which appears from the following:

PROF. DALL'S CHARACTER SKETCH

H. M. Phrenologist

Dear Pastor Russell:

I take pleasure in sending you herewith a character sketch of yourself as a souvenir of your visit to Motherwell, which please accept with my best wishes.

It is a source of great satisfaction to me that you have been spared so long. I prize your worth and esteem you very highly. I earnestly hope that the best of Divine blessing may continue to descend upon you, and that our Heavenly Father may still grant you many useful and happy years.

Yours faithfully,

DAVID DALL,

(Of the British Institute of Mental Science, etc. H. M. Phennologist).

BRIEF PHRENOGRAPH OF PASTOR RUSSELL

(Taken in Town Hall, Motherwell, Scotland, October 30th, 1911, by Prof. David Dall, D. Ph., Mental Scientist.)

I am having much pleasure in giving a sketch of the genial and fatherly head and physiogonomy of Pastor Russell. He is just one of those men whose appearence, intelligence, suavity, wit, goodness of heart and soundness of head do credit to his profession. Well up in years, he has a youthful, kindly and sympathetic nature; fatherly and benign in counsel, moral and spiritual in his influence. In religion his "doxy" is broadened by the effulgent light of Bible study. His temperamental development is very even. If there is a predominance of either, it is found in the motive, which supports an intense energy of mind that cannot dream life away, but must be practical.

I find the head of Pastor Russell to be a large one, and the brain gifted with an uncommon degree of activity. A full basilar region is accompanied by the powerful endownment of the moral, intellectual and spiritual natures. His physiognomy gives a large face, a large, broad nose with ample nostrils, large mouth and chin—all that the face can indicate of a powerful constitution he has. The animal vital nature, as a whole, is amply developed; his head also is broad, which indicates general force of mind, strenght of feeling and stamina of character. His eyes are large and stand out fully, which indicates a communicative disposition.

Benevolence is a leading faculty, manifesting itself in liberality of sentiment to all mankind, deep desire for the welfare of others, combining warmth of sympathy with rare simplicity of purpose. His perceptive region, as a whole, is exceedingly active, an endownment rendering his range of observation extraordinary; while his memory of faces and forms is marvelous, as is also his power to analyze, compare and draw rapid inferences. Here is a mind able to steel itself against difficulty or attack, yet full of gentleness and amiability. And intense sense of duty, together with the conviction that each moment is precious and of important value seems to pervade his entire nature. In him dwells the soul of a patient, charitable, but equally determined reformer—a practical mind, seeing far ahead, possessing large stores of philinthorpy, discernment, judgement, talent and efficiency, giving him gifts as a teacher, yet also prompting him to natural desire after self-improvement. His natural refinement, taste and imagination, with large language, qualify him to express himself in a free, easy, graceful style, enabling him to present many unpleasent truths in a pleasing and acceptable manner.

As a preacher of the Gospel, his services have found a wide acceptance. As a lecture he is especially succesful. He is not a violent or enthusiastic orator.. He is an effective, quit, illustrative speaker—arresting and riveting the attention of children as well as adults. The young find in him a "guide, philosopher and friend"—the old a sage counselor whose thoughts are tinctured by experience and perfected by prinpiple. Under such a mentor souls grow and minds expand, observation becomes keener and the perceptions sharper. He has great magnetic force, is full of electricity, and consequently he imparts life and vivacity to every word he utters, whether in public or private. Pastor Russell impresses and controls the minds of his hearers without making an effort to do so, for his utterances are like sparks that kindle a fire in the souls of those who listen to him.

PROF. C. PIAZZI SMYTH'S LETTER OF COMMENDATION

Mr. William M. Wright, of Pittsburgh, learning that Pastor Russell was preparing a chapter of one of his books treating the Great Pyramid of 7gypt, procured a copy of the manuscript and mailed it to Prof. C. Piazzi Smyth, F. R. S. E., F. R. A. S., ex-Astronomer Royal of Scotland. Prof. Smyth's reply follows and is self-explanatory:

Dear Sir:—I have been rather longer than I could have wished in looking over the MS. of your friend, C. T. Russell, of Allegheny, Pa., but I have now completed a pretty careful examination, word by word. And that was the least I could do, when you so kindly took the pains to send it with such care between boards by registered parcel, with every page flat, and indited by the typewriter in place of the hand.

At first I could only find slips of the said typewriter, but as I progressed through the pages the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. But, of course, I did nothing of that sort, and shall wait with perfect patience and in most thankful mood of mind for when the author of Millennial Dawn shall choose his own time for publishing.

So I merely remark here that he is both good and new in much that he says on the chronology of various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life; on the parallelisms between the King's Chamber and its granite, against the Tabernacle and its gold; and generally on the confirmations or close agreements between Scripture and the Great Pyramid, well commented on.

In the meanwhile, it seems that I am indebted to you for your kind gift long ago of the first two volumes of Millennial Dawn. I did not at the time get further than the first half of the first volume, finding the matter, as I thought, not quite so new as I had expected. But after having profited, as I hope, so much by a thorough reading of this advanced Pyramid chapter of the third volume, I must take up the first two volumes again, de novo.

The parcel will go back between its boards, regestered. I remain, with many thanks.

Yours respectfully.

C. PIAZZI SMYTH.

A MINISTER'S OPINION.

The Paxton, Illinos, Daily Record recently published the following letter addressed to that paper by Rev. W. S. Garlough, Pastor of Christian Church, Bloomington, Church, Illinois:

"I have read a number of articles in the Christian Standard during the past few months concerning Millennial Dawnism as taught by Pastor Russell. We have all heard the criticism of the Pilgrim Fathers, how, having left their own country and endured all sorts of hardships for the sake of religious freedom, they themselves became the worst of bigots and persecutors of those who later disagreed with them. The treatment accorded Pastor Russell by the disciples of Christ is very similar to the actions of those early fathers. Since reading Pastor Russell's Studies in the Scriptures (the first and fifth volumns more than once), I have read all the articles and tracts against his teachings I could find. In not a single instance does the writer reply in the same Christian spirit which characterizes Pastor Russell's writings. In some instances the writer resorted to the only weapon left to the man without an argument — ridicule. Others either willingly misrepresent his teachings or do not know what he does teach. As a rule they do not touch upon the real subject matter of his Studies, but attack some minor subject that Russell himself would not hold as a matter of faith, but as being of a more or less speculative character.

"To my mind Pastor Russell presents the most Scriptural, clear and soul-satisfying conception of the person of Jesus I have ever heard or read. The same is true of Man, his Creation, his Experience with Sin, God's Plan for his Redemption, the Gospel of Jesus Christ, and Man's Future Destiny. Now, if any good brother feels that Pastor Russell's books are doing the Church of Christ harm let him read his books (all six Studies) carefully, prayerfully, once, twice or a dozen times, if it need be, until he knows he has the author's thought, challenging every doctrinal thought until it is proven by the Open Book, then just as carefully, prayerfully, and with the Christian spirit shown by Pastor Russell, let him take up his task, and in a logical, Scriptural way, step by step, show his brethern that the teaching of Pastor Russell is incorrect. Then will he have done something worth while. But so long as Pastor Russell is attacked in the present manner no one has read his Studies will be convinced of the error therein, if error there be. Let no brother deceive himself into thinking that he can successfully thwarth the teaching of the six volumes of Scripture Studies in a few articles in the Christian Standard, or even in a tract such as Haldeman's and others.

"One thing Pastor Russell's books will do, if carefully read by any earnest, thoughtful Christian, is that they will promote Bible study more and more. The reader will proportionately lose his interest in worldly things. It will not be necessary to preach to him that he should not go to the theater, play cards, or dance, for he will have no desire to do those things, as well as many things in which most Christian people indulge. It will not be unecessary to solicit money from him for the Lord's work; it will be forthcoming without solocitation. It would seem that until some brother is able to present the Gospel and provide 'meat in due season' that does this work as well as Russell's Studies in the Scriptures it might be well to look inward for the beam, not outward for the mote, and let his Studies continue to do that which most preachers admit they are not able to accomplish. Give Pastor Russell a square deal!

W. S. GARYOUGH,

Pastor Christian Church, Bloomington, Ill."

(To be continued.)

OTHER I. B. S. A. CONVENTIONS

Minneapolis, Minn., Nov. 9, 10, 11. —Brother Rutherford, various Pilgrim Brethren, and other speakers will be with the friends here. Address Otto Kjorlein, 215 W. 25th St., for information about board and lodging.

Cleveland, O., Nov. 16-18.—Various Pilgrim Brethren have been assigned to this Convention. Brother Rutherford will also be present. Address inquiries to Hyatt W. Matthews, 7524 Harvard Ave., Cleveland, O.

Grand Rapids, Mich., Nov. 29-Dec. 2. —This is a four day Convention. Brother Rutherford expects to be present during the first two days. Nov. 29th being Thanksgiving day, will doubtless help to make this a large gathering. All communications for information should be addressed to Edw. DeGott, 161 Lyon Place, Grand Rapids, Mich.

St. Louis, Mo., Nov. 29-Dec. 2.—This will be in session at the same time as the Grand Rapids Convention. Brother Rutherford expects to be with the friends Saturday and Sunday, addressing the public December 2nd. Arrangements are being made for Pilgrim Brethren to atend the dofferent conventions and none need go home hungry. Address all inquiries to J. H. Hoeveler, 6126 Waterman Ave., St. Louis, Mo.

Oklahoma City, Okla., Dec. 6-9.—This is a four day Convention. Brother Rutherford and other Pilgrim Brethren will be in attendance, and the Photo-Drama will be shown each evening. Address G. F. Wilson, 801½ West 9th St., Oklahoma, Okla.

BENITA'S CHOICE

By JOSEPH SHAW.

Benita lingered most provokingly and deliberately on the road home. There are times when home seems the very last desirable place in the world to go, and this was one of them. First of all, Grandmother Rollins had told her at least seven times that day to count her blessings one by one, and she'd be surprised to see what the Lord had done.

Then her mother had said:

"Benita, child, what does all you? You are bewitched. You drop everything you touch, and you haven't a decent word for anybody in the family."

Why should she have? thought Benita haughtily. Weren't they all against her? Wasn't it bad enough to have a name tacked on one like Benita Dusenberry, coupled with an artistic temperament, and then have a family without any of the finer instincts at all? Somehow she had never noticed the lack of these finer instincts until Jessica and her brother had come to stop awhile at the Three Pines.

Wallace, the tall, fair musician brother, was dreamy and aloof. He took long, solitary walks through the woods and roads, and came back to improvise marvelous airs on his violin. Once Benita had met him, standing enraptured, gazing at something in his hand.

"Little girl," he had said, "can you tell me the name of this?"

"Adder's tongue," answered Benita. She thought everybody knew what plain, everyday adder's tongue looked like. She told Len about it when he came up to help Tom with the woodcutting. Len was twenty and nearly six feet tall. He looked fearfully hearty beside Wallace.

Len had laughed and said he looked "sort of peaked." Genius should look ethereal, Benita had thought. Then the climax came. Jessica told her that she, Benita, was the inspiration for Wallace's latest improvisation, "The Maid o' the Pines."

"I hope he will be able to capture it and write it down. It has all the wailing of the wind in the pines in it, and the mystical yearnings of the unfledged soul," she explained.

After the dishes were finished Benita threw a cape around her and went out under the three tall pines in front of the house, to catch the mystical yearning herself. But Len came along from the barn, and stayed talking to her until her mother called her in. He reminded her that they were engaged. Benita had put the thought from her for several weeks.

"I guess by Easter I'll have things settled so we can be married. Think your mother can spare you by then, Benita?"

"I don't know," Benita had said vaguely. "I think eighteen is plenty old enough to get married, and I won't be seventeen till next month."

Now had come this final day. Mrs. Brewster, Len's mother, had sent for her to help with some quilting.

"You might as well, 'cause half of them are for you and Len," she said cheerfully. And all the afternoon Benita had quilted and listened to long accounts of this piece and that piece, and whose dresses they had come from back in the annals of Len's family. All the way up the hill road Benita told herself she would break her engagement to Len the next day, and find what Jessica called the path to higher happiness. And then over the edge of the woods, just where the eastern sky was darkening at nightfall she saw a rising column of smoke, followed by a spurt of yellow flame. It came from the house, she felt sure, as she broke into a quick, light run along the frozen road.

Then, just as she reached the gate she saw Wallace. He sat on the stone wall with his violin, quite like Nero, Benita thought later, drawing sweet strains from his violin, and Jessica was beside him with three suit cases packed safely.

"Where is mother?" Benita exclaimed.

"Oh, the young man who cuts wood is fighting the fire in the kitchen," Jessica told her happily. "Isn't it an inspiring sight? Wallace has a theme already, 'Gloaming Embers.' Do you like it, Benita?"

But Benita had fled around by the back way. Her mother was helping Tom draw buckets of water from the well and soaking blankets and old burlap sacks to pass up to Len on the "L" roof. Several times when the flames and smoke hid Len from sight, she found herself praying for the safety of her Len, brave and fearless.

It was nearly nine before the last smoldering was extinguished. The fire had been confined to the "L," thanks to Len, and he stood eyeing the result proudly, smoky and begrimed, his arms bare. Benita was beside him. Len glanced down at the slim figure beside him, and smiled, slipping one arm around Benita's waist.

"Hello, dear," he said. "We beat it, didn't we?"

"You were splendid," Benita answered, solemnly, "just splendid, Len. The whole house would have gone if you had not fought the way you did. I'm awfully proud of you."

"Even if I can't fiddle?" Len's blue eyes were twinkling. He had not been altogether blind to current events.

Benita snuggled closer to him with a little sigh of relief.

"I don't mind if—if it is at Easter, Len," she whispered. "I don't like violin music, anyhow, not at fires."

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San Francisco.—Members of the Leather Workers' union are striking for an eight-hour day and a $3.50 wage.

ALL FOR JUST $7.75!

$15 Worth of High-Grade Aluminum Ware—Like Picture—On Your Own Easy Terms.

Highest grade Aluminum ware. The manufacturer guarantees every piece to give complete satisfaction. We bought 2,000 sets at a sensational price, possible only because the maker needed a big order to keep his factory going in dull season. Positively a set that would cost you $15 in any other store. 6-qt. Tea Kettle, 4-qt. Sauce Pan, 6-qt. Berlin Kettle, 2-qt. Coffee Pot, 4-qt. Preserving Kettle, 1½-qt. Rice Boiler.

AT PICKERING'S

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We bought on the strength of this information—loaded up our store and 4 big warehouses 6 to 8 months ago.

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Think of it! Prices now at Pickering's nearly a third to a half less than if we had to buy this same furniture today!

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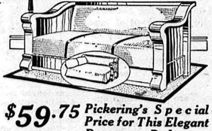

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Massive square-post pattern—heavy fillers. Guaranteed baked-on finish. A bed that will stay beautiful for a lifetime.

THANKFULNESS FROM TWO STANDPOINTS

ALLEGHENY, Pa., Dec. 3, 1905.—Pastor C. T. Russell delivered a Thanksgiving sermon at Carnegie Hall, Allegheny, Sunday, that was altogether out of the usual line. He addressed the Bible House Congregation and a considerable number of the general public at Carnegie Hall, taking for his text, "O give thanks unto the Lord, for he is good, his mercy endureth forever."—Psa. 107:1.

The old proverb that "Ignorance is bliss" is nowhere better illustrated than in connection with the public celebration of Thanksgiving Day. Indeed it is true along every line that logical minds are sure to have less difficulty unless they have proportionate information and knowledge. We can readily appreciate how and why true Christians are able to give thanks to God under all conditions, "in sickness, in health, in poverty's vale or abounding in wealth." They by faith are able to discern blessings in the ultimates of divine providence, and by the same faith are enabled to realize that all or present experiences, including the bitterest, are working for their good as the children of God, under divine supervision in all of their affairs.

On the other hand the poor world—knowing naught respecting the future that is comforting or satisfying, and without faith or the knowledge of the divine plan on which to base faith respecting the present trials and difficulties working any good—is surely in no condition to logically or rationally overflow with joy and thanksgiving under present conditions. It is, therefore, to their advantage that not seeing the truth on the subject as revealed in the Scriptures, and not having that real joy based upon faith and knowledge, they are illogical, and are thus enabled to rejoice and comfort themselves irrationally.

"WE CALL THE PROUD HAPPY."

We can indeed see how the very wealthy, the very prosperous, including the great grafters of our day, can rub their hands in glee and "thank their stars" that they enjoy the cream of life. We can indeed see how some less prosperous yet well to do, comfortable, living in the lap of luxury, and hoping for still better things of an earthly kind, can feel thankful that they are not as other men—not as the majority, struggling daily for life's necessities and a few of its comforts. The Psalmist speaks of these saying, "Their eyes stand out with fatness, they have more than heart could wish;" and the Apostle speaks of the same class saying, "Go to now, ye rich men;" and the prophet Malachi refers to the same class and how they are regarded by the less comfortable and often the more godly, saying, "Now we call the proud happy, yea they that work wickedness are set up; yea they that tempt God are even delivered."—Psa. 73:7; James 5:1; Mal. 3:15.

THE THANKFULNESS OF THE MASSES.

It is fortunate that the masses, who see not the divine plan, who understand not the reason why present evils are permitted of the Almighty, are illogical. It enables them to be thangful when otherwise they would be unthankful. Ignorance to them has not been an unmixed evil. But now, in our day of general awakening to thought and reason, we find discontent greatly on the increase, and the Apostle points out, respecting our day, that even amongst those professing godliness unthankfulness as well as unholiness would be characteristic of this time. It is not our endeavor merely to awaken the minds of the people to the true situation, but rather seeing that in the minds of mankind in civilized lands are awakening, it is and should be our endeavor to arrest their attention and point them to the solution of the problems which are already before their minds, or which will very speedily be there.

For instance, along financial lines: Why should we expect the middle class and the poor to overflow with gratitude to God? that while the bounties of earth are multiplying rapidly so as to cause alarm over overproduction, nevertheless by reason of much advantage everyway the comparatively few are enabled to corner the markets and to garner millions, while the masses, if thankful at all, must be thankful for the privilege of living and possesing very moderate portions of this world's goods, and see hopes of future advantage go glimmering under the law of supply and demand.

CYCLONES, FLOODS, PESTS, ETC.

As the average man reads of drouths, floods, simoons and cyclones, earthquakes and tornadoes, new pests and old varities, he can not rationally give thanks for these. In ignorance of the divine plan associated with these he can merely give thanks that he was not one of the severest sufferers from these evils, and do what he can to relieve those more particularly injured thereby.

It is the same in respect to health; if in his family he has only had the measles, croup and chickenpox, he feels thankful that it has not been the yellow fever, smallpox and consumption. Fortunately for themselves in their ignorance of the truth in this matter they are not logical enough to see that all these things indicate that the divine curse is still upon the race—the curse which has rested upon mankind ever since the fall. If they were logical in their reasoning they would, instead of Thanksgiving Day, have one day set apart for mourning, fasting and prayer to God for a removal of the wrath, the curse still resting upon the earth and evidenced by these various evils and calamities.

COMFORTLESS RESPECTING THE FUTURE.

To some the suggestion may come that Christiandom's thankfulness is especially in view of the future. But when we examine the various creeds which they profess we perceive that they offer no enchanting prospects for the future. Our Roman Catholic friends, as they peer into the future, have no hope of escaping future punishment. Every one of them, from the pope down, expects to go to purgatory, there to remain an indefinite period, perhaps years, perhaps centuries: their only hope is that they may escape an eternity of torture.

Protestants, ignoring purgatory and claiming that it is eternal life or eternal torment; hope indeed that they will not be so bad as to deserve the eternal torment, yet in proportion as they know the Scriptures, the great majority are very certain that they can not merit eternal life under any of the promises of the Bible, which are chiefly for those who love righteousness and hate iniquity, for those who walk not after the flesh but after the Spirit. No wonder, poor creatures, that misinformed respecting the great divine plan they generally care little for Bible study, but so far as possible endeavor to forget the future and to have their joys in the present. To the great majority, therefore, thankfulness is more a matter of duty than of gratitude, more in the nature of a desire to escape worse things in the future than of gratitude for things enjoyed in the present.

THANKFULNESS OF TRUE CHRISTIANS.

True Christians may be divided into two classes. The majority are what the Scriptures designate (1) "babes in Christ." Content with the first principles, satisfied merely to believe that there is a God and that he must have the supervision of the world's affairs and that his ways must be just and loving, those comprising it can in a measure render thanks, notwithstanding trials and difficulties and disappointments and sufferings. We are glad for them, glad that their faith in any measure gives them access to the promises of God and is founded in any measure or degree there upon. Our wish for such is that they might advance, that they might grow in grace, knowledge and love; that they might not be content with the simple milk of the Word, but, growing thereby, attain to the strong meat and come to a clear knowledge of the divine plan, and thus to greater joys in the Lord and through the opening of the eyes of their understandings to comprehend with all saints the heights and depths and lengths and breadths of the love of God which passeth all understanding.—Eph. 3:18.

The second class of ture Christians, which possesses more knowledge of the divine plan, is a small one, but it surely must include all the class designated in the Scriptures as the overcomers of the world. The reason why the first described class does not go on, in Christ, is that the members thereof are overcome by the spirit of this world, which is the spirit of indifference, of slothfulness, as respects spiritual things—the spirit of worldliness interesting them too largely in the affairs of this present life, in its social functions, in its wealth getting, in its promises of godliness without the power thereof.

THE THANKFULNESS OF THE SAINTS.

This second or developed class of true Christians already referred to has much advantage everyway, chiefly in that its members possess an understanding of the oracles of God, an understanding of the divine plan, which enables them to rejoice with joy unspeakable and to give thanks in all things and at all times to the Giver of every good and perfect gift. To their opened eyes of understanding the evils of this present time, so perplexing to the world in general, are clearly and plainly understood. They are parts of the original curse which came upon Adam and all of his posterity through the disobedience of Eden and its sentence of death. They perceive through the teachings of the Word that the whol race are convicts under death sentence, and that the climatic conditions—inclemency of heat and cold, floods and storms—favor also through these the propagation of disease and pestilence which, preying upon mankind, accomplish the divine sentence, "Dying thou shalt die."

THE REDEEMER AND THE DELIVERANCE.

Moreover they see not only how God was just in fulfilling his sentence in his curse of death which passed upon all, but that he is is loving also; and that while his love could not override his justice nor set aside the death penalty, it did provide the great redemption sacrifice of Christ, a ransom for all mankind. It provided through him that in due time, which we believe will be rolled away, the curse of God will no longer rest upon man and his earthly home. Instead the blessing of the Lord through the Millenial Kingdom shall be world-wide, and bring to every creature not only relief from present ills, so that as foretold there shall be "no more sighing, no more crying, no more dying" (Rev. 21:4), but additionally the world shall be brought to a full acquaintance with God's character, and see clearly the grandeur of his perfect law, and be helped back from their fallen condition to such a state as will enable them to appreciate the divine love and its benefits, and accept the same heartily, and granted life eternal, with the provision that all who wilfully reject shall ultimately be destroyed in the second death.

Others rejoice to see with the eye of faith through the Bible as the telescope the grand blessings of the future of which the Apostle Peter says, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive (retain) until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) Seeing the glorious outworking of the divine plan of salvation, is it any wonder that these the bearing of their share of the burden until adversities incidental to the curse are esteemed as "light afflictions, during for a moment, working out for them a far more exceeding and eternal weight of glory.—II Cor. 4:17.

"IN EVERYTHING GIVE THANKS."

To this special class, whom the Lord designates a little flock amongst his followers, there is a still further cause for rejoicing, for, as the Apostle Peter declares, to us are given exceeding great and precious promises, that by "these we might become partakers of the divine nature." (II Pet. 1:4.) They perceive through it alone, that during this Gospel age the Lord is selecting or electing a Royal Priesthood from amongst mankind, a peculiar people zealous of good works, righteousness, for Truth—a class willing to practice selfdenials in the present life, not only in respect to things sinful, but self-denials also in respect to their own rights and labors, if thereby they may forward the interests of the divine plan. To these the Scriptures bring a special message to the effect that their share in the trials of this present time may under the Lord's providences fit and prepare them for the glorious position of joint-heirship with Christ, not in an earthly restitution and paradise, but in a heavenly inheritance, incorruptible, undefiled, reserved in heaven for those who are kept by power of God through faith unto salvation, ready to be revealed in the last time—in the end of this age.—I pet. 1:4, 5.

From this their standpoint of higher information and clearer knowledge, these and these alone can give thanks to God in respect to all of life's affairs, the joyful and the sorrowful; they and they alone have the assurance that all things are working together for good to them that love God, to the called ones according to his purpose. It is theirs to rejoice in the schoolings and chastisements, the trials and the buffetings, the hindrances and obstacles, the sorrows and the pains of this present life; it is theirs to realize that all of these are but polishings and chiselings fitting and preparing them as living stones for places in the glorious Kingdom of God's dear Son—the Millenial Kingdom, in which they as the great Temple of God, as the great Royal Priesthood, shall be the ministers of divine blessing to the world in due time in calling away the curse and in bringing in the divine light and blessing for the benefit of every creature of the race.

"HIS MERCY ENDURETH FOREVER."

Call to mind now our text, and note how appropriate it is to this little flock class—"O give thanks unto the Lord for he is good, for his mercy endureth forever." Let us, dear brethren and sisters, rejoice in the goodness of our God, which has provided redemption for our race, and ultimately deliverance from sin and from death and from the grave, and, more than this, has provided that the Kingdom of God's dear Son shall bless all the families of the earth and give them enlightenment and uplift and every preparation whereby they man attain to life eternal if they will—for he is good. This certainly is a great and glorious plan of salvation, which his Word alone reveals—for his mercy endureth forever. As long as there is any opportunity for mercy, doing good to any creature of our race that long will the divine mercy be extended. Only after he who redeemed the world shall have in the Millenial age brought all to a full opportunity for life eternal, only after that will mercy cease to be exercised, because mercy will have done its work to completion. which is the meaning of this Hebrew word, olan, rendered "forever" in our text. Let us not only give thanks for the Lord's favor to the whole world, but let us all special thanks for our privileges of sharing in the sufferings of Christ, that by faithfulness in so doing we may by and by associate also with him in the glories of his Millennial reign.

Appreciations.

Oneida, N. Y.

Inclosed please find money order for one dollar due you for one year's subscription. This comes rather late. I will be a subscriber for your paper as long as you continue your noble work of publishing our late Pastor Russell's sermons. I think you are doing a noble work in spreading the gospel truth in this way.

Yours truly,
LOUIS UBELACKER.

Nanticoke, Pa.

I enclose $1.00 for another year of your valuable paper. It is a cause of rejoicing to me to see you devoting so much space to the spreading the good news. I hope you will continue to "repeat the story o'er and o'er."

Yours in the Master's service,
WM. ROSSER.

Atlanta, Ga.

I wish to thank you and co-laborers in being so punctual in sending the papers so regular and trying to please your readers. There is much good reading in the religious columns. I like Bro. Rutherford's articles. There is some good if not all, testimonies and poems that I like too. There is two songs or poems I would like to see in your paper, one is "There Is An Old Fashioned Story" and "The Blue Gallilee."

May the Lord smile on you and yours, is one of my many prayers.

J. D. GOULD.

Pittsburgh, Pa.

As a constant reader of your good paper, I seek by this means to both compliment you and also appreciate the notice in the October 18 issue on "Attention, Truth People" as I do not go so far as to judge the heart or motives of God's trusting "little ones" whose copy is at the head of their Copy Book as it is found in Jesus Christ, true all such cannot bring the same to us that standard, but can walk up to it in spirit. Such are glad to recognize the ability of their brethran as under teachers as Christ is the head, while leaning on Him alone, but while appreciating His well chosen helps, or helpers.

Yours in appreciation in the best of bonds teachable,

ROBERT J. CRAIG.

Waukesha, Wis.

I am in full sympathy with the sentiment expressed in this week's Tribune headed, "Attention, Truth People." But would like to enquire how includsive is the class who are "capable of giving spiritual instruction?"

Does it include all who have taken the Y. D. M. examination and passed with required 85 percent of correct answers, and if not, why not?

Yours truly,
WILLIAM LOWRY.

Reading, Pa.

It is my purpose, in remitting you the enclosed money order for the Tribune to have my subscription transferred for the coming year to Calvin B. Schultz. I do not like to go without the Tribune for several reasons, but find myself quite unable to read it along with so many duties in connection with the closing days of the Harvest Work. I am sure all of God's consecrated followers find themselves eagerly looking forward to the changes of nature and anxious to make their calling and election sure. I think the Tribune has a grand mission—and I think you are using good judgment in the selection of Truth matters, however, the point to which you call the attention of Truth Friends this week is indeed an important one. I am glad you've taken this step. I have no hard feelings, only I'm bound to criticise.

Yours sincerely, I. H. W.,
HANNA B. YEAKEL.

Woodruff, S. C.

Feeling that I could not afford your paper, I was in the act of writing you to discontinue when one day my father said to me "That continued piece in the Tribune (The Devine Plan of the Ages) is the finest thing I've read yet." Well to hear him say that was worth ten times the price of the paper, and yet I have put off sending money to renew until now. I have grown some 25c cotton and am enclosing $1.00. Many thinks for your leniency. The Lord bless thee and keep thee so long as you so faithfully seek in the need of Him in proclaiming the "Good Tidings" which has brought "Great Joy" to so many hearts and will in "Due Time" be made known to "All People."

With best wishes.
T. W. BROCKMAN.

St. Louis, Mo.

We thank you sincerely and gratefully for the visits of The Tribune, bringing us every week spiritual help and comfort. We thank God our Father in heaven for the gift of His Son Christ Jesus for Thy Holy Bible; and for our belived Pastor Russell, who though dead, as a man is glorified with Christ and still speaks by the printed words of wisdom, justice, power and love from above.

Yours in Christ,
DR. C. P. POWLEY.

THE SONG OF THE MYSTIC.

A. J. RYAN.

I walk along the valley of silence—
Down the dim voiceless valley, alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy,
As hovers where angels have flown!

Long ago I was weary of voices,
Whose music my heart could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human—and sin.

I walked in the world with the worldly,
I craved what the world never gave;
And I said: "In the world each ideal
That shines like a star on life's wave,
Is wrecked on the shores of the real,
And sleeps like a dream in a grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought 'mid the human for heaven,
But caught a mere glimpse of its blue;
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And I moaned 'mid the mazes of men,
Till I knelt, long ago, at an altar,
And I heard a voice call me; since then
I walk down the valley of silence
That lies far beyond mortal ken.

In the hush of the valley of silence,
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing.
That to hearts, like the dove of the deluge,
A message of peace they may bring.

Do you ask what I found in the valley?
'Tis not trysting place with the Divine;
And I fell at the feet of the Holy,
And above me a voice said, "Be mine."
And there rose from the depths of my spirit
An echo: "My heart shall be Thine."

Do you ask how I live in the valley?
I weep—and I dream—and I pray,
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censers,
Ascendeth to God night and day.

But far on the deep there are billows,
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah, me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word!

Do you ask me the place of the valley,
Ye hearts that are harrowed by care?
It lieth after between mountains
And God and his angels are there;
And one is the dark mount of sorrow,
And one the bright mountain of prayer.

SAND

I observed a locomotive in the railroad yards one day,
It was waiting in the roundhouse,
where the locomotives stay;
It was panting for the journey, it was coaled and fully named,
And it had a box the fireman was filling full of sand.

It appears that locomotives cannot always get a grip
On their slender iron pavement
cause the wheels are apt to slip,
And when they reach a slippery spot,
their tactics they command,
And to get a grip upon the rail they sprinkle it with sand.

If your track is steep and hilly, and you have a heavy grade,
And if those who've gone before
you have the rails quite slippery made;
You'll find you'll have to do it with a liberal use of sand.

If you strike some frigid weather and discover to your cost
That you're liable to slip on a heavy coat of frost,
Then some promised, decided action will be called into demand.
And you'll slide clear to the bottom
if you haven't any sand.

You can get to any station that is on life's schedule seen,
If there's fire beneath the boiler of ambition's strong machine,
And you'll reach the place called Richtown at a rate of speed that's grand
If for all the slippery places you've a good supply of sand.

Caxton's Magazine.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:
Washington D. C., November 4.
Baltimore, Md., November 4.
Minneapolis, Minn., November 11.
Cleveland, O., November 18.
Grand Rapids, Mich., November 30.
St. Louis, Mo., December 2.
Oklahoma, Okla., December 9.

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

CAMERA FOR SALE.

A Truth friend of ours has a Rex Camera, (plate) 6x7, which he wishes to sell. The price is $30. It cost $60. A rare chance for bargain. Address X, care Labor Tribune, Pittsburgh, Pa.

THE JOLLY PALMS.

An interesting booklet from the orange groves of Florida sent FREE. Tells how to overcome nervousness and worry without drugs. How to obtain health, happiness and tranquility. Describes, too emergency remedies and toilet articles, with all formulas given. Useful information for everybody. Send for your copy now.
A. E. STOKES,
Mohawk, Florida.

TEN SHARES of Pyramid Film Company Stock for sale at $237.50. A very rare opportunity. Address Box 44, Station G. Cleveland, Ohio.

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs, 50 cents. Gethsemane Head of Christ Watch Fobs, 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidery work, 65 cents. Friends' Supply Co., 310 Harrison Ave., Schenectady, N. Y.

In answering Ads. please mention the Tribune.

WANTED—Towers, May and June, 1891, and January 1, February 15, 1892. Towers, Nos. 1916-1918. Address Tower Exchange, care of J. C. Rounds, 1363 Helen Ave., Detroit, Mich.

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105 acres level bottom land as rich and productive as any in Meigs County. In a good state of repair and other buildings in fair condition. Located on good public road 3 miles from railroad station, near church and school and in good neighborhood. Price $5500. Terms, $2,000 cash; balance to suit the purchaser. This farm is worth much more money.
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NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 49. PITTSBURGH, PA., THURSDAY, NOVEMBER 8, 1917. All Subscriptions Payable in Advance.

New York Public Library 476 Fifth Ave.

MAGEE WANTS A BIG TEN CENT CAR FARE

THE LITTLE NAPOLEON TO PUT THE TAX ON THE PEOPLE FOR THE STREET RAILWAY CORPORATION.

Magee has made a promise that if he is elected Mayor of Pittsburgh street car fares will go to ten cents, and a Public Service Commission to succeed himself will be appointed who will remain pat for this increase. In the meantime, however, the place is to be kept open with the understanding that Magee is to get the place back if he fails to be elected Mayor on Tuesday, which he will.

When Hon. Stephen J. Porter was a candidate for Mayor, Magee caused it to be scattered broadcast that if Porter was elected Mayor, among one of the first acts that he would perform would be to place the Pittsburgh Railways Company in the hands of the Receivers. Porter was defeated, but an act was passed in the General Assembly creating the Public Service Commission and jurisdiction was given over all public service corporations. Magee was made one of the principle members of the commission. When Governor Brumbaugh had completed the appointment of the Commission he appeared before it and among other things said "the success or failure of my administration rests with this commission." Magee had it within his power to place the Pittsburgh Railways Company in the hands of a Receiver. Did Magee do it? Magee is conspiring with the Pittsburgh Railways Company to increase the street car fare to ten cents. Magee increased taxation and Magee will not hesitate to play in with any clique, faction or corporation to bring about his ambitions and political aspirations.

UNION LABOR ASSAILS MAGEE AND HIS METHODS

FREAK ENDORSEMENTS REPUDIATED AND NON-UNION EMPLOYERS WHO ART FINANCING MAGEE'S CAMPAIGN POINTED OUT AS REAL MENACE TO WORKMEN.

The Iron City Trades Council, at a meeting in the Labor Temple last night, unanimously adopted a resolution which, in effect, repudiated the efforts of the managers of William A. Magee's mayoralty campaign to gain supporters from the ranks of labor by attacking E. V. Babcock, his opponent. The resolution declares that organized labor has no quarrel with Mr. Babcock, nor has it ever had any grievance presented to it for consideration. The council is the local representative of the American Federation of Labor, and comprises all organized labor in this district.

The meeting, which was largely attended, after discussing the mayoralty issue for half an hour, adopted the following resolution, which was signed by William A. Flowers, George Braddock, Al Norrington, John Weitzel and H. J. Clair, members of the resolutions committee, and attested by Robert J. McGrath, president, and Robert W. Beattie, secretary of the council.

Whereas, The citizens of Pittsburgh are confronted with a strenuous political contest now going on between rival political factions in the non-partisan election for mayor and city councilmen; and

Whereas, The employers of non-union labor are the chief financial backers of William A. Magee and the structural Iron Workers are pointing to Contractor John F. Casey, the financial backer of Magee as the worst enemy of organized labor to be found in the Pittsburgh district. Casey is the man who took the 8 hour law to the Supreme Court in 1913 and had it repealed. Casey never employs union labor and Casey is the favorite contractor of Magee. It is charged that Magee is a silent partner in the Casey contracting business. When Casey made a bid for the reservoir Contractor McQuaide was thousands of dollars below Casey but McQuaide's bid was cast aside and Casey, the favorite contractor, was awarded the work.

(Continued on Eighth Page.)

Whereas, Organized labor has friends in both political camps and it would be an injustice to one to ignore the other, that being the opinion of the delegates to this body when they declined to approve of the candidacy of William A. Magee in the late primary election; and

Whereas, Union labor has no quarrel with E. V. Babcock, the other candidate, neither the American Federation of Labor nor this body having ever had and grievances presented to it for its consideration; therefore, be it

Resolved, That the Iron City Central Trades Council, in session assembled does hereby decide to take no part in the present campaign, but suggests to the voters of Pittsburgh to use their best judgment to the end that they can work out their own solution of the problems before them, with hopes that it will result in the establishment of good, stable city government and that great mass of the toilers will benefit materially with remedial legislation from those who are selected for the several offices; and be it further

Resolved, That the officers of this body be instructed to have copies of this resolution given to the public press.

HSE/EAJ

U. S. DEPARTMENT OF LABOR
BUREAU OF LABOR STATISTICS
WASHINGTON

October 13, 1917.

Mr. J. H. Vitchestain,
President, National Labor Tribune,
406 Walsh Building,
Pittsburgh, Pa.

My dear Sir:

I would like to know whether it would be possible for this bureau to obtain a complete file of the National Labor Tribune from August, 1914, to date.

The letters of your English correspondent are so extremely useful in tracing the course of labor conditions in England since the beginning of the war that our library finds it desirable to have a second file of these papers to supplement the one already in its possession.

Very truly yours,

Royal Meeker

Commissioner of Labor Statistics.

The demands for back numbers of the National Labor Tribune as requested in the above letter of Commissioner of Labor Statistics, Royal Meeker, Washington, D. C., have been such that we are unable to furnish all the issues from August 1914 to date. We are, however, sending an incompleted file and urgently request subscribers having any of these numbers on hand, or any one year prior thereto to kindly forward them to the office of the Labor Tribune. We believe a very important patriotic service may be rendered the officials at Washington and others, who have written for these files in order that those vitally interested may be advised how to avoid the difficulties experienced by our Allies since the outbreak of the war.

6,000 WORKMEN GET INCREASE.

More than 6,000 skilled workmen are given increases averaging about 20 per cent in the new wage scale for the 1917-1918 blast which was sent out to the members of the National Association of Window Glass Manufacturers, by the secretary-treasurer, J. R. Johnston, of this city. The settlement was made in a meeting at Cleveland and the scale goes into effect December 8. The announcement as to the increases follows:

"The changes in wages are 25 per cent advance on single strength B quality; 25.10 per cent on single strength A quality, 25 per cent on double strength B quality, and 25.5 per cent on double strength A quality. This advance is based on the regular scale at the commencement of the last blast."

POSTMEN DEMAND INCREASE.

To obtain an increase in salary and improvement of the working conditions of the postal employes was the purpose of a meeting of the Pittsburgh Postoffice Employes' Salary Publicity Committee at the Hotel Henry Tuesday night. The committee comprises the officers of the local branches of the United National Association of Postoffice Clerks the National Association of Letter Carriers, the Brotherhood of Railway Postal Clerks and the American Federation of Postoffice Employes.

"We want our salary increased to a minimum of $1,000 and a maximum of $1,500." B. F. Metz, the chairman, asserted. "We want a pension and a trial board established."

As a further protest a mass meeting will be held at the Exposition Music Hall, November 24, when Samuel Gompers of the American Federation of Labor will speak. An invitation has been extended to ex-President Roosevelt.

STRIKERS ORDERED TO WORK.

SAN FRANCISCO, Cal.—Telegraphic orders were dispatched along the Pacific Coast by the district council of the International Brotherhood of Electrical Workers, ordering all members on strike to return to work pending the efforts of Verner Z. Reed, Federal mediator, to effect a settlement with the Pacific Telephone and Telegraph Company.

BITTER CAR STRIKE ENDS.

CHATTANOOGA, Tenn.—The "finish fight" the Chattanooga Railway and Light company announced it was waging against Street Car Men's union No. 715 has ended. All strikebreakers are dismissed, all former employes reinstated, and arbitration of differences, including wages, agreed to. The strike has been an especially bitter one, but the men's sticking qualities triumphed.

TO DISTRIBUTE LABOR.

WASHINGTON. — Congress voted $250,000 to enable Secretary of Labor Wilson to furnish such information and to render such assistance in the employment of wage earners as is found necessary in the prosecution of the war. This legislation was strongly supported by the American Federation of Labor.

FOR CHRISTMAS MAIL

WASHINGTON—Postmaster General Burelson notifies the public that Christmas packages intended for the soldiers in France must be mailed not later than November 15.

WANT VOLUNTEER WORKERS

WASHINGTON—For the purpose of mobilising workers during the war period, the federal department of labor has organized the "United States public service reserve."

Shop executives, skilled craftsmen, railroad men, lumber men, nurses, clerks, etc., who are in a position to aid the government by working elsewhere, are asked to become members of this public service reserve. Each applicant will furnish, on blanks provided for this purpose, general information regarding ability.

The department of labor gives assurance that claims of labor shortage will be first investigated that all labor in that particular locality may be first utilized, before other workers are assigned. "This," says the department, "will simplify the problem of labor readjustment after the war."

Where workers join the reserve and are notified of opportunities elsewhere, they are asked to consult their employers, if possible.

Membership in the reserve is entirely voluntary, and no penalty is attached to this movement, which is intended solely to list those workers in the country who are so situated that they can be moved quickly on work intended for war use.

Employers will be asked to assist, that the distribution of labor may be made as fair as possible.

SUGAR INCREASED 112 PER CENT.

WASHINGTON, D. C.—There were 81 pounds of sugar per capita in the home markets of the United States during the fiscal year ended June 30 last, as against 78 pounds in 1916, and 89 pounds the year before the war. The average price of the imported sugar, the bulk of which came from Cuba, was 4½ cents a pound, an increase of 112 per cent in three years.

THE MENTAL CRIPPLES RESPOND TO MAGEE'S S. O. S

THE AGGREGATION NOW DENOUNCING BABCOCK SUPPORT ALL THE ILLS WHICH THEY CHARGE AGAINST MAGEE'S OPPONENT—MAGEE A MENACE AND HIS FINANCIAL BACKERS ALL EMPLOYERS OF NON-UNION MEN.

William Haman Magee has sent out his S. O. S. signal and all the mental cripples from Washington have rushed home to rescue the immaculate "statesman" and municipal monstrocity from what has now turned out to be nothing short of complete annihilation.

Speechless John, the silent marvel who represents the city proper in the House of Congress is feather-footing it about the city but realizing the hopeless situation he shakes his head and exclaims, "Bill, I can't save you from the gallows you constructed for the modern Mordecai, you must extricate yourself." Calamity Kelly, with gasoline tank all ablaze rushes to the aid of the doomed, but, alas! he has left behind in the Capital his gas mask and safety appliances. Kelly is politically asphyxiated by the poisonous gas of his own colleague. Hon. Guy E. Campbell, an interesting character, well meaning, pleasant to behold and absolutely harmless is at bay when confronted by citizens who refuse to be deliberately cheated and plundered more than once by the same band of political highwaymen. Thence comes Terrible Steve, the barking, biting, repudiated Mayoralty aspirant. Providence in his infinite wisdom undoubtedly decreed that Woodrow Wilson, he of the master mind, should guide this old ship of state through her troublesome period and every patriotic citizen in this great nation stands behind the President. There was an element that by some inexplicable way wriggled through an election into Congress and thus the nation was treated to an experience of the weak things not confounding but confusing the mighty. The President has made it plain that he was not fighting the German people but that the fight was being waged against autocracy—the Kaiser and his band of gold braided pirates who have oppressed the weaker and plundered the thrifty Germans, at the same time keeping them in subjection until they are mere abject slaves. The President protested against the murder of innocent children and defenseless women. Terrible Steve supported the foul and loathsome Kaiser. But that's nothing. This same valliant champion of Magee sought political preferment as Mayor of Pittsburgh, backed by Magee four years ago, but the people—to be Biblical rather than profane "spewed" him out of their mouths.

This is the type of citizen that now assails Mr. E. V. Babcock, a man of character and standing. This Terrible Steve is the chief espouser of the Collosus Magee. This remarkable enigma now representing the North Side of Pittsburgh in Congress was once the City Solicitor of Allegheny and the chief adviser of Mayor James G. Wyman.

It was during this administration that the Pennsylvania Railroad stole millions of dollars worth of property from the taxpayers of Allegheny without giving in return a single dollar—that is—none of the money reaching the City Treasury. The taxpayers were deliberately, willfully and maliciously robbed. Who got the money? Did the City Solicitor close his eyes to the plunder? Probably Terrible Steve may enlighten the public. This is the day when the public wants to know a few things. Magee and his mental cripples have gone back almost two decades to assail Mr. Babcock and they have sought every nook and corner, going thousands of miles, seeking that in which the taxpayers are not interested, but the questions the voters are asking Terrible Steve vitally effect the small home holder for they were the ones who were robbed. This is the same territory from which the notorious Sam Grenet hails. The latter pulled down approximately $50,000 a year as delinquent tax collector and when Mr. Babcock as councilman in the city of Pittsburgh was determined to destroy this deliberate highway robbery Magee, then Mayor, vetoed every bill for the wiping out of the office and defended that system which even today is regarded as the most cold-blooded burglary ever perpetrated on poor workmen who were earning but a mere pittance and trying to collect enough together to build a home in which they might shelter their emaciated forms and keep the wolf from the door in old age. No need to go to Georgia to get material against Magee, there is ample at home. This is the political plunderer whom Hon. Stephen Porter is defending. The Terrible statesman goes to the remotest corners of the nation to find something about Babcock and pluck-me-stores, yet these institutions there in great numbers in the Congressional district which Hon. Stephen J. Porter represents in Congress! Has any one ever heard Terrible Steve rail against these? They exist in his district and of course he does not cry against them. Terrible Steve is for Magee. This Steve, experienced in his Congressional district a miners' strike which lasted for more than 16 months, only ending last June. During the strike District President Murray charged that murder was committed; that innocent women were

(Continued on Eighth Page)

A GREAT BATTLE IN THE

ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

AN INTERNATIONAL CASE REVIEWED BY J. F. RUTHERFORD.

(Published by Permission of the Author and by Request.)

(Continued from last week.)

Copy of letter sent to Rev. Moorehead, author of a book attacking Pastor Russell and his doctrines, comes to our attention. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon Pastor Russell by his several ministerial enemies. The letter follows:

Rev. William G. Moorehead, D. D.

Dear Dr. Moorehead:

I read some time ago your article in the seventh volume of Fundamentals on the teachings of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Bibical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of his "Studies" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of a chapter of one of his books. A few years ago is occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticising, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say: 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" Now Jesus had said something like that—though essentially different.' These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticised them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I can not take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123 you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your reference to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticise it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said Jesus taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say: "One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the Holy Spirit. There is a strange and ominous silence regarding this most important subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one solitary reference to the Spirit, it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian Church. Not one word of teaching has the writer found in Pastor Russell's works as to the distinct personality of the Spirit, or as to His supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages;" and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement—that the author ignores the Holy Spirit! A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in condemnation of Pastor Russell when you are only half way through his books. Now, if you have given these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTY-SEVEN PAGES to a full presentation of the person and work of the Holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the Holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were careless, to say the least, and this should make those seeking the Truth very cautious about accepting your statements without verification.

Another mistake which lies on the surface in your article is found on page 125, where, in reference to Pastor Russell's lecture on the subject of "To Hell and Back", you say: "Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have passed beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have received unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the Truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am,

Yours in His service,
(REV.) T. S. THOMPSON—N. Dak.
Secretary Semaritan Institute.

(Continued next week.)

SOME MOTHER'S CHILD

At home or away, in the alley or street,
Whenever I chance in this wide world to meet
A girl that is thoughtless, or a boy that is wild
My heart echoes sadly: "Tis some mother's child!"
No matter how far from the right she has strayed,
No matter what inroads dishonor hath made,
No matter what element cankered the pearl,
Tho' tarnished and sullied, she's some mother's girl!
No matter how wayward his footsteps have been,
No matter how deep he is sunken in sin,
No matter how low is his standard of joy,
Tho' guilty and loathsome, he's some mother's boy.
And when I see those o'er whom long years have rolled,
Whose hearts have grown hardened, whose spirits are cold;
Be it woman all fallen, or man all defiled,
A voice whisperes sadly: "Ah! Some mother's child!"
That head hath been pillowed on tenderest breast,
That form hath been wept o'er, those lips have been pressed,
That soul hath been prayed for in tones sweet and mild,
For her sake deal gently with "Some Mother's Child!"

THE JOLLY PALMS.

An interesting booklet from the orange groves of Florida sent FREE. Tells how to overcome nervousness and worry without drugs. How to attain health, happiness and tranquility. Describes, too emergency remedies and toilet articles, with all formulas given. Useful information for everybody. Send for your copy now.

A. E. STOKES,
Mohawk, Florida

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XV.

THE DAY OF JEHOVAH.

The "Day of Jehovah," the "Day of Vengeance," the "Day of Wrath".—A Time of Great Trouble.—Its Cause.—The Bible's Testimony Regarding it.—Its Fire and Storm, Its Shaking and Melting, Shown to be Symbolic.—David's Testimony.—The Revelator's Testimony.—The Present Situation and the Future Outlook as Viewed by the Opposing Parties, Capitalists and Wage-Workers.—A Remedy Which Will Not Succeed.—The Veil Lifted and Light Admitted Just in Due Time.—The Proof of This.—The Condition of the Saints During the Trouble, and Their Proper Attitude Toward It.

The "Day of Jehovah" is the name of that period of time in which God's kingdom, under Christ, is to be gradually "set up" in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be.—Dan. 12:1; Matt. 24:21, 22.

It is called the "Day of Jehovah" because, though Christ, with royal title and power, will be present as Jehovah's representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah, subduing all things, than as the Prince of Peace, blessing all. Meantime, as false and imperfect views and systems fall, the standard of the new king will rise, and eventually he shall be recognized and owned by all as King of kings. Thus it is presented by the prophets as Jehovah's work to set up Christ's dominion: "I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8.) "In the days of these kings shall the God of heaven set up a kingdom." (Dan. 2:44.) The Ancient of days did sit, and there was brought before him one like unto a son of man, and there was given him a dominion, that all kingdoms should serve and obey him. (Dan. 7:9, 13, 14, 22, 27.) Added to these is Paul's statement that, when Christ shall accomplish the object of his reign, "then shall the Son also himself be subject unto him (the Father) that put all things under him."—1 Cor. 15:28.

This period is called the "Day of Vengeance of our God," and a "Day of Wrath." (Isa. 61:2; 63:1-4; Psa. 110:5.) And yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. God has established certain laws, in harmony with which he operates, and those who from any cause come into conflict with these reap the penalty or wrath of their own course. God's counsel to mankind has been continually rejected, except by the few; and, as we have shown, he permitted them to have their own way and drop him and his counsels from their hearts. (Rom. 1:28.) He then confined his special care to Abraham and his seed, who professed to desire his way and his service. Their hardness of heart as a people, and the insincerity of their hearts toward God, not only naturally prevented them from receiving Messiah, but just as naturally prepared them for and led them into the trouble which terminated their national existence.

And so the light borne in the world during the Gospel age by the true Church of Christ (the class whose names are written in heaven) has borne witness to the civilized world of the difference between right and wrong, good and evil, and of a coming time in which the one will be rewarded and the other punished. (John 16:8-11; Acts 24:25.) This would have had a wide influence upon men had they heeded the Lord's instruction, but, wilful as ever, they have profited little by the advice of the Scriptures, and the trouble of the Day of the Lord will come as a consequence of the neglect. Again, it may be said to be the wrath of God inasmuch as it comes through disregard of his counsels, and as a reward of unrighteousness. Nevertheless, viewed in another light, the trouble coming upon the world is the natural or legitimate result of sin, which God foresaw, and against which his counsels would have protected them, had they been followed.

While God's message to the Church has been, "Present your bodies a living sacrifice" (Rom. 12:1), his message to the world has been, "Keep thy tongue from evil, and thy lips from speaking guile; depart from evil and do good; seek peace and pursue it." (Psa. 34:13, 14.) Few have heeded either message. Only a little flock sacrificed; and as for the world, though it nailed up the motto, "Honesty is the best policy," it has neglected in general to practice it. It heeded rather the voice of avarice—Get all you can of riches and honor and power in this world, no matter what the method by which you obtain it, and no matter who loses by your gain. In a word, the trouble of this Day of the Lord would not come, could not come, if the principles of God's law were observed to any considerable extent. That law briefly summed up is—Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. (Matt. 22:37-39.) It is because the depraved of carnal mind is opposed to this law of God, and is not subject to it, that, as a natural consequence, the trouble will come, as reaping after sowing.

the carnal or depraved mind, so far from loving its neighbor as itself, has always been selfish and grasping—often leading even to violence and murder to get for self the things possessed by others. However exercised, the selfish principle is always the same, except as governed by circumstances of birth, education and surroundings. It has been the same in every age of the world, and will be, until, by the force of the iron rule ot Messiah, not might nor greed, but love, will decide what is right, and enforce it, until all may have opportunity to learn the superior benefits of the rule of righteousness and love as compared with that of selfishness and might; until, under the influence of the sunlight of truth and righteousness, the selfish, stony heart of man will become once more as when God pronounced it "very good"—a heart of flesh.—Ezek. 36:26.

Looking back, we can see without difficulty how the change from Godlike love and kindness to hard selfishness came about. The circumstances tending to promote selfishness were encountered as soon as man, through disobedience, lost the divine favor and was exiled from his Eden home, where his every want had been bountifully supplied. As our condemned parents went forth and began the battle of life, seeking to prolong existence to its farthest limit, they were met at once with thorns and briars and thistles and sterile ground; and the contending with these produced weariness and the sweat of face which the Lord had declared. Gradually the mental and moral qualities began to dwarf from lack of exercise, while the lower qualities retained fuller scope from constant exercise. Sustenance became the principal aim and interest of life; and its cost in labor became the standard by which all other interests were estimated, and Mammon became master of men. Can we wonder that under such circumstances mankind became selfish, greedy and grasping, each striving for most—first of the necessities, and secondly of the honors and luxuries bestowed by Mammon? It is but the natural tendency of which Satan has taken great advantage.

During past ages, under various influences (among others, ignorance, race prejudices, and national pride), the great wealth of the world has generally been in the hands of the few—the rulers—to whom the masses rendered slavish obedience as to their national representatives, in whose wealth they felt a pride and an interest as their own representative. But as the time drew near in which Jehovah designed to bless the world through a Restitution at the hands of Messiah, he began to lift up the veil of ignorance and superstition, through modern facilities and inventions; and with these came the general elevation of the people and the decreasing power of earthly rulers. No longer is the wealth of the world in the hands of its kings, but chiefly among the people.

Though wealth brings many evils, it also brings some blessings; the wealthy obtain better educations—but thus they are lifted intellectually above the poorer people and become more or less associated with royalty. Hence an aristocracy exists which has both money and education to back it, and to assist in its avaricious struggle to get all it can and to keep self in the front rank at any cost.

But, as intelligence spreads, as the people take advantage of educational facilities, now so abundant, they begin to think for themselves; and with the self-esteem and selfishness in them led on by a little learning—sometimes a dangerous thing—they fancy that they see ways and means by which the interests and circumstances of all men, and especially their own, can be promoted at the cost of the fewer numbers in whose hands the wealth now lies. Many of these doubtless, honestly believe that the conflicting interests of Mammon's worshipers (themselves on one side, and the wealthy on the other) could be easily and fairly adjusted; and no doubt they feel that were they wealthy they would be very benevolent, and quite willing to love their neighbors as themselves. But they evidently deceive themselves; for in their present condition very few indeed manifest such a spirit, and he that would not be faithful in the use of a little of this world's goods would not be faithful if he had greater riches. In fact, circumstances prove this; for some of the hardest hearted and most selfish among the wealthy are those who have risen suddenly from the humble walks of life.

On the contrary, while by no means excusing but reproving covetousness and grasping selfishness on the part of all classes, it is but proper to notice that the provision made for the sick and helpless and poor, in the way of asylums, hospitals, poor-houses, public libraries, schools and various other enterprises for the good and comfort of the masses, rather than of the wealthy, is maintained mainly by taxes and donations from the rich. These institutions almost always owe their existence among the rich, and are matters which the poorer classes have neither the time, nor generally the necessary education or interest, to bring into successful operation.

Nevertheless, today sees a growing opposition between the wealthy and laboring classes—a growing bitterness on the part of labor, and a growing feeling among the wealthy that nothing but the strong arm of the law will protect what they believe to be their rights. Hence, the wealthy are drawn closer to the governments; and the wage-working masses, beginning to think that laws and governments were designed to aid the wealthy and to restrain the poor, are drawn toward Communism and Anarchy, thinking that their interests would best be served thereby, and not realizing that the worst government, and the most expensive, is vastly better than no government at all.

Many scriptures clearly show that this will be the character of the trouble under which present civil, social and religious systems will pass away; that this is the way in which increase of knowledge and liberty will result, because of man's imperfection, mental, moral and physical. These scriptures will be referred to in due course; but here we can only call attention to a few of the many, advising our readers meanwhile that in many of the prophecies of the Old Testament in which Egypt, Babylon and Israel figure so largely, not only was there a literal fulfillment intended, but also a secondary and larger one. Thus, for instance, the predictions regarding the fall of Babylon, etc., must be considered extravagant beyond measure, did we not recognize a symbolic and antitypical as well as a literal Babylon. The book of Revelation contains predictions recorded long after literal Babylon was in ruins, and hence evidently applicable only to symbolic Babylon; yet the close resemblance of the words of the prophets, apparently directly addressed to literal Babylon, are thus shown to belong in an especial sense to symbolic Babylon. In this larger fulfilment, Egypt represents the world; Babylon represents the nominal Church, called Christendom; while, as already shown, Isreal often represents the whole world in its justified condition, as it will be—its glorious Royal Priesthood, its holy Levites and its believing and worshiping people, justified by the sacrifice of the Atonement, and brought into a condition of reconciliation with God. To Israel the blessings are promised, to Egypt the plagues, and to strong Babylon a wonderful, complete and everlasting overthrow, "A great millstone cast into the sea" (Rev. 18:21), never to be recovered, but to be held in everlasting odium.

The Apostle James points out this day of trouble, and tells of its being the result of differences between capital and labor. He says: "Come now, ye wealthy! wail ye, howling at your hardships that are coming upon you. Your wealth has rotted (lost its value), and your garments have become moth-eaten: your gold and silver have become rusted out, and their rust for a witness to you shall be, and shall eat your flesh as fire. Ye treasured it up in the last days. Behold! the wages of the workers who cut down your fields—that which has been kept back by reason of you (of your hoarding) is crying out; and the outcries of those who reaped, into the ears of the Lord of the whole people have entered." (Jas. 5:1-4.) He adds that the class coming into trouble has been used to luxury, obtained largely at the cost of others, among whom were some of the righteous, and out of them, because they resisted not, the very life had been crushed. The Apostle urges the "brethren" to bear patiently whatever their part may be, looking beyond, and expecting deliverance through the Lord. This very condition of things can now be seen approaching; and in the world, among those who are awake, "men's hearts are failing them for looking after the things that are coming on the earth." All know that the constant tendency of our times is toward lower wages for labor, unless where the prices are artificially sustained or advanced by labor combinations, strikes, etc.; and with the present sentiment of the masses, all can see that it is but a question of time when the lowest point of endurance will be reached, and a revolt will surely result. This will alarm capital, which will be withdrawn from business and manufacturing channels and hoarded in vaults and treasuries, to eat itself up with charges for its protection in idleness, to the great annoyance of its owners. This in turn will certainly produce bankruptcy, financial panic and business prostration, because all business of magnitude is now conducted largely on credit. The natural result of all this will be to throw out of employment tens of thousands who are dependent on their wages for daily bread, and to fill the world with tramps and persons whose necessity will defy all law. Then it will be as described by the prophet (Ezek. 7:10-19), when the buyer need not rejoice, nor the seller mourn; for trouble will be upon the entire multitude and there will be no security of property. Then all hands will be feeble and helpless to turn aside the trouble. They will cast their silver in the streets, and their gold will be removed. Their silver and their gold will not be able to deliver them in the day of the Lord's wrath.

It should not be forgotten that though the last forty years of the existence of Israel as a nation was a day of trouble, a "day of vengeance" upon that people, ending in the complete overthrow of their nation, yet their day of wrath was but a shadow or type of a still greater and more extensive trouble upon nominal Christendom, even as their past history as a people during their age of favor was typical of the Gospel age, as will be conclusively shown hereafter. All then will see why these prophecies concerning the Day of the Lord should be, and are, addressed to Israel and Jerusalem more or less directly, though the connections show clearly that all mankind is included in the complete fulfilments.

Take another prophetic testimony (Zeph. 1:7-9, 14-18). "The Lord hath prepared a slaughter, he hath bid his guests. (Compare Rev. 19:17.) And it shall come to pass in the day of the Lord's slaughter that I will punish the princes and the king's children, and all such as are clothed in imported clothing. And I will inflict punishment (also) on all those (marauders) who leap over the threshold on that day, who fill their master's houses with violence and deceit. (This shows not only that there will be a great overthrow of wealth and power in this time of trouble, but that those who will for the time be the instruments of heaven in breaking down present systems will also be punished for their equally unjust and unrighteous course; for the coming trouble will involve all classes, and bring distress upon all the multitude.)

"Nigh is the great Day of the Lord: it is nigh. Nearer and louder comes the uproar of the Day of the Lord. There the mighty shall shriek bitterly! That day is a day of wrath, a day of distress and anxiety, a day of wasting and desolation, a day of darkness and obscurity (uncertainly and foreboding, as well as present distress), a day of clouds (trouble) and tempestous gloom, a day of the trumpet (the seventh symbolic trumpet, which sounds throughout this day of trouble —also called the trump of God, because connected with the events of this Day of the Lord) and shouting against the fenced cities and the high battlements (clamorous and conflicting denunciations of strong and well-intrenched governments). And I will bring distress upon men, and they shall walk about as blind men (groping in uncertainty, not knowing what course to pursue), because they have sinned against Jehovah. Their blood shall be poured out as the dust, and their flesh shall be as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath (though previously wealth could furnish ease and every luxury), but the whole land shall be devoured by the fire of his zeal; for destruction, yea, quite sudden, will he prepare for all them (the wealthy) that dwell in the land." This destruction will destroy many of the wealthy in the sense that they will cease to be wealthy, though doubtless it will also involve the loss of many lives of all classes.

We shall not attempt to follow the phophets in their details, from various standpoints, of the trouble of that day, but shall follow briefly the thought last suggested by the prophet above, namely, the devouring of the whole earth with the fire of God's zeal. This prophet refers to the same fire, etc., again (Zeph. 3:8, 9), saying: "Wait ye upon me, saith Jehovah, until the day that I rise up to the prey; for my decision is to gather the nations (peoples), to draw together the kingdoms, to pour upon them (the kingdoms) my indignation, even all my fierce anger. (The gathering of the peoples of all nations in common interest in opposition to present governments is growing; and the result will be a uniting of the kingdoms for common safety, so that the trouble will be upon all kingdoms, and all will fall.) For all the earth shall be devoured with the fire of my zeal. Yea (then, after this destruction of kingdoms, after this destruction of the present social order in the fire of trouble), then will I turn unto the people a pure language (the pure Word—uncontaminated by human tradition), that they may call upon the name of the Lord, to serve him with one accord."

This fire of God's zeal is a symbol, and a forcible one, representing the intensity of the trouble and the destruction which will envelop the whole earth. That it is not a literal fire, as some suppose, is evident from the fact that the people remain after it, and are blessed. That the people who remain are not saints, as some would suggest, is evident from the fact that they are then turned to serve the Lord, whereas the saints are turned (converted) already.

Throughout the Scriptures, earth, when used symbolically, represents society; mountains represents kingdoms; heavens, the powers of spiritual control; seas, the restless, turbulent, dissatified masses of the world. Fire represents the destruction of whatever is burned—tares, dross, earth (social organization), or whatever it may be. And when brimstone is added to fire in the symbol, it intensifies the thought of destruction; for nothing is more deadly to all forms of life than the fumes of sulphur.

With this thought in mind, if we turn to Peter's symbolic prophecy of the Day of Wrath, we find it in perfect accord with the above testimony of the prophets. He says: "The world that was, being overflowed with water, perished. (Not the literal earth and literal heavens ceased there, but that dispensation or arrangement of things, existing before the flood, passed away.) But the heavens and the earth which are now (the present dispensation) by the same word (of divine authority) are kept in store, reserved unto fire." The fact that the water was literal leads some to believe that the fire also must be literal, but this by no means follows. The temple of God once was of literal stones, but that does not set aside the fact that the Church, which is the true temple, is built up a spiritual building, a holy temple, not of earthly material. Noah's ark was literal, too, but it typified Christ and the power in him which will replenish and organize society.

(To be continued.)

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs, 50 cents' Gethsemane Head of Christ Watch Fobs, 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidery work, 65 cents. Friends' Supply Co., 310 Harrison Ave., Schenectady, N. Y.

$5.00 A DAY IS NOT HIGH WAGE.

LOS ANGLES, Cal.—Organized carpenters and employers have accepted a wage agreement presented by mediators, who favor $5 a day for eight hours, overtime at the rate of time and one-half and double time for Sundays, Fourth of July, Labor Day and Christmas.

A $5-a-day rate for building craftsmen is not excessive, according to the mediators, who say:

"We recommend the foregoing as a fair basis of settlement first, because of the indisputable increased cost of living. After a careful survey by Prof. Jaffa, of the University of California, he points out that in 1916 the cost of living for a wage earner with a wife and three children was $57.75 per month, whereas the corresponding cost for 1917 is $72.50 a month.

"We recommend the foregoing for the further reason that the wage of $5 per day means an average earning of only $1,000 per year, due to the fact that the average carpenter has employment, as a rule, during only about 200 days a year, out of 300 possible working days. This $1,000 per year, less an average cost for tools of $50 per year, plus an average cost for transportation of tools per year of $10, leaves the carpenter an average earning for the year of $940, which is equivalent to about $78 per month. This leaves the carpenter above the bare cost of living $5.50 per month, to cover, according to Prof. Jaffa, the cost of insurance, amusement, periodicals, medical attendance and the other incidentals necessary to decent living in a civilized community."

WOMEN ORGANIZE

NEW HAVEN, Conn.—The Corset Workers' union is conducting a vigorous organizing campaign among women employed in this industry.

ATTENTION, TRUTH PEOPLE!

We believ the Truth People in general appreciate letters and articles from the "Pilgrims," and other recognized speakers and writers of the Watch Tower Society, as appearing in our columns from time to time, and which we are glad to publish. We believe they also enjoy the testimonial letters of each other and are helped thereby. But we are inclined to question the wisdom of publishing sermonette letters except they come from those we know are recognized by the Society as capable of giving spiritual instruction. Our friends will, therefore, kindly confine themselves in future to expressions of what blessing they are receiving and what the Lord has done for them instead of undertaking to tell others what should be done in the Christian warfare against sin and its influence on mankind.

Let those who are fully endorsed by the Brooklyn office do the preaching and teaching, and let us lesser lights show forth what good we have received and are getting from the Lord for our service in the cause we so much love. Let us help each other by testimony rather than by injunction. Hereafter we will feel ourselves at liberty to eliminate from letters we print those features as seem to tend to the giving of instruction to others by those not recognized at headquarters as fitted for such service. Oftentimes those who offer spiritual advice may themselces be most in need of it, and perhaps along the very lines of their instructions to others. Let the teachers do the teaching and the learners do the learning in the school of Christ.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$129.00
Paid in	1.00
Total	$130.00
Paid out	$140.00

PASTOR RUSSELL'S SERMON.

THE PRESENT TIME AND THE WORLD TO COME.

The Present Call a Limited One—Times and Seasons in the Divine Arrangement.

DONORA, Pa., Dec. 10, 1905—Pastor Russell of Allegheny, Pa., preached here this afternoon and evening. His discourse in the afternoon, reputed to be an antidote for infidelity, was entitled "To Hell and Back, Who Are There? Hope for the Return of Many of Them." We report the evening discourse from the text, "He shall receive a hundredfold now in this present time, and in the world to come eternal life."—Mark 10:30.

The context tells us that Jesus had been explaining the difficulties and hindrances attending the Kingdom of heaven class and that these difficulties especially bar the way of the rich and influential and learned, in harmony with the Apostle's words, Not many wise, not many great, not many learned hath God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom. (I Cor. 1:26; Jas. 2:5.) The Apostles were astonished at this for in their day as in ours the wealthy and learned were regarded as the special representatives of religion. The thought that not many of these would gain entrance to the Kingdom class caused the unlearned and fishermen, who had become the Lord's followers, to query respecting what opportunities they would have if the rich, the learned, the influential, the outwardly religious would have so poor a show.

Our text is a part of our Lord's reply. Peter's remark was, "We have left all and followed thee," which implied the query respecting how such sacrifices would be dealt with. Our Lord replied, "Verily I say unto you, there is no man who has left houses or brethern or sisters or father or mother or children or lands for my sake and the Gospel's but he shall receive in hundredfold now in this time, and in the world to come eternal life."

"AN HUNDREDFOLD IN THIS TIME."

Our Lord's words here seem at first glance to justify the teaching of numerous Sunday-school superintendents and pastors, to the effect that a consecration to the Lord brings worldly influence and wealth an hundredfold. It is common in our day to point to the prominent business men and bankers, who are generally members in some of the nominal churches, as corroborations of this thought—*bright* and shining examples of how the Lord blesses those who become church members. But such ideas are often shattered in this our day, as bank irregularities or defalcations or losses or exposures or insurance investigations disclose the fact that much of the wealth of this world is secured in a manner which the whole world recognizes as disreputable, dishonest, and certainly far from the standard of the Golden Rule which our Master laid down. And when we hear the Lord's word assuring us that not many wise, not many learned, not many rich, not many influential will enter the Kingdom at all, and that the few of them who do enter will come through great tribulation and difficulties, we see that our Lord's words in respect to the hundrerfold blessings of this present time can not refer to earthly wealth.

LEAVING ALL TO FOLLOW CHRIST.

This thought is confirmed by the Apostle's statement that those respecting whom he inquired had left all to become followers of Jesus in doing the Father's will and our Lord's word also confirms the same thought. It is not those who have accumulated houses and lands, but those who have left them for the Lord's sake —for the privilege of giving a faithful witness to the Truth—it is this class that is to have an hundredfold more in this present time.

But how can we leave these earthly things and earthly privileges and comforts and yet have an hundredfold more of them? Well, in order to understand this matter thoroughly we must experience it: (1) We must leave or forsake earthly things, surrendering them to the Lord, making a full consecration of all before we come into the position where he will give us the hundredfold in return. Not many are ready or willing to make such a consecration of their earthly all, and not many, therefore, are in line to receive the hundredfold blessing. The few who do take up their cross and forsake earthly advantages and seek chiefly the Kingdom of God, these alone can understand fully respecting the hundredfold of the Lord's blessing.

Our Lord did not mean that we would have an hundredfold houses for every one forsaken, but he did mean that we would have an hundredfold more blessing, comfort, joy, in our sacrificing of these earthly interests than if we had held fast to them. The hundredfold blesing consists largely in the hopes which are begotten in our hearts through the divine promises, which the Apostle terms exceeding great and precious promises by which we may obtain the divine nature. (II Pet. 1:4.) These hopes and promises are so glorious that all earthly things fade into significance in comparison with them, so that each one of this class may be able to say with the Apostle of old, respecting the sacrificed things of an earthly character, "I count all things but loss that I may win Christ and be found in him." (Phil. 3:8.) I count these things not worthy to be compared with the glory that shall be revealed in us (Rom. 8:18.) I forget the things that are behind and am pressing on to the things before—for the prize of the high calling of God in Christ Jesus. (Phil. 3:13-14.) These heavenly glories which belong to the future are made so real, so precious to the truly consecrated, that they more than fill the losses and sacrifices of this present time an hundredfold.

THE NOMINAL AND THE REAL CHURCH.

In all denominations of Christians there are probably some sincere ones of the consecrated class described in our text; some whose hearts are not set upon earthly homes and friendships or attachments of any kind; but set upon the heavenly things, the things above; some who are not living for the things of the present time but for the life and glories which the Lord has promised us in the future. The mass of Christians of all denominations constitute the nominal Cchurch,and here and there amongst the many in all denominations are found the few, the "little flock," whose condition is described in our text—who have forsaken all earthly interests and hopes and advantages and have voluntarily and gladly cast in their lot with him who was rich and for our sakes became poor; him who was despitefully used and persecuted for righteousness sake; him who laid down his life for the Truth and the brethern in accordance with the divine will who went about doing good. (II Cor. 8:9; John 15:20.) All such, whoever and wherever they may be, are the Lord's jewels, his little flock, his Bride class, the members of his "body." While a larger number may constitute a general household of faith, these are God's very elect who, when their trials shall have been passed successfully, shall constitute the Church of glory, and will during the Millenial age be God's agents, through whom blessings shall flow to all the families of the earth.

It is also this class, this little class of followers in the footsteps of Jesus, that the Lord assurs an hundredfold more in this present time. And they get it. Not only do they get an hundredfold more joy and blessing in fellowship with the Lord and the brethern, but in the Lord's providences they literally have brothers and sisters and fathers and mothers and homes and more than an hundredfold for wherever these may meet one another they are recognized by each other as being of the same spirit; the same mind of Christ dwells in them richly, and, abounding, manifests itself, so that, as the Apostle said of some in his day, they need not letters of introduction to one another, but can very quickly discern the spirit each is of. And in proportion as they grow in the spirit of the Master will they grow in fellowship of spirit toward all who are truly his, all the pilgrims in the narrow way toward the heavenly Kingdom; and they will not only delight in sharing with each other such temporal good things as each may have need of. The spirit of Christ in these will lead them to do good unto all men as they have opportunity, but especially unto the household of faith.—Gal. 6:10.

"IN THE WORLD TO COME."

In the world to come these are to receive eternal life. True, there is a sense in which the Scriptures speak of the Lord's followers as already possessing eternal life, but this is merely by faith. In the same sense that we now see the crown of glory which is laid up for the Lord's followers, we may now appreciate the life eternal which will then be granted. Thus the Lord speaks of us as having passed from death unto life. The new life has begun in us although it has not yet been perfected, nor will it be until the "world to come."

"The world to come," how peculiarly that phrase would strike the majority of minds if they would but examine it. We all have been taught and have been accustomed to think of going at death to some other world—a world of torture, of devils, of fire, etc., or a world of bliss and heavenly fellowship. By reason of having studied the creeds handed down from the Dark Ages, and having neglected the study of the Word of God, a few have noticed that the hopes set before God's people all through the Scriptures is that there is to be a world to come—that we can not go to it but must wait until it comes to us. The resurrection belonging to that world to come, the world of mankind in people, belongs down there, and also at the same time the rewards of the wicked for their evil deeds of this present time, for every willful transgression against light and knowledge.

"The world to come" signifies that epoch, age or dispensation that is to come. We can not hasten its coming, for, as our Lord explains, its times and seasons the Father hath put in his own power. We nevertheless find something in the Scriptures that relates to these times and seasons, and gives us something obscure and sometimes specific presentations respecting that glorious time and the wonderful events then to be accomplished. The epoch preceeding the flood is scripturally termed the "age that was." The dispensation or condition of things prevailing since the flood up to the present time, and about to end in a great time of trouble at the second coming of Christ, is scripturally called the "world that now is," the age or dispensation at present. Again the Apostle calls this "the present evil world," because evil, ignorance and superstition now predominate, now hold control of the world's affairs. Similarly Satan is called the prince or chief of this age. Unrestrained by the Lord Satan now works in the hearts of the children of disobedience. (Eph. 2:2.) And since they constitute the vast majority of the race, Satan the de facto "prince of this world," who has nothing in Christ, nothing in common with the hope of the Church his body, but is an opponent, an adversary, whole rule must come to an end before the long-promised Kingdom of God can take its place.

FIREY TROUBLE TO END THIS AGE.

The entire Bible points to the end of this age as being the time for the transfer of the dominion of earth from the control of Satan and ignorance and sin to the control of Christ and his glorified Church and a reign of righteousness. The trouble will be the natural result of the antagonism between the prince of darkness and the prince of light, between error and truth, between sin and righteousness.

As soon as the work of the present age shall have been finished, as soon as the class mentioned in our text shall have been elected or chosen out of the world, as soon as those who have the hearing of faith and the eye of faith have forsaken all to follow the Master, and be tested along the points of self-denial, then this present age will close and these elect ones will receive the reward mentioned in our text, "in the world to come eternal life." More than this, the faithful overcomers are promised eleswhere a share with the Lord in his throne in his Kingdom, as he said, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

HOW THE NON-ELECT ARE LOST.

When we say that all the non-elect are lost, we do not mean what others would generally mean by the statement. We are standing close by the Bible, not only in our phraseology but in the meaning which we attach to it. The whole world was lost through Adam and his disobedience; the whole world thus came under condemnation of death, the curse; and although Christ has redeemed the world and has paid his life a ransom for all, yet only the Church class has yet been found. The remainder of mankind are like lost sheep, gone astray from their Creator through sin and degredation. We who have heard the voice of God speaking peace by Jesus Christ have been found of him, have returned to him, to the Sheperd and Bishop of our souls, have already been blessed an hundredfold in this present time and are to be his special treasure, his jewels in the end of this age, in the beginning of the world or age to come, when our Lord shall come to make up his jewels.—Mal. 3:17.

The rest of the world, then, are still lost, because they have not yet been found, because their eyes are blinded by the god of this world and the false doctrines, superstitions and ignorance which as a dense cloud has hindered them from seeing the grace of God in Christ Jesus. Their ears are dull of hearing for the same reasons—they know not neither do they understand.

But is this world to remain forever lost? Will only the little flock who are now able to exercise the hearing of faith and the sight of faith—are these alone to be saved? Of such alone will be the elect, the Scriptures distinctly tell us, but they also assure us that these elect ones, when glorified with the great Sheperd, will be associated with him in the work of blessing all the sheep that now are lost—bringing all mankind to a knowledge of the Lord and to a knowledge of the glorious provision that they may attain eternal life by disobedience to the arrangements of the Millennial Kingdom.

When in that glorious "world to come" or new dispensation the knowledge of the glory of God shall fill the whole earth and all mankind be brought to a clear understanding of the facts—that God loved the world while yet sinners and provided a redemption through the blood of his Son, and that whoever will may return to the Father's fold through him—then we believe that many will be gathered into the Lord's fold who can not be gathered now, because of the restrictions placed about the same, the narrowness of the way and the requirement of the ears and eye of faith. Whoever, then, will not improve those glorious opportunities to become members of the Lord's sheepfold will be counted as goats, as followers of the Adversary, as opposed to God and to righteousness, and as such we have the assurance that they will be utterly destroyed from amongst the people, so that eventually every voice in heaven and in earth and under the earth shall be heard giving thanks to him who sitteth ever and ever.—Rev. 5:13.

"OTHER SHEEP I HAVE."

Our Lord referred to these other sheep of the Millennial age on various occasions. For instance, he particularly describes the work of the Millennial age in separating those sheep from the goats during that thousand-year period, and that at the close of that testing all the sheep will be at his right hand of favor and all the goats at his left hand in disfavor, and how they will then be with Satan utterly destroyed, experiencing the everlasting punishment of an utter destruction from which there will be no awakening, no resurrection, no recovery.

Again our Lord spoke of this same class saying, "Other sheep I have which are not of this fold; them also I must bring, that they may be one fold and one Sheperd." (John 10:16.) He was speaking to our flock of sheep, spiritual Israel, whom he was gathering out from amongst nominal Israel and subsequently from amongst the Gentiles. We are now the Lord's sheep; he is our Shepherd or caretaker. Under his protecting care we have the blessing represented in the twenty-third psalm. We are glad, too, to note that the other sheep, now lost, the world in general, blind and deaf, will be found of the Lord shortly, and that so many of them as will have their eyes opened and their ears unstopped, and may become truly one with the Lord and with all those who are in harmony with him on every plane of existence.—Eph. 1:10.

"IN THAT DAY."

Everywhere throughout the Bible we have references to "that day"—pointing us to a coming epoch vastly different from the present time—pointing us to the world to come and its Millennial Kingdom glory, and the wonderful blessings that are then to be poured upon the world of mankind. It will be in "that day" that the seed of Abraham shall bless all the families of the earth. Our Lord Jesus is the Head, the Chief of this seed of Abraham; and the faithful ones mentioned in our text, the elect of this Gospel age as his Bride and Joint Heirs in the Kingdom, will be members also of this seed of Abraham, as the Apostle declares, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.) The promise is that in this seed, which is now in process of development, and which in the world to come, the age to come, shall be eternal life—in this seed all the families of the earth shall be blessed. And this in turn means, not only a blesing for those who will then be living at that time, but also a blessing for those who have gone to the great prison-house of death in the calling of them forth from that prison, from the grave, from the sleep of death, that they may come to a knowledge of the Truth, that they may have a share in the great mercies and blessings vouchsafed to the whole world of mankind by the heavenly Father, through him who loved us and bought us with his precious blood.

Appreciations.

Newport Beach, Cal.

Enclosed please find $1.00 in payment of my subscription to your valuable paper for another year, as I see it has run out on 13th inst. The religious features made so prominent in its columns is its chief attraction to me, as it doubtless is to all who love the "Truth" and the memory of Pastor Russell.

Sincerely yours,
MRS. HELEN M. LEMON.

Raspberry, Md.

Please find enclosed money order for one dollar, payable to National Labor Tribune in payment of subscription to the Tribune from September 12, 1917, to September 12, 1918. Please forgive me for not getting sooner. I thankfully have received the National Tribune every week for several happy years and enjoyed reading it very much. The Lord bless you and guide you by his spirit unto all truth.

Yours in Christ our hope and saviour,
R. MITCHELL.

Gadsden, Tenn.

Enclosed find my check for $2.00, one of which for "Help Others Fund," and the other to run my subscription which expires on the 14th inst.

I appreciate your efforts to give light on various subjects, but especially the light on our Lord's purpose of the creation of man as expressed in the words of that faithful servant Brother Russell.

Hoping you will continue faithful in your sphere, and that Jehovah's blessings will soon begin to be conferred on all that love and practice righteousness.

Yours truly,
JOS. WILLIAMS.

THE KINGDOM OF GOD

Ye footstep followers of the Lamb,
Your understanding wake,
And note events that mark the time
Of which the Saviour spake.
Remember what the Master said,
I tell you all before,
When ye see these things come to pass,
The Kingdom at the door.

The Kingdom that's been promised long
The signs show very near,
Bright foreglesms of that righteous reign,
All longing hearts should cheer.
Why let the tribulatous times
Provoke a hearty threat,
Or weak delusions of the mind
Influence a feeble fret?

The Kingdom is delayed why claim
Or be inclined to doubt,
The Saviour His arrangements made
They surely will work out.
Hold to the faith which thou now hast
And with all patience wait
Eternity made up of time
How can it be too late?

As dark opposing elements,
Unite our hopes to chide,
Our mental visions pierce the vail
And view the other side.
There pictured scenes of clear bright dawn
On perfect ages show
In fair reflected beauty streams,
The Kingdom's brilliant glow.

As desolation speeds it's force
The sleeping earth enshrouds,
Bright beams of hope will rise and shine
Beyond the lowering clouds.
Inspiring glimpses should renew
Activities to gain,
That life which triumphs over death,
When Kingdom power reigns.

The resurrected hosts of earth,
Their feeble efforts mourn,
Are lifted up assisted back
On tender arms are bourne.
These from the curse of death released,
They walk the highway calm,
All pressing onward to receive
The Kingdom's healing balm.

Oh let not cares or fears alarm,
Or sudden doubts assail,
Dare force you from his service here,
Or future hopes depart.
You who have put your trust in Christ,
If faithful to the end,
In Kingdom glory crowned at last,
Eternity will spend.

Yes gathered safely to our home,
We rest and there behold,
That longed for age wherein resides
One Sheperd and one fold.
Surrounded by His gracious care,
And satisfied to spend,
In full contentment to have reached,
That Kingdom without end.

MARY COOKMAN.

Los Angeles, Cal.

LIFE'S RECOMPENSE

Never a frown, but a smile,
Never a storm, but a shining;
After darkness, the light;
From the dark cloud—silver lining.

Never a foe, but a friend,
Never a toil, but a pleasure;
And for the empty cruse
The flour and oil—fullest measure.

Never a coward blow,
But a shielding arm reached fearless;
Never a faithless friend,
But an answering loyalty peerless.

Never the weeds, but the flowers,
Shedding their perfumed splendor;
Never the moan, but the note
Of the soul-bird, flute-like and tender.

Take life more cheerily, friend,
Leave it to churls to abuse it;
This world is a very good place,
If you but know how to use it.

OTHER I. B. S. A. CONVENTIONS

Minneapolis, Minn., Nov. 9, 10, 11.—Brother Rutherford, various Pilgrim Brethren, and other workers will be with the friends here. Address Otto Kjorlein, 215 W. 25th St., for information about board and lodging.

Cleveland, O., Nov. 16-18.—Various Pilgrim Brethren have been assigned to this Convention. Brother Rutherford will also be present. Address inquiries to Hyatt W. Matthews, 7524 Harvard Ave., Cleveland, O.

Grand Rapids, Mich., Nov. 29-Dec. 2.—This is a four day Convention. Brother Rutherford expects to be present during the first two days. Nov. 29th being Thanksgiving day, will doubtless lead us to make this a large gathering. All communications for information should be addressed to Edw. DeGolt, 161 Lyon Place, Grand Rapids, Mich.

St. Louis, Mo., Nov. 29-Dec. 2.—This will be in session at the same time as the Grand Rapids Convention. Brother Rutherford expects to be with the friends Saturday and Sunday, addressing the public December 2nd. Arrangements are being made for Pilgrim Brethren to attend the different conventions and none need go home hungry. Address all inquiries to J. E. Hoeveler, 6126 Waterman Ave., St. Louis, Mo.

Oklahoma City, Okla., Dec. 6-8.—This is a four day Convention. Brother Rutherford and other Pilgrim Brethren will be in attendance, and the Photo-Drama will be shown each evening. Address J. F. Wilson, 801½ West 9th St., Oklahoma, Okla.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Minneapolis, Minn., November 11.
Cleveland, O., November 18.
Grand Rapids, Mich., November 30.
St. Louis, Mo., December 2.
Oklahoma, Okla., December 9.

TEN SHARES of Pyramid Film Company Stock for sale for $237.50. A very rare opportunity. Address Box 64, Station O, Cleveland, Ohio.

WANTED—Towers, May and June, 1891, and January 1 to February 15, 1892. Towers on hand, 1916-1910. Address Tower Exchange, care of J. C. Rounds, 1331 Helen Ave., Detroit, Mich.

FARM FOR SALE.
No. 7.
106 acres level bottom land as rich and productive as any in Morgan County. All in grass. House and other buildings in fair condition. Located on good public road 3 miles from railroad station, near church and school and in good neighborhood. Price $5500. Terms, $2,000 cash; balance to suit the purchaser. This farm is worth much more money.
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Harrisonville, Meigs Co., Ohio.

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Made in Solid Gold Only With Safety Clasp
½-inch in diameter $1.50
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Sent Postpaid to any Address on Receipt of Money Order.
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The 45th Year

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 50. PITTSBURGH, PA., THURSDAY, NOVEMBER 15, 1917. All Subscriptions Payable in Advance.

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HAYES MAKES APPEAL TO MINERS TO DIG

MEN AT HOME MUST DO THEIR BIT TO KEEP WELL SUPPLIED THE BOYS IN THE TRENCHES AND ON THE SEA

October 30, 1917.

To the Membership of the United Mine Workers of America:

Brothers—The attention of the officers of your organization has been called to the fact that in many mining communities a number of men employed in and around the mines absent themselves from work without cause or justification—in some instances for one day and in others for many days at a time.

Under ordinary conditions the absence of an individual or several individuals from their places of employment at the mine is of little consequence. Now, however, the daily service of a single worker can not be spared. At this time when the man power of the nation counts for much and the greatest efficiency of each individual is needed our membership can not afford to withhold their daily services so much needed by the government and the people of our nation as well. In these extraordinary times it is the duty of each and all to render the best service of which they are capable. It is a time when sacrifice should be made in the interest of the common cause and for our common country. Nothing we can do should be left undone, nor no service we can render should be withheld in order to bring about national success and a speedy termination of the war.

The young men of America are leaving their homes and are offering their service and their lives in defense of our country. Many of these men are members of our union who worked with us in the mines. They will give their full measure of devotion and will render a good account of themselves. Upon those who remain at home they must rely for food, fuel and war supplies. While they are fighting in the trenches or upon the sea, we at home must "do our bit," and must support them loyally and fully. Much depends upon the United Mine Workers of America—the men who mine the coal. The nation looks to them for a fuel supply sufficient to meet every need.

The demand for an adequate fuel supply comes to every man employed in and around the mines. Every man must work every day, every week and every month and in doing so must give his full measure of service. There is no place in society during these extraordinary times for the "slacker" and especially is this true of the mine workers upon whom so much depends. The call for service comes to every mine worker. Let all respond as true Americans by discharging your duty faithfully and well.

Beginning with the increase in mining prices which takes effect on November 1, let every mine worker, work each day and do his best in mining and producing coal. Your labor is as essential to success as the service of the army in the field. Let no man remain away from his place of employment, but instead be at your working place each day giving to the limit the best service of which you are capable. Let local unions use their influence in the most practical way in requiring their individual membership to work steadily.

We are addressing you in this manner as officers of your organization interested in your welfare and for the sake of humanity as well. We wish to avoid cause for complaint by the federal government and the charges as well that the miners of this country are not responding individually and collectively in giving the nation a full supply of coal. Neither reason nor excuse should be found by which those unfriendly to organized labor or those inclined to favor radical action could induce the federal government to adopt extreme measures compelling those who are commonly known as "slackers" to perform their personal and patriotic duty in mining coal.

We most earnestly recommend that individual efficiency, the stimulation of coal production, the giving of daily service and the best way by which it can be secured, be taken up by each local union of the United Mine Workers of America. We sincerely hope that the membership both individually and collectively will respond to the suggestions and advice herein given you.

FRANK J. HAYES, Pres.
JOHN L. LEWIS, V.-Pres.
WM. GREEN, Sec-Treas.

STRIKERS SENT TO JAIL.

NEWARK, N. J.—Vice Chancellor Lane has sentenced Harry Stevenson, secretary of Iron Molders' union No. 40, to 40 days in jail and Joseph Schumm, a member of the same organization, to 20 days in jail for violating an injunction. The molders have been on strike for several months and the vice chancellor said his order has been "most contemptuously and flagrantly violated."

WAR SUMS VOTED.

WASHINGTON—In round numbers appropriations and contract authorizations by congress for the fiscal year ending June, 1918, totals $21,000,000,000. Of this amount $7,340,000,000 is loaned to war allies of the United States. The special session of the sixty-fifth congress, which adjourned last Saturday, voted nearly $17,000,000,000 of the grand total appropriated.

PUDDLERS GET ANOTHER ADVANCE

The regular bi-monthly settlement between the A. A. of I. S. and T. W. was held in Youngstown, Ohio, Monday. The puddlers get another advance. The price now is $13.80 on a 2.85 card.

Increases that establish the wages of sheet workers 96 per cent above the base rate and tin plate workers 95 per cent, came at the conclusion of the bi-monthly examination. The new scale dates from November 1 and gives sheet workers a raise of 10½ per cent and tin workers an increase of 10 per cent. For sheet rollers the increase will amount to $2.50 a day.

During the last two months most rollers here averaged $25 a day. Sheets were found to be selling at an average price of $5.35 per 100 pounds and tin plate at $8.35 a box of 100 pounds.

OIL WORKERS STRIKE; TROOPS CALLED OUT.

HOUSTON, Tex.—Soldiers in Federal service tonight were guarding property throughout the Gulf Coast oil fields of Texas and Louisiana, where a strike of several thousand oil workers was called two days ago. The soldiers, from the Nineteenth, One Hundred and Thirty-first and One Hundred and Thirty-second Regiments of Infantry, moved into the oil fields late today.

Three companies of the Nineteenth Infantry, with headquarters from San Antonio, are on guard at Goose Creek. One company of the Nineteenth is on guard at Damon Mound. Four companies of the One Hundred and Thirty-first Infantry, from Camp Logan, are on guard at Humble, and two companies of the One Hundred and Thirty-second Infantry, from Camp Logan, are on guard at Sour Lake. A detachment of 24 men and one officer will guard the tank farm at Englewood, where approximately 2,000,000 barrels of crude oil are stored.

The oil from the Gulf Coast fields is sent through pipe lines to the big refineries at Beaumont and Port Arthur, where it is being manufactured into oils and greases for the use of the Allied navies.

In nearly every one of the oil fields there are many large storage tanks filled with crude oil.

SHREVEPORT, La.—Three thousand oil and gas workers in Caddo Bossier and De Soto Parishes are on strike. So far there has been no disorder and the assignment of troops is believed merely to be a matter of precaution.

Seven hundred and fifty men, composing the Second Battalion, Second Mississippi Infantry, arrived here this afternoon. They are en route to the oil fields of Northern Louisiana to protect property and keep order in connection with the strike of oil workers there.

TRY TO REDUCE WAGES.

LORAIN, Ohio—Members of the Stove Mounters' union employed by the National Stove company, a branch of the American Stove Co., suspended work rather than accept a 5 per cent wage reduction. These workers now ask 20 per cent increase or piece work and a day-work minimum of $3.50.

TRADE UNIONISM PAYS.

TACOMA, Wash.—Last year unorganized stationary engineers in this city worked 14 hours a day. They have organized since that time and are now working eight hours a day and have increased wages.

MAYOR E. V. BABCOCK

Our Next Governor of Pennsylvania.

The election of E. V. Babcock, as mayor of the city of Pittsburgh, insures a clean business administration in which the interests of the tax payer and the small home holder will be vigilantly guarded. It is to be profoundly regreted that the mayor did not carry with him his whole councilmanic slate. The overthrow of these candidates may well be credited to the folly of well meaning friends, who when importuned to permit something to be said in the interest of candidates for council scorned the suggestion and looked upon those urgently demanding action as over zealous and presumptious.

However the beans have been spilled, but Dr. James P. Kerr will undoubtly be reelected president of Council which places him in line for mayorality honors on the elevation of Mr. Babcock to the gubernational chair. The National Labor Tribune congratulates the people of Pittsburgh on their choice for Mayor.

HIGH PRICE FOR ORE.

NEW YORK—Announcement was made tonight by E. H. Gary, chairman of the general committee on steel and steed products of the American Iron and Steel Institute, that by agreement between that committee and the War Industrial Board, the base price of No. 2 foundry and also of basic iron has been fixed at $25 per gross ton, f o b, furnace. This price is higher than generally had been predicted in the last week in the Steel trade.

Mr. Gary added that from those base prices the sub-committee on pig iron, iron ore and lake transportation has reported to the general committee a list of differentials which the general committee believes is fair and reasonable, and therefore recommends to the iron industry that the same be adopted, to take effect immediately.

PAINTERS REDUCE HOURS.

RICHMOND, Va.—A reduction of one hour in the work day and wage increases of 75 cents a day since April 1, is the record of Painters' union No. 1013.

RICHMOND, Va.—Organized painters here raised wages 50 cents a day without trouble, comparatively speaking.

THE SUCCESSFUL JUDICIARY

Whom the voters of Allegheny county have chosen by splendid majorities to administer justice for another decade

THOS. D. CARNAHAN JOSIAH COHEN THOS. J. FORD JOHN D. SHAFER JOS. M. SWEARINGEN

EMPLOYERS MOVE TO PREVENT STRIKES

50,000 MANUFACTURERS WILL HELP UNCLE SAM MAINTAIN EXISTING STANDARDS AND KEEP PLANTS IN OPERATION.

The most significant event in the labor world during the past month is the plan proposed by the National Industrial Conference Board to the Council of National Defense for the elimination of strikes and labor disputes during the period of the war. It is not, strictly speaking, a new proposal; it is rather an acceptance of the statement issued by the Committee of Labor, (created by the Council of National Defense and controlled and directed by the representatives of the largest national labor unions) that "neither employers nor employees shall endeaver to take advantage of the country's necessities to change existing standards" and an assurance on the part of 50,000 manufacturers, through their representatives that they will co-operate to the fullest extent to that end.

When the American Federation of Labor pledged its loyalty to the government and agreed that the emergencies of war should offer no excuse for forcing conditions which could not be obtained in normal times, it was hoped that America would be free from the strikes and labor disputes which had so seriously interfered with the manufacture of war materials in the plants of some of our allies. The employers contend the American Federation of Labor has given such a qualified and ambiguous interpretation of its pledge that it means nothing; whatever cause is assigned by the unions for a strike is construed by their leaders not to be included under their pledge of maintaining "existing standards."

The National Industrial Conference Board states clearly what constitutes "existing standards." Its interpretation is the only interpretation of which the statement is susceptible. The gist of the interpretation is in the four following paragraphs:

(a) That applied to existing statutory regulations intended to promote safety and health, it shall be agreed that for the period of the war there shall be no suspension or modification of such provisions, except upon recommendation of the Council of National Defense after due investigation by its agencies and when, in its judgment, required by the agencies of war.

(b) Applied to wages, demands shall be treated by the prevailing local standard of the establishment in effect at the beginning of the war with such modification as may be shown to be necessary to meet any demonstrated advance in the cost of living.

(c) Applied to hours, the standard shall be those established by statute or prevailing in the establishment at the beginning of the war, subject to change only when in the opinion of the Council of National Defense it is necessary to meet the requirements of the Government.

(d) Applied to what are commonly known as "open" or "closed" shop conditions, it shall be understood and agreed that every employer entering the period of the war with a union shop shall not by a lockout or other means undertake to alter such conditions for the duration of the war, nor shall any combination of workmen undertake during the like period to "close" an "open" shop.

As a definition of the "open shop" the Conference Board accepts the finding of the Anthracite Coal Commission:

"That no person shall be refused employment or in any way discriminated against on account of membership or non-membership in any labor organization; that there shall be no discrimination against, or interference with, any employee who is not a member of any labor organization by members of such organization."

Fifty thousand manufacturers, represented by the Conference Board, have accepted the pledge of the American Federation of Labor at its face value. If now, the Federation and its constituent unions do not live up to their pledge, it is apparent that it was not made in good faith, but was given with a reservation that it could be broken whenever it appeared to their selfish advantage to do so.

The full text of the Conference Board proposal follows:

Some months ago at the suggestion of Mr. Howard Coffin a committee of five was appointed by the National Industrial Conference Board to advise with him in matters relating to the economics of industry, which committee has been officially designated the Advisory Committee of the National Industrial Conference Board. At his suggestion we are here to present certain statements and recommendations regarding the relations of employer and employee and the adjustment of possible differences, during the period of the war.

The National Industrial Conference Board is a co-operative and advisory body of representative manufacturers constituted through the selection of two members from each of seventeen large National Associations.

In order that the statements and recommendations which the Committee here makes may be truly representative of industrial

(Continued on Eighth Page)

A GREAT BATTLE IN THE

ECCLESIASTICAL HEAVENS

AS SEEN BY A LAWYER

AN INTERNATIONAL CASE REVIEWED BY J. F. RUTHERFORD.

(Published by Permission of the Author and by Request.)

(Continued from last week.)

APPENDIX

The Divine Measure Rod.

To enable the reader to more completely measure the parties to the controversy hereinafter described, and to determine the weight to be given the testimony of each, we append hereto some pertinent Biblical quotations. The Divine measuring rod is always the infallible one—"By their fruits ye shall know them."

These Scripture texts, assembled by C. J. Woodworth, compiler of the International Bible Students' Manual, show, in "deadly parallel," who are the servants of Satan and who are the servants of God.

"Know ye not, that to whom ye yield yourselves servants to obey, his serv vants ye are to whom ye obey?"—Rom. 6:16.

WHOSE SERVANTS ARE THESE?

Lovers of Money.

"The priests thereof teach for hire." —Micah. 3:11.

"Pharisees, hypocrites! for ye devour widows' houses."—Matt. 23:14.

"Teaching things which they ought not, for filthy lucre's sake."—Tit. 1:11.

"Shepherds that cannot understand; they all look to their own way, every one for his gain."—Isa. 56:11.

"Feed the flock. . . . nor for filthy lucre."—1 Pet. 5:2.

"I have coveted no man's silver or gold."—Acts 20:30.

"He that hath no money; come ye . . . without money and without price."—Isa. 55:1.

"Jesus went into the temple of God and cast out all them that sold and bought in the temple."—Matt. 21:12.

Lovers of Titles.

"His watchmen are blind; . . . they are all D——D——s."—Isa. 56:10.

"As being lords over God's heritage." —1 Pet. 5:3.

"And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi." —Matt. 23:6, 7.

"He that humbleth himself shall be exalted."—Luke 18:14.

"Praise ye Jehovah, . . . reverend is His name."—Psa. 111:1, 9.

"Call no man your father upon the earth; for one is your Father, which is in Heaven. Neither be ye called masters; for one is your Master, even Christ."—Matt. 23:9, 10.

Lovers of Church Federation.

"Behold, they shall surely, gather together, but not by Me."—Isa. 54:15.

"For a certain man named Demetrius, silversmith (typifying the money-loving clergy), ... brought no small gain unto the craftsman; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."—Acts 19:24, 25.

"Associate yourselves, O ye people, and ye shall be broken in pieces."—Isa. 8:9.

"Gird yourselves and ye shall be broken in pieces. Take counsel together and it shall come to naught; speak the word and it shall not stand . . . Say ye not a confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear."—Isa. 8:9, 10, 12.

Lovers of Ignorance.

"I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos. 8:11.

"My people are destroyed for lack of knowledge; because thou hast rejected thee, that thou shalt be no priest to me; seeing thou hast forgotten the Law of thy God."—Hos. 4:6.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed."—Isa. 29:11.

"If you continue in My Word, then are ye My disciples; and ye shall know the truth and the truth shall make you free."—John 8:31, 32.

"In that hour Jesus rejoiced in Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Luke 10:21.

"But God hath revealed them unto us by His Spirit; for the Spirit searchest all things, yea, the deep things of God . . . the things that are freely given unto us of God, which things also we speak."—I Cor. 2:10, 12, 13.

Lovers of Human Ordination.

"Which receive honor one of another, and seek not the honor that cometh from God only."—John 5:44.

"Nor of men sought we glory, neither of you, nor yet of others."—1 Thessalonians 2:6.

Lovers of Long Prayers

"Pharisees, hypocrites! ye for a pretense make long prayers."—Matt. 23: 14.

"God is in Heaven, and thou upon earth; therefore let thy words be few." —Eccl. 5:2.

Lovers of Slander.

"Whosoever hateth his brother is a murderer."—1 John 3:15.

"They shall reproach you and cast out your name as evil."—Luke 6:22.

"Deceit is in the heart of them that imagine evil."—Prov. 12:20.

"An evil man, out of the evil treasure, bringeth forth evil things."—Matt. 12:35.

"Speak not evil one of another, brethern." "Speak evil of no man."—Jas. 4:11; Tit. 3:2.

"He that hideth hatred with lying lips, and he that utereth a slander is a fool."—Prov. 10:18.

"A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue."—Prov. 17:4.

"Doth a fountain send forth at the same place sweet water and bitter?" —James 3:11.

"Full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters."—Rom. 1:29, 30.

"Their hroat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips."—Rom. 3:13.

"Whoso privily slandereth his neighbor, him will I cut off; him that hath a high look and a proud heart will not I suffer."—Psa. 101:5.

"Report, say they, and we will report it. All my families watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him and we shall take our revenge."—Jer. 20:10.

"We ought to lay down our lives for the brethern."—1 John 3:16.

"But I say unto you, love your enemies, bless tmem that curse you."—Matt. 5:4.

"Love suffereth long and is kind; . . . thinketh no evil."—1 Cor. 13:4, 5.

"A good man out of the good treasure of the heart, bringeth forth good things."—Matt. 12:35.

"I will take heed to my ways, that I sin not with my tongue."—Psa. 39:1.

"We know that we have passed from death unto life, because we love the brethern."—1 John 3:14.

"The tongue of the wise is health. The lip of truth shall be established forever."—Prov. 12:18, 19.

"He was oppressed, and He was afflicted, yet He opened not His mouth." —Isa. 53:7.

"Love rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things . . . eudureth all things."—1 Cor. 13:6, 7.

"My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass." —Deut. 32:2.

"Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."—Psa. 19: 14.

"Lord, who shall abide in Thy tabernacle? He . . . that speaketh the truth in his heart, he that backbiteth not with his tongue nor taketh up a reproach against his neighbor."—Psa. 15:1-3.

Lovers of Self.

"They are greedy dogs, which can never have enough."—Isa. 56:11.

"All their works they do for to be seen of men."—Matt. 23:5.

"Having men's persons in admiration, because of advantage."—Jude 16.

"His watchmen are blind . . . sleeping, lying down, loving to slumber." —Isa. 56:10.

"They bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers"—Matt. 23:4.

"Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." —Ezek. 34:2-4.

"Be content with such things as ye have."—Heb. 13:5.

"Let not thy left hand know what thy right hand doeth."—Matt. 6:3.

"Hath not God chosen the poor of this world?"—James 2:5.

"Therefore, let us not sleep, as do others; but let us watch."—1 Thess. 5:6.

"Ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto you, we preached unto you the Gospel."—1 Thess. 2:9.

"Take heed therefore unto yourselves, and to all the flock . . . to feed the Church of God . . . I have coveted no man's silver or gold, or apparel. Yea, you yourselves know that these hands have ministered unto my necessities, to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." —Acts 20:28, 33-35.

Lovers of Nightmares.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement."—Isa. 28: 15.

"O death, I will be thy plague; O Sheol (hell), I will be thy destruction."—Hosea 13:14.

"Lying children . . . which say, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits."—Isa. 30:9, 10.

"His watchmen are blind, they are all ignorant; they are all dumb dogs, they can not bark, talking in their sleep."—Isa. 56:10 (margin.)

"Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 23:13.

"In the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied . . . Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies and by their lightness."—Jer. 23:20, 21, 32.

"And the heads of the horses (hobby horses—creeds of the dark ages) were as the heads of lions; and not of their mouth issued (sermons on) fier and smoke and brimstone. By these three was the third part of men killed (stupified, asphyxiated) by the (threats of) fire and by the smoke and by the brimstone which issued out of their mouths, for their power is in their mouth." "If any man worship the (papal) beast and his (protestant) image, and receive his mark in his forhead (mind) or in his hand (pocketbook) the same shall drink of the wrath of God, which is poured out without mixture into the cup of His indignation, and he shall be tormented with (nightmares of) fire and brimstone."—Rev. 9:17-19; 14:9, 10.

"If any man speak, let him speak as the oracles of God . . . that God in all things may be glorified."—1 Pet. 4:11.

"The prophet that hath a dream, let him tell a dream, and he that hath My Word, let him speak My Word faithfully."—Jer. 23:28.

"What is my reward then? Verily that when I preach the Gospel, I may make the Gospel of Christ without charge . . . that I might by all means save some."—1 Cor. 9:18, 22.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, . . . profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:15-17.

"Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another . . . There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us."—1 John 4:7-11, 18, 19.

Lovers of Czars, Popes and Kaisers.

"The kings of the earth who have committed fornication (union of church and state) and lived deliciously with her."—Rev. 18:9.

"Saying peace, peace, when there is no peace." "Come ye, say they . . . tomorrow shall be as this day and much more abundant." "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." "And thou saidst I shall be a lady forever; so that thou didst not lay these things to thy heart . . . thou that art given to pleasures, that dwellest carelessly, that sayest in thy heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children."—Jer. 8:11; Isa. 56:12; Rev. 18:7; Isa. 47:7, 8.

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord . . . The pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord; and what wisdom is in them?"—Jer. 8:7-9.

"I have espoused you to one husband, that I may present you as a Chaste Virgin to Christ."—2 Cor. 11:2.

"Prepare war, wake up the mighty men." (Joel 3:9.) "For thus saith the Lord God of Israel unto me: Take the cup of this fury at My hand and cause thee, to drink it. And they shall drink and be moved, and be mad, because of the sword that I will send among them . . . all the kings of the north, far and near, one with another and all the kingdoms of the world, which are upon the face of the earth . . . Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you."—Jer. 25:15, 16, 26, 27.

"Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and His Wife hath made herself ready. And to her was granted that she should be arrayed in
ELEVEN—TRIBUNE
fine linen, clean and white; for the fine linen is the righteousness of saints; and He saith unto me, Write, blesed are they which are called unto the Marriage supper."—Rev. 19:7-9.

No one who is familiar with the work Pastor Russell was doing can read the foregoing Scriptures thoughtfully without understanding why he was most cordially hated (and lied about) by those whose shortcomings, as a class, are being exposed. It is a case of ONE MAN against the crowd. Probably, in due time, the crowd will succeed in securing his measurable defeat; any other outcome would be strange; but, BUT! B-U-T!

"Speak, history! who are life's victors?
Unroll thy long annals and say,
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilates, or Christ?"—*W. W. Story.*

Salem, Oregon.

Please find enclosed money order for one dollar ($1.00) for Labor Tribune which is long past due. Pardon the delay. We want to thank the dear Brothers and Sisters who paid for the paper the past year, 1916, for us.

We have appreciated the paper the past few years and for the stand you have taken in publishing the dear Pastor sermons.

Would like to take the paper longer after my time is up but feel as if I can not, so please discontinue it when the time is up.

Thanking you again for your kindness.

Your respectfully.

A. E. DAY.

Pastor Russell's Sermon.

(Continued from Page Two)

now highly esteemed amongst men): Behold his reward is with him and his work (of recompense) before him"—to reward both the well-doers and the evil-doers according to their condition of heart. These rewards at the beginning of the Millennial age will mean great distress and trouble, because some will rightly deserve, on account of their selfishness and failure to appreciate and act upon the principles of righteousness, severe punishment or stripes, as the Scriptures express the matter.

The gracious assistance which the Lord will lend to all the families of the earth during the Millennial age are beautifully pictured by verse 11. All who then desire, after they have learned of the grace of God, will be permitted to become the sheep of the Lord's pasture—"He shall feed his flock like a Ssheperd: he shall gather the lambs with his arm and carry them in his bosom. This account paralells our Lord's parable of the sheep and goats, in which he pictures the whole world during the Millennial age on trial before him and the Church with him in his throne. Then all mankind will be tested as to whether or not they will develop the sheep characteristics and be followers of righteousness and truth and peace, or whether they will prefer to develop the contrary goat characteristics. All who become the Lord's sheep shall be eventually blessed of him with everlasting life, while all others will be punished with destruction, the Second Death, from which there will be no awakening, no redemption, no recovery.

Seeing, then, dear friends, the message that the Lord has given us as the Elijah class, let us do our share in proclaiming the propriety of righteousness, in pointing out the necessity of casting up a highway of holiness and making straight the crooked things and thus preparing for the Kingdom of God. By this time, howerer, we know that this part of the message is too late to effect anything—that matters will go from bad to worse until the fire of the Lord's anger shall wither the world as the heat of a furnace, and the grass and its flowers will fade.

Nevertheless we can assure those who have the ears to hear that the Word of the Lord will stand forever, righteousness in the whole earth and that then the glory of the Lard shall see it revealed and that then the blessing of the great Sheperd will be extended to all who will then desire to be his sheeep. And whole giving this message faithfully as the Elijah class, let us be putting in practice in our lives the lessons which we testify to others with our lips, and thus we ourselves will be prepared for a share in the glories of the Kingdom, for it is the Elijah class of this side of the vail who is to constitute the Church in glory, the body of Christ, the Bride of Christ, on the other side the vail, through the power of the First Resurrection. He that hath this hope in him purifieth himself even as he is pure.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XV.

THE DAY OF JEHOVAH.

"The Day of the Lord will come as a thief in the night (unobservedly), in the which the heavens (present powers of the air, of which Satan is the chief or prince) shall pass away with a great (hissing) noise, and the elements shall melt with fervent heat; the earth (social organization) also, and the works that are therein (pride, rank, aristocracy, royalty), shall be burned up. The heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens (the new spiritual power—Christ's kingdom) and a new earth" (earthly society organized on a new basis—on the basis of love and justice, rather than of might and oppression).—2 Peter 3:6, 7, 10-13.

It should be remembered that some of the apostles were prophets as well —notably Peter, John and Paul. And while as apostles they were God's mouthpieces to expound the utterances of preceding prophets for the benefit of the church, they were also used of God as prophets to predict things to come, which, as they become due to be fulfilled,become meat in due season for the household of faith, to dispense which, God in his own time raises up suitable servants or expounders. (See our Lord's statement of this fact—Matt. 24:45, 46.) The apostles as prophets were moved upon to write things which, not being due in their day, they could but imperfectly appreciate, even as it was with the Old Testament prophets (1 Pet. 1:12,13), like them, their words were specially guided and directed so that they have a depth of meaning of which they were not aware when using them. Thus emphatically the Church is ever guided and fed by God himself, whoever may be his mouthpieces or channels of communication. A realization of this must lead to greater confidence and trust in God's Word, notwithstanding the imperfections of some of his mouthpieces.

The Prophet Malachi (4: 1) tells of this Day of the Lord under the same symbol. He says: "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up . . . that it shall leave them neither root nor branch." Pride, and every other cause from which haughtiness and oppression could again spring forth, will be entirely consumed by the great trouble of the Day of the Lord and by the after disciplines of the Millennial age,—the last of which is described in Rev. 20:9.

But, while pride (in all its forms sinful and detestible) is to be utterly rooted out, and all the proud and wicked are to be utterly destroyed, it does not follow that there is no hope for a reformation in this class. No, thank God: while this fire of God's just indignation will be burning, the Judge will grant opportunity for pulling some out of the consuming fire (Jude 23); and those only who refuse the aid will perish with their pride; because they have made it part of their character, and refuse to reform.

The same prophet gives another description of this day (Mal. 3:1-3), in which again, under the figure of fire, he shows how the Lord's children will be purified and blessed and brought nigh to. him by having the dross of error destroyed:—"The Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand (the test) when he appeareth? for he is a refiner's fire: . . . and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi (typical of believers, of whom the chief are the Royal Priesthood) and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Paul refers to this same fire, and this refining process affecting believers in the Day of the Lord (1 Cor. 3:12-15), and in such manner as to leave it beyond all question that the symbolic fire will destroy every error, and thus effect purification of faith. After declaring that he refers only to those building their faith upon the only recognized foundation, Christ Jesus' finished work of redemption, he says: "Now if any man build (character) upon this foundation, gold, silver, precious stones (divine truths and corresponding character, or) wood, hay, stubble (traditional errors and corresponding unstable character), every man's work shall be made manifest; for the day shall declare is, because it shall be revealed by fire; and so every one's work (2 Pet. 1:5-11), whatever it is, the same fire will prove." Surely even the most prejudiced will concede that the fire which tries a spiritual work is not literial fire; fire is an appropriate symbol to represent the utter destruction of conditions represented here by wood, hay and stubble. This fire will be powerless to destroy the faith-and-character structure built with the gold, silver and precious stones of divine truth, and founded upon the rock of Christ's ransom-sacrifice.

The Apostle shows this, saying: "If any man's work abide which he hath built thereupon (upon Christ) he shall receive a reward. (His reward will be in proportion to to his faithfulness in building, making use of the truth in the developement of true character—putting on the whole armor of God.) If any man's work shall be consumed, he shall suffer loss (loss of the reward, because of unfaithfulness), but he himself shall be preserved so as through a fire"—signed, scorched and alarmed. All who build on the foundation of Christ's ransom are sure: none that trust in his righteousness as their covering will ever be utterly confounded. But those who wilfully reject him and his work, after coming to a clear, full knowledge thereof, will be subject to the second death.—Heb. 6:4-8; 10:26-31.

In yet another way is this trouble of the Day of the Lord symbolically described. The Apostle show (Heb. 12:26-29) that the inauguration of the Law Covenant at Sinai was typical of the introduction of the New Millennial age, or reign of Christ's kingdom. He says that in the type God's voice shook the literal earth, but now he hath promised, saying, "Yet once for all (finally), I will shake not only the earth, but the heaven also." Concerning this the Apostle explains, saying, "Now this (statement), Yet once for all denotes the removal of the things shaken, because they are fabricated (false, made up, not the true), so that the unshaken things (true, righteous things, only) may remain. Wherefore, seeing that we are to receive a kingdom which cannot be shaken, let us hold fast the favor through which we may serve God acceptably with reverence and piety; for (as it is written), Our God is a consuming fire." Thus we see this apostle uses a storm to symbolize the trouble of this day of the Lord, which he and others elsewhere refer to under the symbol of fire. The same events are here noted that are described under the fire symbol, namely, the sweeping away of all falsities, both from believers and from the world—errors regarding God's plan and character and Word, and also errors as to social and civil affairs in the world. It will be good indeed for all to be rid of these fabrications, which came to man largely through his own depraved desires, as well as by the cunning craftiness of Satan, the wily foe of righteousness; but it will be at great cost to all concerned that they will be swept away. It will be a terribly hot fire, a fearful storm, a dark night of trouble, which will precede the glorious brightness of that Kingdom of Righteousness which can never be shaken, that Millennial day in which the Sun of Righteousness will shine forth in splendor and power, blessing and healing the sick and dying but redeemed world.—Compare Mal. 4:2 and Mat. 13:43.

(To be continued.)

KINGDOM COME.

By Dr. Frank Crane.

What do we want? What precisely do we mean by the Millennium, or the Golden Age, or Utopia? What sort of a "Kingdom Come" is it we pray for?

Sit down some time and think it over; try to get rid of the vagueness of the idea, and to determine exactly what conditions would satisfy you and all of us. The effort may not be without good results upon your present notions.

Just as a suggestion let me give one statement of the kind of Millennium that appeals to me.

It is that state of society and that perfection of government in which there shall be secured for every human being Intellectual Liberty, Equality of Opportunity, Justice in all Human Relations, and free Spiritual Fraternity.

This is somewhat like the French motto, Liberty, Equality, Fraternity only the terms are defined a bit, and Justice is added.

* * *

First, Intellectual Liberty. The last element of coercion, direct or indirect must be rmoved from the processes of the mind. The Ethics and the Intellect must be acknowledged. The mind must work absolutely unbribed by expediency, the opinions of others, fear, or authority. There can be no perfect unity of love and service that does not rest on perfect freedom of thought.

There must be entire Equality of Opportunity. The state ought to see to it that every baby coming into the world has an equal start with every other baby. All inheritance of wealth that interferes with this should be abated. Every child should receive adequate training for the world's work. There will never be equality of intelligence, of physical force, of genius, nor of any other kind of ability; inequality in these respects adds zest to life. And the advantages of personal ability do not cause injustice; it is custom-buttressed and law-intrenched privilege unearned and undeserved yet perpetuated, that oppresses the world.

Justice is essential. When that comes there shall be no more benevolence and charity as we now practice them. The great hunger of mankind is not for kindness and mercy and pity, it is for justice. When we have justice we shall have peace, as it is written: "Righteousness and peace kiss each other."

* * *

Lastly we shall have free Spiritual Fraternity. The problem of the race is one of fraternizing. We now get together in sects and nations. Religiously and politically we as yet feel but faintly the universal breeze. We do not realize humanity. The human nerve is feeble. Some day the idea of universal brotherhood shall burn in the race with a heat and shine far stronger than the present sectarian, partisan and patriotic enthusiasms.

I do not think human nature will have to be transformed to get these things. It is a question of vision. We need to see. When once we understand what we want we will organize and get it.

This above interesting article appeared in an issue of a daily paper. Dr. Crane's idea of the Millennium is the slogan that led to the French Revolution: Liberty, Equality, Fraternity, with Justice added. Allow me to suggest a thought on this interesting question.

Dr. Crane's proposition of adding Justice, is, to my mind, the fundamental principle of Utopia. "Justice is the foundation of God's Throne," and should be the foundation of all civic conduct. This is the fundamental principle of the American Republic, anticipated by Roger Williams in his state of Rhode Island.

Allow me to suggest one element of human nature that must be eradicated before Utopia can be realized and that element is Selfishness. As long as Selfishness is the motive power of society Justice established by law, will not produce the Millennium.

Equality in the eyes of the law is not equality in fact—men are not born equal—the Declaration of Independence to the contrary notwithstanding. Men born with tendencies that run counter to the principles of Justice established by law does not eradicate them but simply controls them and that to a very limited extent. This precept is proven by experience.

The American Republic founded upon the principles of the Golden Rule (Justice), aptly referred to by Ruskin as a "Social Experiment" has proven a failure to give Liberty and Equality to the people. Under this regime the government still remains in the hands of the many, but the property has gravitated into the hands of a few. We now hear the slogan "Human rights above property rights." Why? Because of selfishness, the natural results of man's depravity—Adamic depravity. Socialism for this reason cannot adjust matters permanently anymore than did the present regime. Henry Ford's paternalism has done more in the interest of labor than any Socialistic program proposed. The right man in power, as absolute monarch, is the best imaginable arrangement for man in his depraved ondition, and this is diametrically opposite to the recognized principles of liberty; and this is precisely what Pastor Russell announces will be the next thing in order; a theory of the most absolue kind with Christ as the monarch and will "rule with a rod of iron" as earth's fifth universal empire.

Man must be reconstructed in harmony with the principles of the Golden Rule before we reach Utopia. Write the law in man's heart like Adam before he fell, not in statutes, then select all that love the right and hate the wrong, and you have the material that will produce liberty, equality, fraternity and justice. But put justice first and the rest will follow. "Peace on earth, good will to men," will be the result of "Thy Kingdom Come."

N. E. NELSON.

WHEN MY MA IS SICK.

When Ma is sick she pegs away;
She's quiet though, not much to say,
She goes right on a-doin' things,
An' sometimes laughs or even sings.
She says she don't feel extra well,
But then it's just a kind o' spell.
She'll be all right to-morrow, sure,
A good old sleep will be the cure.
An' Pa he sniffs an' makes no kick,
For women folks is always sick,
An' Ma, she smiles, lets on she's glad.
When Ma is sick it ain't so bad.

WHEN MY PA IS SICK.

When Pa is sick, he's scared to death,
An' Ma an' us just hold our breath.
He crawls in bed, an' puffs and grunts,
And does all kinds of crazy stunts.
He wants "Doc" Brown, an' mighty quick,
For when Pa's ill he's awful sick.
He gasps and groans, an' sort o' sighs,
He talks so queer, an' rolls his eyes,
Ma jumps an' runs, an' all of us,
An' all the house is in a fuss.
An' peace and joy is mighty skeerce—
When Pa is sick, it's something fierce.

Blomington, Ill.

Enclosed fined postal Money Order for $1.00 in payment for another year's subscription to the Tribune. We still continue to appreciate the discourses of Pastor Russell which you print from week to week. These sermons never grow old. Truly in the language of the Prophet David we can say, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth; for through Thy precepts I get understanding." Thanking you for your favors, I remain

Your grateful reader.

MRS. M. C. VIMONT.

Brandsville, W. Va.

Find enclosed my Subscription price for another year; I assure you, dear editor, that I have enjoyed your paper very much; it has brought to me, very much! it has brought to me many blessings, comforts, and joys.

I am now 67 years old and can truly say that the Tribune and the Watch Tower are the best papers I ever read. Both contain the message of Truth and love, that dispels all darkness and makes life most beautiful.

May the blessings of Divine grace be upon you and your good work.

ELIZABETH CUPPETT.

PASTOR RUSSELL'S SERMON.

THE ELIJAH MESSAGE—THE VOICE IN THE WILDERNESS

Vainly crying, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

PASTOR RUSSELL'S SECOND DISCOURSE ON THE ANTITYPICAL ELIJAH.

READING, Pa., December 17, 1905.—Pastor C. T. Russell addressed two attentive audiences in the Auditorium today. His evening text was, "The voice of one that crieth in the wilderness, Prpare ye the way of the Lord, make straight in the desert a highway for our God."—Isa. 40:3.

All four of the Gospels quote our text and apply it to John the Baptist. John the Baptist was the Elijah to all those who had the hearing ear and understanding heart to appreciate the message and to accept Jesus. And yet, as we pointed out, John the Baptist did not fulfill by any means all that was predicted respecting the antitypical Elijah and his ministries which would be introductory to the Christ of glory. Indeed we have John's own words for it that he did not fulfill all the requirements and conditions appertaining to the Elijah, for when he was asked point blank the question, "Art thou Elias?" he answered, "I am not." (John 1:21.) In the power and the spirit of Elijah he did an introductory work to Jesus in the flesh, just as the greater Elijah, the Church in the flesh, has for nearly nineteen centuries been doing an introductory work as respects the great Christ of glory, Jesus the Head and King, the Church members of his body and associates in his Kingdom.

John the Baptist did literally enough dwell in the wilderness and preached there, thus typifying the experience of the Church, which, during a large portion of this Gospel age, has been in the wilderness or hidden condition as respects the world and worldly history. Revelation tells us in symbolical language of how the Church fled into the wilderness condition for 1260 symbolical days—1260 years—which period ended with the year 1799. Since then the true mouthpiece of the Lord, his true messengers, the loyal members of the Elijah class, have gone forth from the wilderness condition, and the voice of their message is again heard in the world though they are still separate—in spirit at least—to Churchianity, Babylon, and the world, Egypt.

John the Baptist's message to those who would hear him, "Repent for the Kingdom of heaven is at hand," has been similarly the message of all the truly consecrated of the Lord. The announcement is a two-fold one, first that the Kingdom is about to be established, and secondly, that repentance and reformation are necessary to its proper reception and a share in the blessings which it will bring. Notice how much more accurately the description of our text fits to the antitypical Elijah than it did to John the Baptist, who did something of the Elijah work to the Jewish nation as the body of Christ in the flesh has done to Christendom. The voice does not declare that there is no wilderness, that there is no desolation, that everything is satisfactory and all right; it does not declare that God's Kingdom has come and that his will is being done on earth as it is done in heaven. Quite to the contrary it declares that the Kingdom is to come, and that preceding it all who hear the message should poin in preparing the highway or making right conditions for the reception of the Kingdom, that the world might receive God's Kingdom with joy and thankfulness and great blessing.

When John the Baptist, as representing this Elijah in a small way, made this proclamation to the Jewish nation, his message was received only by the few. The great majority had neither ears to hear nor hearts to understand and appreciate the things which he called to their attention. Self-satisfaction filled the hearts which should have been seeking reconciliation to the Father through the Redeemer. Those who did receive John wree those who were ready subsequently to receive Jesus. The rejection of John by fleshly Israel meant the rejection of Jesus as their Messiah, and meant also his rejection of them and the consequent great time of trouble which came upon that nation.

ELIJAH'S MESSAGE NOT APPRECIATED.

Similarly the message of the antitypical Elijah, the message of the true Church, the body of Christ in the flesh, has not been heeded by the world, has not been heeded by the nominal mass of Christendom. We may apply our Lord's words again here, and see that if Christendom had heard the message of the antitypical Elijah they would be ready now for the second advent of Jesus, ready to welcome his Kingdom, glad to have it established in the world; they would have been praying from the heart what some of them have been praying from the lips, "Thy kingdom come, thy will be done," etc. But rejecting the antitypical Elijah, Christendom is unprepared for the Kingdom. Indeed it is perhaps more out of harmony with the conditions of the Kingdom than it ever was before.

There never was a time when greed of gold seemed to have such power over all the civilized world as now; there never was a time when people in the most trusted positions rendered such poor accounts of themselves; never a time when so many proved unfaithful to their trusts. And all this greed for wealth and for power, the two being linked together today, means a very opposite spirit from that which must prevail under the Kingdom conditions when the Golden Rule will be enforced by the iron rod of power, when justice will be laid to the line and righteousness to the plummet, when the humble shall be exalted and the proud shall be abased. In a word the world is probably less prepared for the Kingdom than at any other time of the world's history so far as the governments and representatives of the people are concerned, so far as their preparation for the Kingdom by any highway of righteousness and holiness, the straightening of the crooked things and the smoothing of the rough conditions, are concerned.

THE ALTERNATIVE IS THE DIVINE CURSE.

The failure of the antitipical Elijah class to estblish in the world a highway of holiness and righteousness through the message promulgate means, as described in our last Sunday's discourse, that as the Jewish nation rejected Christ and passed into a great time, of trouble, so Christiandom, now rejecting his kingdom on a spiritual plane at the time of its proper establishment under the whole heavens, will in turn be rejected as Israel was, and the time of trouble shall again come, which will resemble the trouble upon Israel except that it will be world-wide, a time of trouble such as was not since there was a nation. This is the curse of the Lord referred to in our last Sunday's discourse in connection with the declaration that the anti-typical Elijah must turn the hearts of the fathers to the children, else the Lord would come and smite the earth. with a curse.

A sufficient time has been allowed for the promulgation of this message of reformation and preparation for the Kingdom. Indeed, as we have heretofore noted the length of the Jewish age, proclaiming the Kingdom of Christ was 1848 years from the establishment of that nation until the offer of the Kingdom by our Lord when he rode to Jerusalem on the ass. And similarly the Gospel age has been a proclamation of 1848 years, reaching from Pentecost to the announcement of the second coming, presence of, Christ, and his Kingdom in process of establishment in 1878. As the Jewish nation was rejected at the end of that 1848 years of favor, and matters began to shape for the utter destruction of the nation, accomplished in thirty-seven years, so here we understand that Christiandom has been tried in the balances and found wanting, and the decree of the Lord is that the time of trouble shall come which will thoroughly humble the hearts of mankind and bring them into a condition where they will be ready for the blessings he is to give, blessings to which they did not respond willingly and voluntarily throughout this Gospel age.

When the time of trouble shall have wrecked the present institutions in anarchy, and when the world shall cry out to the Lord as the prophet represents that it will do, earnestly desiring the reign of righteousness, then will be accomplished the things which the Church has been declaring should now be accomplished if a sufficient number were willing to do so, namely, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Mankind has not responded to this appeal to cast up a highway of holiness and righteousness. On the contrary, the various advantages of the earth have been exploited for individual aggrandizement, and selfishness has continued to be the law instead of righteousness and equity. But the Lord will delay no longer; he is about to set up his Kingdom; he is about to establish the highway of holiness, and he so tells us elsewhere through the prophet, A highway shall be there and it shall be called a way of holiness, and the redeemed of the Lord shall go up thereon. In a word, that which mankind would not naturally respond to in the present time will be forcibly established in the future time, and meanwhile, because of unwillingness to respond, the time of trouble will come upon the whole earth, turning the sweets of selfishness and aggrandizement to the vinegar of disappointment, chagrin and loss.

EVERY VALLEY TO BE EXALTED.

The Elijah voice was to do more than merely call upon men to prepare a highway of holiness and righteousness in the present time. It was to proclaim, as the text shows, that whether they would hear or whether they would for-bear the Lord and carry mighty ones, the princes of earth, financial, political and social, "Every valley shall be exalted and every mountain and hill shall be made low." When the Lord undertakes this matter of the leveling of the conditions of society, bringing down the great ones and mighty ones, the princes of earth, finanmial, political and social, and lifting up the humble ones represented by the valleys, the masses of mankind, there will be no doubt at all that he will accomplish it to the full limit of his decree. There need be no doubt at all that eventually all the crooked things shall be straightened out and all the difficult and rough places, social, political and financial, shall be smoothed out.

Our Lord declared, pointing down to our day, to the time immediately preceeding the establishment of his Kingdom in power and glory, that every secret thing should be revealed, every hidden thing should be brought to light. (Matt. 10:26.) We may assume, therefore, that it is in harmony with this divine arrangement and program that at the present time the great things, social, political and financial, are being brought to light, being brought to the surface almost miraculously. The result is to more and more shake the confidence of the people in their teachers, representatives and rulers. More and more they will be inclined to have confidence in no one, and conclude that it is a matter of every man for himself. The result will be, what the Scriptures so clearly foreshow, an anarchous period in which each will be striving with his hand against his neighbor for his own personal advantage.

JUDGMENT FIRST, AND THEN GLORY.

The prophecy proceeds to outline not only that the voice of the antitypical Elijah would be heard in the wilderness, vainly crying that the way of the Lord should be prepared, but, secondly, that the work of leveling society, bringing down the great and lifting up the humble, will be accomplished—accomplished as we have seen by the great time of trouble which will come as a natural consequence of the rejection of the Lord's guidance, and yet come as a specially foreknown and prearranged chastisement of the Lord and following comes the statement that "then the glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5.) The result of the time of trouble will be the opening of the eyes of understanding of all the world so that all shall see the grandeur of the divine plan, the divine arrangement. All shall see God's plan to be glorious in the extreme. As the heavens are higher than the earth so will his ways be seen to be higher than man's ways. While the world will dread the dark day of trouble even now impending, yet after it shall have passed and after the glorious Sun of Righteousness shall have arisen with healing in his beams, after all the world shall behold the glory of the Lord thus manifested in the establishment of his righteousness and justice in the earth, the hearts of all will be made glad, and they will rejoice that God's wisdom and love, his mercy and justice, failed not in the establishment of the Kingdom, even though it required so great, so awful a time of trouble to bring it about, because of the unwillingness of mankind to respond to the divine invitation through the Elijah class.

GOD'S UTTERANCES SURE.

As though anticipating the query of our minds as to how we can be sure that these results will be brought about, since we have seen more than eighteen centuris of Gospel proclamation and urging to repentance and preparation and for the Kingdom—how can we know that the great time of trouble will bring it about, and that all flesh shall recognize the grandeur of the divine Kingdom and the blesings resulting? The answer of the Lord through the prophet to our query is in few words, "The mouth of the Lord hath spoken it." (V. 5.) Ah, yes! The difficulty now is that few are able to hear the word of the Lord, few are prepared to believe his testimonies respecting the future, and yet he declares, "My word that goeth out of my mouth shall not return unto me void," etc. How surely then the message which the world has not heeded will be accomplished, fulfilled, and fulfilled in a way which the world would not expect, but fulfilled nevertheless, although through the severity of a time of trouble upon mankind.

This is one of the great lessons which the world has to learn, namely, that the heavenly Father knew the end of his plan from the beginning, and that he foretold the affairs of the world, not by way of forcing results, but that mankind might learn of his wisdom and of his ability to discern the end from the beginning in every matter; and that learning also of his glorious character of justice and mercy and love all who desire his fellowship and seek it might be able to place absolute confidence in his every arrangement for their welfare.

"ALL FLESH IS GRASS."

The succeeding verses, 6—8, correspond well with what we have already seen and intimated, that at or about the great time when the crooked things would be straightened and the rough place smoothed and the mountains and hills brought low and the valleys exalted, preparatory to the revealing of God's glorious character to all mankind, there would be a special message sent to the Elijah class—"Cry. All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it." Surely in this parable the grass represents the people. The intimation is that the grass does not represent the saints, but the people who are not in relationship with the Lord, and this picture of the withering of the grass and the fading of the flower is but another way of telling us of the time of trouble which will wither all human hopes and blight all human prospects and turn the world upside down temporarily, until the blessing of the Lord shall come again upon them through the Kingdom—until the times of restitution of all things which God has spoken by the mouth of all the holy prophets shall bring them the refreshing from the presence of the Lord, the blessings of his favor, the forgiveness of their sins, their reconciliation to him through their Redeemer.

"SPEAK COMFORTABLY TO JERSULAEM."

It is the Elijah class that is referred to in the first and second verses of the context, "comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (appointed time) is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

We cannot here go into details respecting the fulfillment of this prophecy but will merely refresh the memories of those who have already read on this subject in the second and third volumes of Millennial Dawn.

The time indicated by this prophecy, when Israel would have received its double or second portion or experience at the hand of the Lord, we have already shown was 1878 A. D. In that year Israel's disfavor, rejected of God, reached the exact period of length to that which had previously been their period or favor. It was then that the message was due to go forth to the Jew to the effect that the disfavor would begin to pass away and divine favor again to return to the Jew—though it was pointed out with equal force that the favor of the Lord for a period of thirty-seven years would be accompanied by a great trouble, and that not until the close of that period and the glorification of the Gospel Church could the divine favor come fully back to natural Israel, as we read in the words of the Apostle, "They shall obtain mercy through your mercy." In other words, natural Israel shall come again into a place of harmony and favor in the end of this age, divine mercy being manifestet through the glorified Christ, the Church.

What we are now pointing out is that this message of comfort to natural Israel, which was due to begin to be proclaimed in 1878, was part of the message of the antitypical Elijah—the Church, the body of Christ this side the vail. Israel's sins are to be pardoned, blotted out, even as a little later on the sins of the whole world are to be blotted out, just as at the present time the household of faith have their sins forgiven on condition of their acceptance of Christ and their consecration to endeavor to walk in his footsteps. Other prophecies, as we have seen, also show this double in Israel's history, that the one half was a period of favor with chastisement and the other half a period of mutual disfavor. The Israelites themselves are inclined to notice this matter and wonder at it. Only from the standpoint of the Lord's Word can we see that this comforting message is for them, and that ere long their blessing will begin and that the blessing of the Jew and the forgiveness of the sins of those who pierced the Lord is but the precusor of the still more widespread blessings of the Lord upon all the families of the earth.

ZION TO BE EXALTED.

Continuing the examination of our text, we note that verses 9—11 give a beautiful word-picture of the establishment of the Lord's Kingdom and the blessing it will be to all those who will respond to its favors. We read, "O, thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the sities of Judah, Behold your God!" In such passages as these the symbolicol use of the word mountain signifies kingdom, and hence these words in the prophecy signify the exaltation in the Kingdom of those who constitute the class, and who now tell the good tidings of coming blessings to a world which is not appreciative of the message. Only a few have the ears to hear and the hearts to appreciate the word of God, and those few the household of faith, who are permitted to become members of the Elijah class now and of the glorious Zion hereafter, the Kingdom of glory.

Our message is then not only as to the glorification of the saints, but one also respecting the great honor and blessing and privilege that is coming to natural Israel, the prospective representative on earth of the heavenly Kingdom, which is invisible to men. It is the mission of the Elijah class to announce the Kingdom after this manner, to proclaim that the Kingdom is at hand, that the great Ruler of the World is about to take possession, that Messiah's Kingdom is the Kingdom of God, which shall ultimately prevail throughout the whole universe.

The message now to be delivered continues, "Behold, the Lord God will come with strong hand, and his arm shall rule for him (Christ is the arm of Jehovah, stretched down for our deliverance from sin and death, stretched forth in the time of trouble to dash in pieces as a potter's vessel all the hindering conditions and things

(Continued on Second Page.)

Appreciations.

Mansfield, Ohio.

I here inclose $1.00 through the Watch Tower Bible and Tract Society, for a renewal of your paper for one year and highly appreciate it because of its religious features, especially the Sermons of our dearly beloved Pastor. May the Lord bless you as you continue to spread the glorious Message of the Kingdom, so near at Hand.

Yours respectfully,
MARTIN MYERS.

West Montrose, Canada.

Enclosed find $1.00 for subscription to your valuable paper which we appreciate very highly. We are glad that you are still publishing the tidings of great joy which in due time will be to all people. The old, old story which rejoices our hearts and is ever new.

Yours with hristian love
AMELIA KUMPF.

Minersville, Pa.

Enclosed fine One dollar to renew my subscription to Labor Tribune.

The religious features appeal strongly to me, a message full of logic and good common sense. Keep right on.

With the compliments of the season, I remain.

Your truly.
R. H. BANNER.

West Lynn, Mass.

Inclosed please find one dollar, for subscription to National Labor Tribune for one year, I send direct to you as advertised in your paper of Dec. 21. I am very glad you are to republish our dear Pastor Russell's sermons.

Yours truly.
MRS. J. W. WINCHESTER.

East Wilton, Maine.

I desire to thank the dear friend who has been sending me your paper, I appreciate the kindness. After reading I send it to others who read it with much interest. I am very glad we can have our Pastor's back sermons to read. I am sure we can appreciate them more now. May the Lord bless you for your labor of love in giving so much of your paper to the printing of "present truth."

Sincerely yours.
ANNETTE J. R. HOYT.

Millersburg, Mo.

Find enclosed Two Dollars, one of which please extend my subscription one year and the other please send your valuable paper to A. O. Phillips.

I still enjoy Brother Russell's sermons and would feel lost without them when through with the paper, I hand is to others whom I feel will appreciate the truth.

Respectfull.
E. V. PHILLIPS.

Branford, Conn.

My time on your paper ran out Oct. 13th. and at present I can not very well renew it, will you kindly stop it. It is not that I do not like your paper because I do very much, but I have not the means just now and I rather you would drop it.

Yours in His name,
MRS. J. F. PARMELEE.

Belleville, Canada.

Just a short note of continued appreciation of your valuable paper and the many good things pertaining to the "Truth" as we love to call it, which is contained therein.

I still remain, yours in the Love and service of the Redeemer.
WM. A BROWN.

Grand Rapids, Mich.

As I am unable to continue the subscription of Tribune I must kindly ask to have it discontinued. I have been left a widow, dont feel able to continue same. However I have been greatly pleased with the Tribune it is an instructive and interesting paper. Pastor Russell's sermons have brought comfort and blessing's in our home, and may it long continue its' joyful mission.

Yours very truly
MRS. J. EKDAL.

THE JOLLY PALMS.

An interesting booklet from the orange groves of Florida sent FREE. Tells how to overcome nervousness and worry without drugs. How to attain health, happiness and tranquility. Describes, too emergency remedies and toilet articles, with all formulas given. Useful information for everybody. Send for your copy now.
A. E. STOKES.
Mohawk, Florida.

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs, 50 cents. Gethsemane Head of Christ Watch Fobs, 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidery, 25 cents. Friends' Supply Co., 210 Harrison Ave., Schenectady, N. Y.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:
Cleveland, O., November 18.
Grand Rapids, Mich., November 20.
St. Louis, Mo., December 2.
Oklahoma, Okla., December 9.

TEN SHARES of Pyramid Film Company Stock for sale for $127.50. A very rare opportunity. Address Box 44, Station G. Cleveland, Ohio.

The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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KAISER'S DYNAMITERS BALKED AT LAST

HEAVY PENALTY IMPOSED FOR HAVING EXPLOSIVES IN POSSESSION WITHOUT LISENCE — IMPS OF TYRANT TO BE STRANGLED.

The new Federal explosives act has placed the coal mining interests in a serious position, and unless some loophole can be found in this law, a large majority of alien miners, the number of which will thoroughly and completely cripple the industry, will be forced into purchasing, using or having explosives in their possession.

Under the provisions of the laws no powder or other explosive of any character may be sold to enemy aliens or the subjects of any country which is "unfriendly" with the United States. It is the latter half of this provision which is the basis of the present difficulty. Although Austria, Bulgaria, Hungary, Turkey, German Poland and other nations or dependencies of the Germanic group are not formally at war with the United States, it cannot be denied that they are "unfriendly." This brings the subjects of these countries within the prohibitive classification and debars them from purchasing or handling explosives.

The seriousness of the situation is apparent when it is considered that in many fields, Austrians, Hungarians and Polish subjects of the dual monarchy constitute the bulk of the miners employed.

Fuel Administrator H. A. Garfield, Director of the Bureau of Mines, Van H. Manning and other high government officials are trying to find a way of modifing the drastic measures of the act as passed by Congress.

Any person in the United States found with explosives in his possession after November 15, who does not have a license issued by the government showing the purpose for which the explosives are to be used, will be at once arrested and fined up to $5,000 or sent to prison for one year. The fine may be $5,000 and one year in prison.

Francis S. Peabody, of Chicago, a well known coal operator familiar with the use of explosives, has been appointed by Secretary of the Interior Lane to act as assistant to the Director of the Bureau of Mines, Van H. Manning, in the enforcement of the law. The Director may utilize the services of all United States Officers and all police officers of the states, including the city police forces, county sheriffs, deputies, constables and all officers in any way charged with police duties. The police of the cities have already been organized for this work, headed by a committee of chiefs of police in the big cities, of which Major R. W. Pullman, superintendent of police of Washington, D. C., is chairman. The police are to make thorough investigations of all dynamite outrages and fires in factories and warehouses, and to make their reports to the Director of the Bureau of Mines. The penalty provided in this Federal war measure is merely to cover the illegal possession of explosives.

There will be at least one licensing officer in each county, and more agents will be designated if the county is sufficiently large to warrant it. A federal license will not relieve any person from securing licenses required under state laws and local ordinances.

In each state there will be appointed a state explosives inspector, who will represent the Breau of Mines in the administration of the law within the state. Only citizens of the United States or of countries friendly to the United States and the Allies may so obtain licenses.

Contractors, mining companies, quarrymen and others using large quantities of explosives, which are handled by employees, may issue explosives to their employees only through those employees holding a licensce, called a foreman's license.

The purchaser of dynamite, in obtaining a license, must state definitely what the explosive is to be used for and the return of any that may be left. The Federal authorities to put a stop to all further dynamite plots.

SOMERSET MINER EARNS $347.92 IN A MONTH

SOMERSET, Pa.—From Hooversville comes a story of one miner who, just before the recent wage increase became effective, earned $347.92 in one month mining coal. With a 100 per cent car supply, it is said, he could maintain this monthly wage for a year his annual pay would amount to $4,. 175.04, and, with the increase in wage allowed November 1, it is believed he could make $5,000.

The Hooversville miner who is making a fortune digging black diamonds is Lawrence B. Finzel, 45 years old, at present employed by the Custer & Sanner Coal Company. He is a man of medium height and weight, and is pointed out as "the little big digger." His friends are proud of his record in coal mining, and challenge the world to produce his equal.

OREGON PAPER MAKERS STRIKE.

Paper makers, pulp mill workers, mechanics and laborers employed in the paper mills in Camas, Wash., and Oregon City, Ore., are out on strike for a slight increase in wages, the eight-hour day, recognition of the union and other minor matters. The workmen have offered to submit the matter to arbitration with no response from their employers. Workers are urged to keep away until the strike is settled.

COKE PRICE OFFICIALLY FIXED

WASHINGTON, Nov. 10.—Coke prices for the entire country were fixed by the fuel administration yesterday in a ruling confirming the price of $6 a ton set by the war industries board for Connelleville coke in an agreement with steel producers.

PHONE GIRLS READY TO STRIKE.

SAN FRANCISCO, Cal.—Telephone girls operating the exchanges of the Pacific Telephone & Telegraph company in San Francisco, Oakland, Fresno and Santa Rosa are being formed into unions under the International Brotherhood of Electrical Workers, it was said by John Morganthaler, president of the San Francisco council of the brotherhood.

The new union has already more than the required number of names to obtain a charter, Morgenthaler said. The girls have already been organized in Los Angeles, Bakersfield, Portland, Ore., and throughout the state of Washington. Morgenthaler said the electrical workers were demanding recognition of the girls' unions by the telephone companies, adding:

"The girls are simply asking for a living wage and better hours. Beginners now receive $1.10 a day and $1.90 at the end of five years. They ask for $2.75 a day at the end of nine months. They also ask for an eight-hour day, as against the present shifts of often 13 or 14 hours."

PACIFISTS FLAYED BY SOCIALIST LUNN.

ALBANY, N. Y., Nov. 15—George R. Lunn, Socialist mayor of Schenectady, and member of Congress, addressing the New York State Federation of Women's Clubs in convention today, declared members of Congress, who are wavering over war measures should migrate immediately to Berlin.

"Giving every credit of sincerity to our misguided pacifists, he said, "it nevertheless remains true that they furnish us an example of the menace of muddle-headedness. This is no time for muddle-headedness; it is the time for coarse and clear thinking. I would rather see a Prussian victory than any compromised peace. A compromised peace would mean the deadening of every moral fibre of the nation."

FEDERAL LABOR PLAN IS NOT COMPULSORY.

Washington—The excutive council of the A. F. of L. has indorsed the principle of the United States public service reserve, and will submit the plan to the executives of national and international unions for criticism and suggestions. This movement is under the jurisdiction of the United States department of labor, and is designed to mobilize labor for war purposes.

It is entirely voluntary and its success depends on the willingness of workers to agree to place themselves at the disposal of the government for emergency needs.

There are no penalties attached to the plan, no conscription or any form of compulsion. When called upon, if the worker does not deem the offer suitable, he need not accept.

Employment agencies will be established throughout the country, and to which employers will report their needs. Existing agencies will be employed where practicable.

Men of all degrees of skill will be included.

This information will be supplied only to the government departments and employers vitally connected with war industries.

Demands for labor will first be investigated by the department of labor that the labor market in that locality may be utilized, rather than flood that locality with workers.

"As the success of this plan depends upon the hearty co-operation of the trade union movement," says the council in its summarization of this proposal, "it seems unnecessary to give assurance that the well-known policy of the department of labor in times of strike will be continued in this case."

The indorsement of this plan includes the statement that "before any additions or changes shall be made in regard to the above the resident members of the executive council should be consulted."

UNION TELEGRAPHERS BALK WESTERN UNION

CHICAGO—The Western Union Telegraph company did its utmost to defeat the strike of union telegraphers against the Great North Western Telegraph company of Canada, says the Commercial Telegrapher's Journal. The Western Union endeavored to rush several hundred strikebreakers across the border, but its efforts failed because of the prompt action of immigration authorities on both sides of the line.

HATS OFF TO STEVE STONE WHO NAILED THE ENEMY

THE VOTES THAT MADE THE VICTOR WERE IN THE FACTORY AND ON THE STREET CORNERS NOT IN COMFORTABLE HALLS WHERE THE PAYROLL SHINED.

In the election of Mr. E. V. Babcock as Mayor of the City of Pittsburgh, the recent campaign has revealed that the margin was exceptionally close but little was required to change the trend of sentiment from one side to the other.

It was very apparent that while the publicity committee was pouring thousands of dollars into the advertising columns of the daily papers this golden stream was being shot into the air rather than poured upon the rank and file; that the masses were up too early to read the morning announcements and worked too late to burry themselves in the political fortunes as heralded in the evening papers, notwithstanding the heavy pounding of the big publicity guns. The better citizen were largely for a business administration from the start and the businessman was adsolutely immune from the Georgia poison.

The wage earners in mill, factory, and shop were then to be selected as the victims most susceptible and if the passions of these could be aroused through a vision that manacles awaited; that the dungeon was not far distant, that the criminals in the southland who had ravaged some innocent child, murdered some mother or shot down father, were angels of charity upon whom henious crimes were being perpetrated then any political freak might be elected to office. The poison which destroyed the mental capacity of some failed with the majority and Babcock became Mayor of Pittsburgh.

The credit of this should go largely to the Bureau of Speakers who snatched victory from defeat and turned the tide in the closing hours of the campaign. The ward meetings were well distributed and used to good advantage but these were crowded by employes who represented both sides rather than the independent voter. The real burden was the street meetings which found only the plain citizen and while these were fought with considerable opposition at times, yet interruptions only afforded opportunity for bringing out the best arguments and when they became so pronounced that speakers were not permitted to speak the opposition only made votes for Mr. Babcock. For these meetings credit is due to Attorney Stephen Stone, who was persistant in pushing them into every corner and bearding the lion in his den.

Mr. Stone realized the necessity of pushing the battle right into the factory and bang up against the furpace. The employes confessed they were too busy to give much time to politics but politics were taken to the men. Every factory was stormed and every workman given an opportunity to hear the issues discussed. The prison poison made the men at first extremely antagonistic and the Babcock speakers obnoxious, but opposition soon faded when the truth was revealed and the antidote injected. Noonday meetings and three and four corner meetings at night was Chairman Stone's orders and there was no chance for renigging.

The voters were stormed on every prominent corner and the battle was fierce but Stone sent his men "over the top" and to these men who braved the rain and storm and the enemies' quarters sufficient credit is due to remind the victors that surely sufficient votes were thus won to make the necessary 2500 votes. To Chairman Stone hats should be doffed for pushing to a successful issue the plan that carried to the voters the message that brought home the bacon.

CONCILIATION PAYS.

INDIANAPOLIS—The United Mine Worker's Journal has this to say of recent wage increases for soft coal miners in western Pennsylvania, Ohio, Indiana and Illinois, as a result of conferences with operators:

"It was not necessary to stop the mines even for one day in order that we might prove the justice of our demands.

"Every district agreement defines the methods through which disputes shall be adjudicated and especially do they provide that the mines must not be closed down to force a decision.

"Coal is the very nerve center of all our industries. To shut off the coal supply would mean to paralyze the industries. Local strikes would have the same effect in proportion to the extent.

"No local or general strike is necessary when the miners and operators have provided tribunals for the adjustment of disputes

"Neither shall such affairs be tolerated."

BUSINESS IDEALS SHATTERED BY WAR

WASHINGTON—The Chamber of Commerce of the United States calls its members' attention to the declaration by the council of national defense that "new enterprises which are not fundamental to the efficient operation of the country's necessary activities should not be undertaken."

UNION CAN STATE FACTS.

LITTLE ROCK, Ark.—A non-union barber shop proprietor has failed to secure an injunction restraining pickets from carrying a banner reading: "This shop is unfair to union labor." The court held that unionists have the right to state facts

EMPLOYERS MOVE TO PREVENT STRIKES

50,000 MANUFACTURERS WILL HELP UNCLE SAM MAINTAIN EXISTING STANDARDS AND KEEP PLANTS IN OPERATION.

Can there by any doubt that to undertake to open a "closed" shop or close an "open" shop under the exigencies of war is an evident attempt "to change the standard which they were unable to change under normal conditions"? This is the view frankly presented by Mr. Thomas, the English labor representative, in his suggestions to the Committee on Labor of the Advisory Commission of the Council of National Defense, when, recommending conduct predicated upon his British experience, he declared, according to the American Federation for August of this year:

"Let the employer say: 'I am not desirous of taking advantage of the war to break down something that I never believed in.' On the other hand, let the employees say: 'Whilst anxious to maintain the law, we are not anxious to take advantage of the war to enforce something during the war that we could not obtain in peace times.' With both sides recognizing that, I repeat, I believe they will find a solution."

Secretary of Labor Wilson apparently endorsed this view when on April 23rd, 1917, in an explanatory statement on behalf of the Council he said: "that where either an employer or an employee has been unable under normal conditions to change the standards to their own liking, they should not take advantage of the present abnormal conditions to establish new standards." This, we urge, declares a sound policy and a fair interpretation for the Council to place upon its recommendation.

Moreover there is a labor shortage which will necessarily be intensified by withdrawing from industry the personnel of its contribution to our armed forces. In this crisis America needs the service of every citizen. We can no more depend upon one class to operate our factories than to fill the ranks of our armies. Therefore it is inconceivable that the Government can tolerate, much less approve, any proposal which makes membership in a private organization a prerequisite to a citizen securing employment in production for the war. All citizens, union or non-union, are equally entitled to and must receive like consideration from their Government and equally enjoy the full protection of national authority in every circumstance of daily life. The assertion is untenable that a minority or a majority of employees in any industry by voluntarily associating themselves into an organization acquire authority or right over the equal liberty of those who do not care to do likewise. As was said in a great public document:

"This all seems too plain for argument. Common sense and common law alike denounce those who interfere with this fundamental right of the citizen. The assertion of the right seems trite and commonplace, but that land is blessed where the maxims of liberty are commonplaces."

(Report of Anthracite Coal Strike Commission, 1902.)

To win this war we can sacrifice everything but the principles of the Republic and the fundamental rights of citizenship it was founded to protect. The right to pursue a lawful calling and to live free from annoyance and molestation is the primary if not the greatest privilege which society is founded to sustain.

The British policy expressed in its Munition Acts is that all labor, whether it be that of the employer or the employee, of men or women, of union or non-union, of the skilled or unskilled, shall be employed to the best advantage of the country. Neither restriction nor discrimination, nor, in "controlled shops," strikes or lockouts are permitted. A Ministry of Munitions is successfully promoting the expeditious output of munitions by employing all the available labor to that end. With due regard to the plant and equipment of each establishment it has successfully subordinated conflicts between employer and employee to the winning of the year.

To the same great end we propose through you, in the presence of the public, that employer, and employee, organized and unorganized, shall pledge themselves to prevent strikes and lockouts, to deal national necessity, it is the duty of the manufacturer and of organized serious wage disputes, and, for the period of the war, not compel or attempt to compel discriminations in employment by strikes, threats of strikes, or lockouts.

We further submit that, under the present circumstances of national necessity, it is the duty of the manufacturer and of organized labor to jointly co-operate with the Government that sedition in any of its manifold forms, whether masquerading in the name of labor or under any other guise, shall be ruthlessly exposed and suppressed.

To epitomize our conclusions and recommendations we urge:

1. That as a basis of mutual understanding employer and employee recognize and agree that now and for the period of the war continuous, efficient production can alone equip and sustain our military forces. Every dispute, whatever its motive, which interrupts production, further the ends and operates to the advantage of the public enemy.

(Continued on Seventh Page)

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE S¯UDIES.

(Continued from last week.)

STUDY XV.

THE DAY OF JEHOVAH.

David, the prophet through whose Psalms God was pleased to foretell so much concerning our Lord at his first advent, gives some vivid descriptions of this Day of Trouble by which his glorious reign will be introduced; and he uses these various symbols—fire, storm and darkness—alternately and interchangeably, in his descriptions. Thus, for instance, he says (Psa. 50:3): "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." In Psa. 97:2-6: "Clouds and darkness are around about him: righteousness and justice are the support of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings give light to the world; the earth seeth it and trembleth. The mountains melt away like wax at the presence of the Lord, at the presence of the Lord of the whole earth.. The (new) heavens (then) tell of his righteousness, and all the people see his glory." Psa. 46:6: "The peoples raged, the kingdoms were moved: he uttered his voice, the earth melted." Again (Psa. 110:2-6), "Rule thou in the midst of thine enemies. . . . The Lord at thy right hand shall crush kings in the day of his wrath. He will judge among the nations—there shall be a fulness of corpses. He crusheth the heads (ruler) over many countries." Again (46:1-5), "God is our protection; . . . therefore we will not fear when the earth (society) is transformed, and when the mountains (Kingdoms) are swept into the midst of the sea (swallowed up by the turbulent masses),when the waters thereof roar and are troubled (infuriated), when the mountains shake with the swellings thereof. . . . God will help her (the Bride, the faithful "little flock") at the dawning of the morning." And in the same Psalm, verses 6-10, the same story is re-stated in other symbols:—"The peoples rage, kingdoms are displaced; he letteth his voice be heard, the earth (society) melteth. Jehovah of hosts is with us, a Tower for us is the God of Jacob." Then, viewing the results of that time of trouble from beyond it, he adds: "Come ye, behold the deeds of the Lord—what desolations he hath made in the earth. . . . Desist (from your former ways, O people) and know (come to the knowledge) that I am God. I will be exalted among the peoples, I will be exalted in the earth." The "new earth" or new order and arrangement of society will exalt God and his law, as over and controlling all.

Another testimony in proof of the fact that the Day of the Lord will be a great day of trouble and of destruction to every form of evil (yet not a time of literal burning of the earth) is furnished in the last symbolic prophecy of the Bible. Referring to this time when the Lord will take his great power to reign, the storm and fire and thus described—"And the nations were enraged and thy wrath came." (Rev. 11:17, 18.) And again, "And out of his mouth proceeded a two-edged broadsword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God. . . . And I saw the beast (symbolic), and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet. . . . These were cast alive into a lake of fire burning with brimstone."—Rev. 19:15, 19.

We cannot here digress to examine these symbols—"beast," "false prophet," "image," "lake of fire," "horse," etc., etc. For this reader is referred to a succeeding volume. Now we would have you notice that the great symbolic Battle, and the harvesting of the vine of the earth here described as clossing the present age and opening up the Millennial age (Rev. 20:1-3), are but other symbol covering the same great and troublous events elsewhere symbolically called fire, storm, shaking, etc. In connection with the battle and winepress figures of Revelation, note the striking harmony of Joel 2:9-16 and Isa.13:1-11, in describing the same events by simimlar figures. The variety of symbolic figures used helps us to appreciate more fully all the features of that great and notable Day of the Lord.

THE PRESENT SITUATION

We here leave the prophetic statements regarding that day, to mark more particularly the present aspect of affairs in the world, as we now see them shaping themselves for the rapidly approaching conflict—a conflict which, when its terrible climax is reached, must necessarily be a short one, else the race would be exterminated. The two rival parties to this battle are already visible. Wealth, arrogance and pride are on one side, and widely-prevailing poverty, ignorance, bigotry and a keen sense of injustice are on the other. Both, impelled by selfish motives, are now organizing their forces all over the civilized world. With our eyes anointed with truth, wherever we look we can see that the sea and the waves are already roaring and lashing and foaming out against the mountains, as represented in the threats and attempts of anarchists and discontents whose numbers are constantly increasing. We can see, the friction between the various factions or elements of society is rapidly getting to the point described by the prophets, when the earth (society) will be on fire, and the elements will melt and disintegrate with the mutually generated heat.

It is of course difficult for people, on whichever side of this controversy they may be, to see contrary to their own interests, habits and education. The wealthy feel that they have a right to more than their proportional share of this world's goods; a right to purchase labor and every commodity as low as they can; a right to the fruit of their efforts; and a right to use their intelligence so to run their business as to make profit for themselves and to increase their hoarded wealth, no matter who else may be compelled by force of circumstances to drag through life with few of its comforts, even if with all of its necessities. They reason thus: It is inevitable; the law of supply and demand must govern; rich and poor have always been in the world; and if the wealth were evenly divided in the morning, some would, through dissipation or improvidence, be poor before night, while others, more careful and prudent, would be rich. Besides, they will argue with effect, Can it be expected that men of greater brain power will undertake vast enterprises, employing thousands of men, with the risks of large losses, unless there be hopes of gain and some advantage?

The artisan and the laborer, on the contrary, will say: We see that while labor enjoys many advantages to-day above any other day, while it is better paid, and can therefore procure greater comforts, yet is is in this enjoying only its right, from which it has long been debarred to sem extent; and it is thus properly deriving a share of the advantages of the inventions, discoveries, increasing knowledge, etc., of our time. We recognize labor as honorable, and that, when accompanied with good sense, education, honesty and principle, it is as honorable, and has as many rights, as any profession. And, on the contrary, we esteem idleness a discredit and disgrace to all men, whatever their talent or occupation in life. All, to be valued and appreciated, should be useful to others in some respect. But though realizing our present improvement and advancement, intellectually, socially and financially, we realize this to be more the result of circumstance than of human design on the part of either ourselves or our employers. We see our improved condition, and that of all men, to be the result of the great increase of intelligence, invention, etc., of the past fifty years particularly. These came up so rapidly that labor as well as capital got a lift from the tidal wave, and was carried to a higher level; and if we could see a prospect that the flood tide would continue to rise, and to benefit all, we would feel satisfied; but we are anxious and restless now because we see that this is not the case. We see that the flood tide is beginning to turn, and the whereas many have been lifted high in wealth by it, and are firmly and securely fixed upon the shore of ease, luxury and opulence, yet the masses are not thus settled and secured, but are in danger of being carried as low as ever, or lower, by the under current of the now ebbing tide. Hence it is that we are disposed to grasp hold of something to insure our present state and our further advancement before it is too late.

(To be continued.)

DARK CLOUD WITH SILVER LINING

Heavy the mountains stand with storm
Savage is War's devouring form.
There with his blood hounds hunger lurks,
Upheaval spreads his destructive last hour writhes.
A time of trouble unknown before
Has entered in at the worlds wide door
To sweep the halls of foul decay
And bring the day.

The sun and moon their tokens bear,
The falling stars the hour declare
Death holds his dreadful carnival
And smites the nations at his will.
Yet with the tumule hope is born,
That earth is on the verge of morn
another angel ascending from the
To bring the day.

W. SARGEANT.
St. John, N. B.

SEND IN A DOLLAR BILL.

There are many of our subscriber who don't seem to realize the dollar they are due us on subscription woul come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TO DAY!

DOCTORS OF DIVINITY.

By N. E. NELSON.

"All ye beasts of the field, come to devour, yea, all ye beasts of the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs (or D. D's) they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never get enough, and they are shepherds that cannot understand; they all look to their own way. everyone for his gain, from his quarter."

So sang the Jewish bard and we linger here a moment for a little illustration while no believer in the monkey doctrine (that we are descendants from animals). We are certainly aware that people and dogs behave very much alike, as here noted by this forceful Scripture passage. "Come ye beasts of the field, come to devour," reminds me of a dog fight I saw on Grant boulevard in Pittsburgh not long ago. I was traveling along in an auto when I came upon the scene. A man, the owner of one of the dogs I presume, was endeavoring to separate them and I was clubbing the larger dog with everything he could lay his hands on. Believe me, I'll not forget this for some time and I was sorry that I stopped to see it. I felt for the little dog for he was trying to get away. I noticed particularly that their movements were slow and judging from this they must have been fighting for some time. The litle fellow would crawl around with his head down between his paws to keep the big brute from getting at his throat. Finally the big brute turned him over and got the litle fellow by the throat and literally held him, tugging at him until he quit kicking. Just then an auto came along and ran over his limp form and nearly caught the big brute which still held on to him, and ran into a house nearby with his tail draging on the ground as if a reaction had set in from his rage. It is unusual for dogs to fight for blood, but the real cause of it was the foolish man had enraged the larger one by the stones he used in trying to stop the fight.

I felt like going back and telling him this but the spectacle so paralized me that I did not. I thought of the war dogs of Europe on land and sea trying to suck the life blood from each other like vampires. The nations are fighting for their very existence and are all doing their worst. The little dog reminded me of Belgium for he was fighting one twice his size and the stupid man reminded me of the clergy and priesthood who are really responsible for the War, for it is the fruitage of their teachings respecting the divine right of Kings.

Another instance to prove that men act somewhat like dogs and so aberates the lesson supplied by the prophet: On my way home to lunch one day, my neighbor's bull pup chanced along my path coming the opposite direction. As soon as he spied me his head and tail dropped and shied to the other side of the street occasionally glancing my way and at the same time acting as though he pretended not to notice me. I had good reason to fear this fellow for he was ferocious and often made me steer clear of his backyard, just across the alley from my home. The reason he acted so shy was that he had routed me from his home and was not in his proper latitude then. The moment I noticed this I instinctively made a dash for him as you would shoo a chicken, just to see him kick up the dust getting started.

Here you have a good illustration of the adage: "The thing you fear you bring to pass." Had this dog put on a bold front as he did near his own kennel, I would not have dared to give him chase, but did so simply because he feared it. So if you are being imposed upon, it is more your fault than that of others for in life's drama the others get their cue from what you say and do. But there are exceptions to all rules and we have one in the life of those who walk in the footsteps of the great Teacher and pose subject to lime light scrutiny in the interest of His cause. Those who have bold characteristics of the bull dog growl because they know that the principles of a Christian forbids him from retaliating by paying back in their own coin. And, like some bull dogs that do not bark when fighting, we know of those who stayed out of the lime light in their opposition to our prophetic scout, Pastor Russell.

The good old prophet gave us a very forceful description of the commercialized religion of this day and the small calibered preachers that can not see beyond their salaries. He properly defined the ornamental title D. D. for the sedontary owls nesting in repose can only see in the dark. These false shepherds as watch dogs did not bark when the wolf in sheep's clothing prowled into the fold—Darwinsim under the garb of "Natural Law in the Spiritual World." In hailing Drummond and rejecting the antidote of Darwinism supplied by Pastor Russell, these dogs mistook a friend for the enemy and, believe me, viewing this illustration from another angle, they can bark and bark and bark.

Have you ever experienced at night when you are trying to sleep how some little cur will set up a row and the next thing you will know all the dogs in the neighborhood will set up a howl that lasts for hours? Ever since sassy Wm. T. Ellis R. R. (i. e. "Religious Rambler") appeared in The Countinent over the report of the Foreign Mission Investigation Committe of the I. B. S. A., you could hear dogs barking in every quarter of Churchdom. There is a type of yellow cur that keeps barking at a safe distance—out of range of your foot, and the minute you make a pass at him he is gone, but continues to bark at a safe distance; when you reach for a stone, he will stand square away and bark. You may just as well go on your way rejoicing for you cannot stop him ("The tongue can no man tame"). and would make better progress ı your journey, in the words of Pastor Russell, "If we stop and kick at every dog that barks we would be a long time getting to our destination."

Do you think this an indelicate comparison of the brute creation to the gentlemen of the cloth? Is this a reflection on them? True chrstians have been compared to sheep and lambs and doves and eagles, all comparisons having their appropriateness and lessons. We must respect the dog as well as the other animals for God made them also, and I have not seen a dog that would not chew, smoke or get drunk. We do not wish to infer that the gentlemen of the cloth are adicted to these habits—that would be letting them down too easy. Is not besmearing the reputation of the cleanest man that ever walked the streets of Pittsburgh, and bringing into disrepute innocent people for declaring what they see in the Bible contrary to their creeds, bringing them below the level of those who they assail? If you think not then your sense of proportion and value needs cultivation, for some one has well said. "The more I see of man, the better I love my dog." An incident related concerning the statesman Franklin would not be inappropriate here.

The writings of Thomas Paine have done more to create the American Republic than any other agency; not only because of what he said, mut also on account of the way he wrote—he hade his appeals to the people and spoke accordingly. As to why this fact is not generally known, ask the clergy. When Paine's pamphlet, "Common Sense" was first published his name was not attached to it, possibly on account of his agnostic teachings and phrases describing the dignitaries of that day. During one of Franklin's visits to England, he was accused of being the author but would not admit or deny it. But when a lady reproached him for having used the phrase, applied to the king, "That Royal British Brute," he took this occasion to endorse the sentiments of his fellow statesmen, and trying to relieve the indignity felt by his lady friend, he smiled and said soothingly, "Madam, I would never have been as disrespectful to the brute creation as that."

This apparent inferiority of man to the brute creation is an abnormal condition and is not confined to the Priest and King and their descendents, the clergy and statesmen. The same applies to the bulk of humanity in the perversions of their sex endowments-love, the solace for all human woe. St. Paul has specially emphasized this fact in the introduction of his epistle to the Romans, when he depicts the "vile affections" into which humanity sank as a result of not retaining God in their knowledge. An extreme statement of this fact is found in the doctrine of Total Depravity formulated by the Priests and a recent explanation by Higher (?) Critics is that man, in his creation by the process of evolution, has become a victim of "arrested development." They apparently endulge in extreme here also, and have not the wisdom of Ecclesiastes, "the preacher:" "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions "and. defiled themselves."

The Scriptural teachings confirming the manifest ordinance of Nature, that the Moral Sentiments should be blended with animal love to keep mankind from sinking below the brute creation in the preversions of their procreative powers, illustrate the same principle on a higher plane. The animals are governed by instinct alone, but man is so constituted that he must be governed by principles and reason and is formed for deeds of high resolve which lead to happiness—the joys that mingled sense and spirit yield. But if governed by bad principles, he is destined for abjectiveness and woe, and grovels in the mire of his fears; and just as under these conditions the natural flame of love instead of first preserving and then fecondating the faculties, becomes a vitiating and consuming fire, so the teachings of an agonistic nature will dissolve the present social structure, for its pillars consist of domestic virtue and religious principles and the very essence of all religion is the belief in a personal God. Have a care ye votaries of the Darwinian pet: Can ye not read the handwriting on the wall?

The only rational system of thought containing this preserving element of society, faith in a living God, is Millennial Dawn. This express need of our day the high browed Doctors of Divinity are too proud to accept and the low browed have brought it into disrepute, so the consequences must be met and experience will be their final and best teacher. They will eventually learn that they spoiled the the Lord's preparation for preserving the social regime: "Ye are salt of the earth; but iw the salt have lost his savour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

The responsibility of the clergy in rejecting the teachings of the Bible and forcing the creeds of the Dark Ages upon the people, has been exposed by Pastor Russell in the following extract from one of his sermons:—

"In our Lord's day the Jewish Doctors of Divinity, or Rabbis, contented themselves with telling the people what they should do and what they should not do, but did not teach the people—did not help them to any understanding of the deep meaning of the Law and the Prophets. In our context Jesus said to them, Ye bind heavy burdens upon the people, grievous to be borne, but you do not attempt to carry them yourselves.

"So is it today with the Jewish Rabbis, as well as with other ministers; for instance, a minister stands as a representative and mouthpiece of the church creed, which in roundabout terms declares that whoever does not live a saintly life will suffer an eternity of torment. Is not this a grevious burden to put upon any conscientious soul? Has it not caused untellable anguish to many of God's true people? Has it not driven away from God and the Bible thousands of the most inteligent minds in the world?

"As the Jewish Doctors of Divinity carried no such burdens, neither do the Doctors of Divinity of Christendom. In private they acknowledge that they carry no such burdens. In public they give the inference that they do—not so much by positive terms as by implication, tone and inflection of the voice, and by the general fact that they stand for and are representatives of the creeds which so teach. It does not excuse these influential teachers for them to claim that in their official capacity they lose their personal responsibility and shift it upon those who made the creeds and those who adopt them. The people are no longer trusting the creeds. They realize that the creeds contain many inconsistencies, and that greater light is shining today from one page of the Bible upon another than shone in the days when those creeds were formulated.

"The common people trust the Bible—Jesus, the Apostles and the Prophets. They know that all the creeds of Christiandom claim to be built upon the inspired Record. They under stand the Scribes and Pharasees of today, the Doctors of Divinity of Christendom, to give assurances that those creeds properly present the teachings of the Bible. The creedal chains would become ropes of sand if all the prominent Doctors of Divinity of Christendom came forward and publicly renounced the creeds, as they nearly all do in private conversation.

"It was this matter of misleading the people, deceiving them, that constituted the basis of Jesus' charge against the Doctors of Divinity of old; and we believe that His judgment is very similar today respecting the Doctors of Divinity in Christendom—"Ye have taken away (ye have hidden) the Key of Knowledge. Ye have not entered in yourselves, and them that were entering in ye hindered."

Christian people today are so disgusted with the creeds which have separated them and their forefathers into six hundred different denominations that they are quite ready to discard all creeds, and to come together as one Church of the Living God to study the Bible in its own light.

WE
WANT
MORE
READERS
FOR
PASTOR
RUSSELL'S
SERMONS

PRESIDENT ASKS HELP OF LABOR TO PUSH WAR

Most Critical Time World Has Ever Known, He Tells Delegates.

MENACE TO WORLD BY KAISER

Executive Shows How Germany, With "Place in Sun," Yearned for Conquest—Would Like to See All Critics Exported — Has Contempt for the Pacifists.

Buffalo, N. Y., Nov. 13.—Get together and enter the world fight for peace! These were the chief demands of President Wilson in his address,before the American Federation of Labor in convention here.

He praised the general trend of the American labor movement and declared for improving in every way the conditions of labor, but he warned against obstruction of energy by strikes during the war and the futility of the pacifists and the wiles of Germany.

"This is a great privilege and a great honor," said the president. "I glady accepted the invitation because it seems to me that it was a welcome opportunity to speak to you some of the thoughts which have been gathering in my mind for the past few months. I would be glad if you regard me, not as the president, but as a man seeking counsel.

Causes of War.

"I think that in order to realize of just what moment this counsel is, it would be well to remind ourselves just how and why this war came about.

"The war was started by Germany. Her authors deny it, but I am willing to await the verdict of history. Why did Germany start the war? Remember the position of Germany in the world. The whole world stood in admiration of her intelligence and material achievements.

"As a university man I have been surrounded by men trained in Germany. Nowhere else could they get such training. Her industries were perhaps the most competent in the world. She had access to all markets in the world, but men in those markets feared Germany because of her almost irresistible competition.

"Her industries were perhaps the best in the world. Her label, 'Made in Germany,' was a guarantee of good workmanship. She had a place in the sun. Why was she not satisfied?

What Did She Want?

"What more did she want? There was nothing in a world of peace she did not have, yet she was not satisfied.

"There is no important industry in Germany upon which government has not laid its hand to direct and, if necessary, to control it.

"They were the same kinds of combinations that we have tried to prevent by law. The conditions of competition were thus controlled by the German government.

"A political control which would enable to control all labor and industry of the world was behind it all.

"Look at the map of Europe—Germany, in thrusting again her peace proposals upon us, talks of Belgium, northern France, Alsace-Lorraine. Those are deeply interesting, but they are not talking about the heart of the matter.

Vast Dominion.

"Look at the map of Germany's dominion. I saw a map the other day appropriately printed in black, and the black stretched all the way from Hamburg to Bagdad.

"If she can keep that, her power can disturb the world, always provided she expects the present influences in the country and the government can still control.

"Germany is determined that political power of the world shall belong to her. There have been such ambitions before; they have been real. But never before were they based on such an exact and scientific plan of domination.

Power of Freedom.

"Power cannot be used against free peoples, if it is used by free peoples.

"What I am opposed to is not the feeling of the pacifist, but their stupidity. My heart is with them, but my mind has contempt for them.

"Any people that compounds with the present German government is compounding for its own destruction.

"I want peace, but I know how to get it and they don't."

A great cheer went up as the president spoke these words.

"You will notice I sent a friend of mine, Colonel House, to Europe, who is as great a lover of peace as there is in the world, but I didn't send him on a peace mission. I sent him on a mission to find out how the war can be won.

"He knows, as I know, that the way to get peace as you want it takes more than a few moments.

Raise U. S. Power.

"If we are true friends of freedom, we will see that the power of this country and the producing activity of the country shall be raised to the highest degree, and nobody should be allowed to stand in its way.

"Our duty if we are to do this great thing and believe that America is the hope of the world, we must stand together night and day.

"But while we are fighting for freedom, we must see that labor is free.

"And that means a number of things. We must see that the conditions of labor are rendered not more onerous during war, but see that the instruments through which labor conditions are improved must not be checked."

Praises Gompers.

The president eulogized President Gompers.

"I like to place my mind along side a mind that knows how to pull in harness," he said.

"The horses that kick over the traces will have to be put in a corral."

He continued: "To stand together means nobody must interrupt the progress of our energy; interruption can be avoided without invasion of freedom.

"Nobody has the right to stop process of labor until all processes of council have been stopped.

"I might as well say right here that I am not talking to you alone. You do sometimes stop the forces of labor, but there are others who do the same.

"You are more reasonable in a larger number of cases than capitalists. I haven't said these things to them personally, because I haven't had a chance.

"Everybody has got to transact business. I would like to see all of the critics exported. A settlement is hard to avoid when parties are brought face to face.

"We must insist in every instance the parties must come into each other's presence.

"My counsel to you is this:

"Let us show ourselves Americans by not going off into separate camps, but by co-operating in releasing the world from bondage. We are all of the same clay and spirit, and we can get together if we want to.

"I would be willing to set that up as a final test of an American. I have been very much distressed by the mob spirit that displays itself here and there in the country.

Lawlessness Unjustified.

"I have no sympathy with men who take punishment into their own hands. I want to utter my earnest protest against lawlessness in any cause or anywhere. Democracy means first of all we can govern ourselves.

"The man who takes the law into his own hands is not the right man to co-operate in the development of free institutions. Some of the processes that capital and labor take are very near to what I have described. We must accept and obey common counsel.

"Some instrumentality of co-operation must be devised between labor and capital.

"The reason I came from Washington is that I sometimes get lonely there. There are so many people in Washington that know things that aren't so and so few people that know what the rest of the city is thinking about.

"I wanted to talk to men who are up against the real thing and say to them: 'I'm with you if you're with me.'

"The thing to do is not to think about me personally, but the power and dignity of the things I represent."

SLANG TOO MUCH FOR SPIES

American Ambulance Driver Succeeds in Passing Along Some Information to Friend.

At a gathering of Princeton graduates and undergraduates in New York one of the snappiest little stories of the war was related by a Princeton graduate just returned from ambulance service in France. It had to do with the difficulty in outwitting German espionage in Belgium, and how it was managed through the medium of unrecognized language.

Four months ago, the narrator said, the system of espionage had been about seven stratas deep. Spies watched the Belgians, spies in the ranks watched the German officers, spies watched the spies who were watching anybody and it became apparent that anyone who might sneeze would be duly reported in Berlin.

Just at this time one Princeton ambulance driver heard from what seemed to be a reliable source that a German had attempted the life of President Wilson in Washington. It was but a rumor, and he did not mention it to anyone or have any desire to discuss it until he happened to encounter another Princeton man whom he had long known. When they met the driver who had heard the rumor looked about and saw that ears aplenty were set for their conversation. He talked casually with his friend and wondered as he talked what language he might use to impart his information.

He knew a little of the Italian tongue and thought of using that. But as he glanced about him there seemed a face for every language. To head his friend off to a secluded place would excite suspicion and so he finally decided to tell him the news in American slang. He spoke as follows:

"Don't let the glittering delicatessen fall for this noise. I'm itching to ease you some dope and don't care to be beaned or zipped into the Hoosgow for chirping it. When it's across can the return chatter and remain a dumb Isaac. I have been hepped that upstairs over Dixie a pretzel birdie has tried to Czolgocz the former papa of Old Nassau."

For a moment his friend looked at him with knit brows and then, even as the spies stood with ears out at acute angles, the listener answered:

"I'm right in your pocket, Steeve."

When a man's face is broken it doesn't break into smiles.

PASTOR RUSSELL'S SERMON.

THE SONG OF THE ANGELS PROPHETIC.

Peace on Earth, Good Will to Men a Future Realization.

ALLEGHENY, Pa., December 24, 1905.—Pastor C. T. Russell preached at Carnegie Hall, Allegheny, Sunday afternoon on the prophetic angels, from the text, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

Glory to God in the highest and on earth peace, good will toward men."—Luke 2:10-14.

It matters not that to-morrow is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the virgin Mary's conception, our Lord being born nine months later on the calender, or about October 1. One so great, whose birth, death and resurrection from the dead means so much to the human family, may be remembered and celebrated any day, every day by all those who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25th as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and rememberances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promise of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blesing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially amongst the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit, many of them were to be found in all parts of the civilized world; and thus amongst every people the faith in the one God and the hope of Israel through a Messiah was more or less made known, so that at the time of our Lord's birth we read, "All men are in expectation" of a soon coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when he was thirty years of age, and made his consecration to his work and received the begetting of the holy Spirit, his anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

FROM BETHLEHEM TO NAZARETH

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the city of David, Israel's beloved king. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micha 5:2

The Roman empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste in his Kingdom, the dominion of the world. Rome's great emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn or khan was used by some as a lodging. Joseph and Mary, being of the late comers, were forced to occpy these humble quarters, and thus it was that the King of glory, whose Kingdom is by and by to rule the world, was in the time of his flesh born in a stable and cradled in a manger.

THE ANGELS AND THE SHEPHERDS.

Noble sheperds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down through the ages and has reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the sheperds and allayed their fears, saying, "Fear not; behold, I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, esjecially in conjunction with any revelations from the Lord. Men realize then the best of the race—that they are imperfect and that the Almighty and his laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it fears a further curse and further condemnation, realizing the continual and increasing sinfulness. The same is true to-day with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God to-day, as it was for the angels at that time, to assure the world that God is better than all their fears—that God so loved he world as to redeem them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfections and sentence.

"Good tidings" is another translation of our word, gospel. How beautiful the thought that the gospel is really and truly good tidings. Alas, for the misrepresentations of God's plan, under which so many of his true people misrepresent his character and his word, and apply the term gospel to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the gospel is good tidings. The angel elaborated, saying that this message was good tidings of great joy, which shall be unto all people. Ah, thank God, his plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplisher, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because he was the one trough whom all the glorious things of the divine purpose and plan shall ultimaely be accomplished.

THE CAUSE, THE LOGIC, OF THE MESSAGE.

The message took cognizance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you is born this day a Savior, which is Christ (Messiah) the Lord." There we have the key to the entire Gospel statement of how God could be just and yet now be the justifier of sinners who accept Jesus. The word Savior here signifies life-giver, and how beautiful is the thought that as death is the wage of divine plan, "Unto you is born this day Messiah who was born is to be one who will rescue the race from the sentence by giving them life again. The explanation of how he would give life was not given, nor was it necessary at that time; but now in the light of developments, and with the explanations furnished through the Spirit in the New Testament, we see how that our Lord's voluntary sacrifice of his life, dying the just for the unjust, settled the claims of divine justice against Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the divine plan the more for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for his mercy to the children of men. It mattered not that the babe born in Bethlehem was the Savior only in prospect, that he could not even be anointed to do his work until he reached manhood's estate thirty years later; it mattered not that even then it would be necessary for him to lay down his life gradually through three and a half years of his earthly ministry, to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and his ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord.

"SAVED BY HOPE."

Although nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people have been spread abroad in the name of Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus, either the true or the false, has ever reached all people. Even to-day, after nineteen centuries of propaganda, only a comparatively small portion of the human family have ever heard of the only name given under heaven and amongst men whereby we must be saved—"nor is their salvation in any other."—Acts 4:12

What, then, shall we say of the salvation which is come to those who have truly accepted Christ as their Savior, and who are to-day rejoicing in him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the "salvation by hope." His words are, "We are saved by hope." (Rom. 8:24.) We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incidental to the curse which still reset upon the race.

A PROPHECY OF GOOD THINGS.

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and the world during the Millennial age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influence of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of that Church will come early in the morning of that Millennial day, as the prophet declares, "God will help her early in the morning."—Psalm 46:5.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for him who loved us and bought us with his precious blood.

The angelic message to the Millennial age that this prophecy of the angel will have its fulfillment, and the great Savior who has already redeemed us by his sacrifice will stand forth as the King, the glorified Messiah, and establish his dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of refreshing, "times of restitution of all things spoken by the mouth of all the holy prophets since the world began."(Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared—indeed the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of his Son—to you is born a Life-Giver, which is Messiah, the Lord.

How it adds to our enjoyment of the coming blessings to know that the trials and difficulties of this present Gospel age are subject to the divine flock that is now being gathered in advance from amongst men—the "elect," the Church. We see how the present trials and difficulties are the chiselings and polishings necessary to our development in the fruits and graces of the holy Spirit in the characterlikeness of God's dear Son, our, Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the Bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. What higher honor, or privilege, or blessing could possibly come to any?

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the sheperds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary, God's name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship and think they are gods, but even by Christian people God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of the character of another. God be merciful to us, but at some time or other doubtless in every one of ueher present blasphemed the holy name in this manner—by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as the eternal torment of the great God which passeth understanding.

Nothing that peace on earth and good will to men have not followed the Savior's birth thus far, and in discerning that this is a prophecy of what is to be accomplished during the Millennium many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." But even by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which he has promised. Our Lord himself on the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (II Tim. 3:12; Matt. 10:26.) Let us not confuse ourselves nor abrige the testimony of the Word, but with the eye of faith look foreward to the day of Christ in which all these glorious things shall have their fulfillment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until its close, when the human family shall have been lifted by the Kingdom regulations out of sin, sickness, pain, sorrow and death, up, until then will there indeed be glory to God in the highest, not until then shall there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary, the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor, and it is with pleasure that we learn that all such shall be utterly destroyed from amongst the people in the Second Death. Thus eventually, by the close of the Millennium, Satan and all willful wrong-doers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, him that sitteth upon the throne and to the Lamb forever and ever. Hosanna! Glory to God in the highest! peace and good will to men will be the first shout of a redeemed race when the great plan of salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

QUESTIONS AND ANSWERS.

QUESTION:

And except those days should be shortened, there should be no flesh saved. But for the elects sake those days shall be shortened. Matt. 24:22. Does this refer to the saints on this side the veil, or are on other?

MRS. D. A. BUMGARNER.
Delaware, Okla.

ANSWER:

We believe the trouble was to be shortened at both ends, and in each instance it was because of the elect.

In Rev. 7:2-3, we read, "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

This is a command to the messenger of wrath, to hold back the winds of strife, the fallen angels, "powers of the air," until the work of sealing the saints—the elects—giving them an intellectual appreciation of the truth, had been accomplished.

The trouble that has been at all observant of the signs of the times in the last ten or twenty years, realize that at times it seemed that trouble must surely break out very soon.

Worldly people and politicians feared it, often expressing themselves to DeGott, 161 Lyon Place, Grand Rapids, Mich. heard that they feared something serious would happen before another year had passed.

But all the time it was being held back by some invisible, and to them, unexplainable power. If it had been allowed to come sooner, it would not only have interfered with the work of sealing the saints, but would have caused such vast proportions of trouble that all flesh would have been destroyed before it was the due time for the Lord to take possession of his Kingdoms.

It will be shortened at the other end by Christ and the glorified church, on the other side of the veil, the elect, coming upon the scene, and commanding the angry waves of human passion to cease.

When He who stilled the angry waves of Galilee shall step upon the scene, and say, "Please be still, and know that I am God."

WANTED—Towers, May and June, 1891, and January 1, February 15, 1892. Towers on hand, 1916-1910. Address Tower Exchange, care of J. C. Rounds, 1363 Helen Ave., Detroit, Mich.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date

Previously reported	$130.00
Paid in	2.00
Total	$132.00
Paid out	$140.00

Appreciations.

Ricas Landing, Pa.:

Please stop the National Labor Tribune as I had not intended to subscribe for it after the 7th of June.

Mrs. E. B.

[This subscription was out in June but we let it run on and it was taken from the Post-office for six months after the time had expired, then was ordered discontinued.—Eds.]

Derby, N. Y.

I wish to inform you that our post office, Derby, N. Y., has been taken away by the Government or (disallowed) and after the 15th of this month my post office will be, Lake View, N. Y. Please send my paper there. I don't want to miss any of them. They are fine.

Your Friend and Well Wisher,
HARRIET C. WHEELER,

Beatrice, Neb.

Enclosed find $1.00 to renew my paper for another year. I do feel the National Labor Tribune's religious features have been a great help to me and I do think Pastor Russell surely had the keys to the Scriptures. Got my 7th volume yesterday through Mr. C. L. Palmer, 1206 Court St., Beatrice, Neb.

MR. JACOB BREUSER.

A. N. B. Preacher but can't leave Babylon.

C. L. P.

Wilkinsburgh, Pa.

Enclosed find one dollar ($1.00) for Tribune for last year. Sorry I let it run past due. But surely do thank you for continuing sending it. as I would be lost without it.

Very sincerely yours,
Mrs. L. S. G.

Goble, Oregon.

This month being the time to renew my subscription I will express my satisfaction at the value of your paper, the religious features especially. It is uplifting and interesting for anyone who is for Truth and justice and who notes the changes that are taking place and the times that we are living in. Believing your paper is the means of bringing many to have their eyes of understanding opened and to see that Messiah's Kingdom is at the door and a cause of rejoicing for those who long for peace and God's rule on earth as in the heavens.

Yours in His love,
PAUL MOREL.

Chicago, Ill.

Find enclosed Money Order for one dollar for one year's renewal of the Tribune.

And I also am thanking you for the Lord's service in spreading the wonderful Truth of God.

S. G. M. ANDERSON.

VALUABLE BOOK FREE

Send and get your FREE copy of a new and interesting book that tells all about the new method of overcoming headaches and nervousness without internal drugs. Tells what to do to heart and kidney troubles, rheumatism, piles, eczema and run-down conditions. Gives homely advice and much useful information. Address body A. F. Stokes, Mohawk, Florida.

OTHER I. B. S. A. CONVENTIONS

Grand Rapids, Mich., Nov. 29-Dec. 2.—This is a four day Convention. Brother Rutherford expects to be present during the first two days. Nov. 29th being Thanksgiving day, will doubtless help to make this a large gathering. All communications for information should be addressed to Mr.

St. Louis, Mo., Nov. 29-Dec. 2.—This will be in session at the same time as the Grand Rapids Convention. Brother Rutherford expects to be with the friends Saturday and Sunday, addressing the public December 2nd. Arrangements are made for Pilgrim Brethren to attend the different conventions and none need go home hungry. Address all inquiries to J. H. Hoevesler, 6136 Waterman Ave., St. Louis, Mo.

Oklahoma City, Okla., Dec. 6-9.—This is a four day Convention. Brother Rutherford and other Pilgrim Brethren will be in attendance, and the Photo-Drama will be shown each evening. Address W. Wilson, 801½ West 9th St., Oklahoma, Okla.

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs. 50 cents. Gathmann Head of Christ Watch Fobs. 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidering. 15 cents. Friends' Supply Co., 310 Harrison Ave., Schenectady, N. Y.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Grand Rapids, Mich., November 30.	
St. Louis, Mo., December	3
Oklahoma, Okla., December	9
Birmingham, Ala., December	23

TEN SHARES of Pyramid Film Company Stock for sale for $237.50. A very rare opportunity. Address Box 44, Station C, Cleveland, Ohio.

The 45th Year

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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BIG RAILROAD STRIKE NOW DECLARED OFF

PRESIDENT WILSON WILL TAKE CARE OF EMPLOYEES IN THEIR STRUGGLE FOR A RAISE AND PEACE PREVAILS.

President Wilson will be the final arbitrator between the railroads and their men in a critical situation and there is every indication that the strike spirit has been placed upon the shelf.

The trainmen however, have been most persistent in their demands for an increase but they, too, will consider a proposition for settlement made by the president.

Judge Chambers, chairman of the Board of Mediation and Conciliation, said the situation was satisfactory. He, with Vice-chairman Knapp of this board was present at the conference.

In the conference, as representing the trainmen, were W. G. Stone, grand chief of engineers of the Brotherhood of Locomotive Engineers; W. S. Carter, president of the Brotherhood of Locomotive Firemen and Enginemen; W. G. Lee, president of the Brotherhood of Railroad Trainmen, and A. B. Garretson, president of the Order of Railroad Conductors.

The conference was sought by these officials for the purpose of acquainting the President with their position as to the necessity for an increased wage. It is understood that figures as to the cost of living and the wage scale were fully presented to the President and suggestions offered for a settlement of the dispute.

After leaving the President those officials returned to their hotel and deliberated a long while before issuing this statement:

"The men who comprise the Railway Brotherhoods are thorough Americans, therefore they believe in American standards of living and in consequence of this, realize that standards of pay that were established in 1912 and 1913, are inadequate to meet present day prices for commodities and for that reason are demanding an increase in present rates that will meet half, at least, of the increase in cost of those things which they are compelled to purchase.

"They want to co-operate in every way that is at all possible in the successful prosecution of the war, and they fully realize that the most serious thing that could occur during the conduct of the war would be any interruption of railway transportation and they, in common with the great body of the people, are determined to do everything within the bounds of reason to avoid such interruption.

"Being fully conversant with their attitude and desire in this matter, we are in a position to give the assurance, that if a situation should arise which threatens the interruption of transportation, the men whom we represent would be more than willing to discuss and consider any solution of the difficulty which presented itself, doing so in the spirit of patriotic co-operation, and would undoubtedly co-operate with the government to the utmost extent in arriving at a just, equitable as well as patriotic conclusion."

Shortly after they had left the White House, it was announced that President Wilson would make public a statement following the issuance of one by the trainmen officials. This statement, which was withheld, for no explained reasons, until the above statement was given out, at 7 o'clock, is:

"In addition to the statement given out by the heads of the railway brotherhoods, the President authorized the representatives of the press to say that he had got from the interview exactly the impression conveyed by the statement of the heads of the brotherhoods, namely, that the men whom they represented were not inclined to contend for anything which they did not deem necessary to their own maintenance and the maintenance of their families, and that they would be willing, in case any critical situation of controversy should arise, to consider any proposed solution in a spirit of accommodation and a patriotic purpose.

NO PEACE FOR THE JOBLESS ARMY.

Since the National Labor Tribune published the article against the Army of Rest, Director of the Department of Public Safety, Charles S. Hubbard, and his Superintendent of Police, Noble Matthews, have moved against the aggregation who crowd the streets and have no visible means of support. These officials are making a grand clean-up of the whole crowd. "No job we will find you one" is their slogan.

The chronic loafer will now have a hard time trying to while away his spare time in railroad yards, on street corners or any other public highway. Lieutenant of Police Callan yesterday ordered that the water front in and about the vicinity of the Baltimore and Ohio Railroad yards be rid of the "pests" as he termed them and by the assistance of Policeman James Scanlon, he arrested 19. Supt. Matthews is determined that loafers must have employment or a place will be found in the workhouse.

SHOT IN THE SHOULDER AFTER WRITING A LETTER

PRIVATE RALPH WATKINS AGAIN WOUNDED BUT WRITES HUN IS LOOSING FAST AND WITH TREMENDOUS PRESSURE MUST BE DRIVEN TO FIGHT. GERMANY RAPIDLY WEAKENING.

Ottawa, Ont., Nov. 13, 1917.

Evan E. Watkins
434 Diamond Street,
Pittsburgh, Pa.

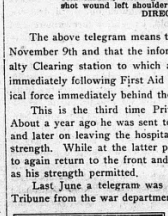
Sincerely regret to inform you 329567, Private Ralph Watkins, Infantry, officially reported admitted 44th casualty clearing station, November 9th. Gun shot wound left shoulder.

DIRECTOR OF RECORDS.

The above telegram means that Private Watkins was wounded November 9th and that the information comes first from the Casualty Clearing station to which all wounded soldiers are delivered immediately following First Aid attention given by the Army Surgical force immediately behind the first line trenches.

This is the third time Private Watkins has been wounded. About a year ago he was sent to the hospital after being wounded and later on leaving the hospital was sent to Sussex to regain his strength. While at the latter place he expressed a burning desire to again return to the front and his wishes were rewarded as soon as his strength permitted.

Last June a telegram was again received at the office of the Tribune from the war department at Ottawa, Canada, giving information that Private Watkins had again been wounded. On November 18th the Director of Records wired the above message to the business manager of the National Labor Tribune, Evan E. Watkins, brother of Private Ralph Watkins, that the latter had received "a gun shot wound in the left shoulder." The extent of the wound is not given.



PRIVATE RALPH WATKINS.

In our mail of November 21st we find a personal letter which was, of course, written by Private Watkins prior to November 9, when the last wound was inflicted. The letter will speak for itself.

Somewhere in Flanders,
Sept. 23, 1917.

J. H. Vitchestain, Editor,
National Labor Tribune,
Pittsburgh, Pa.

Dear Friend:

Just a few lines to tell you we are still on the job and that there is something big to be pulled off. I cannot tell you exactly what is in store for the Dutchman but you may rest assured he is going to get his. We are moving and in order that you might understand it better I shall say we are enjoying ourselves, doing a little sight seeing.' I nor anyone else knows our destination but by the time this letter reaches you I am sure we shall have been heard from. Rainy weather has already set in and the beautiful mud is indeed nice and sticky. It is hard for a soldier to move and extremely difficult for horses with their riders and, too, the heavy artillery with the munitions. No time is wasted here. We are pushing our part as rapidly as possible and we cannot understand how Heinie holds out so long. We are now in a section of the country where Fritz delights to drop bombs injuring no one but non-combatants. It certainly is a grand sight to see air craft shells, bursting in the sky at night. But the most captivating sight of all is a sudden collumn of flame falling earthward and the cheers that accompany it are sure tra-bond. Heinie surely has a lot of aeroplanes but we have more and the Hun is finding it out. We cannot understand how Germany holds out. We are actually astounded when we consider the number of men he has lost and constantly loosing. We have taken men from him by the tens of thousands, also thousands of big guns and aeroplanes by the dozens. He is getting licked at every turn but his staying powers are marvelous. I myself do not think this war can possibly last much longer. However the Germans who will eventually be slaughtered before the finish will stagger the world. Do not get it in your mind that we are not cleaning it up and doing it right. Yet in the midst of it all we are more than sympathetic and considerate. The bloodthirsty Hun gives us no quarter, but our American sympathies always get the best of us. It gives us a touch of tenderness toward them in return for

(Continued on Fourth Page)

O'NEIL IS KICKED OUT OF THE MAGEE CAMP

Congressman M. Clyde Kelly for Governor on Republican and Democratic Tickets.

While the politicians are inventing schemes to harass the inauguration of Mayor-elect E. V. Babcock, the underlings are preparing to trot into the limelight Hon. M. Clyde Kelly, representative from the Thirtieth Congressional District, as candidate for a gubernatorial toga.

Congressman Kelly with his political qualifications have been carefully analyzed and the elements discovered, after the closest scrutiny, have been found to respond to all the demands essential to a successful aspirant.

The distinguished Congressman has met all tests made as to his labor record and while never having been employed in any particular craft he has voted for the eight hour law, thus having once been under the gules of a friend of labor and having been successful, the indelible seal has been placed upon him and boldly the Honorable Mr. Kelly stands out a labor's champion, friend and advocate.

A second element springs from a belief that to advance Kelly as a candidate would amalgamate the church-going folk and the better Christian citizen while the tout and the political rabble may be allured, strange to say, through the pretended assault upon the liquor forces by former defenders who have now become much agitated over the attitude of old John Barleycorn's benefactors.

Kelly is substituted for State Highway Commissioner J. Denny O'Neil, once the pride of the anti-liquor forces, but J. Denny once upon a time, not very remote, either deliberately, willfully, maliciously and knowingly gave Mr. William A. Magee, when he became the mayoralty candidate, a dose of the medicine Magee was accustomed to administer to said Denny, et al.

Magee immediately following his announcement as a candidate entered the office of Mr. O'Neil, at Harrisburg, and proceeded to unbosom his mayoralty ambitions and aspirations, but before said Candidate Magee had proceeded with his burning message impetuous Denny grabbed his headgear and as he dashed out the door he left in his wake a rumbling ejaculation which when interpreted was the exact excuse that said Magee used so often to hand Denny. It was "I must leave; I have an appointment."

Magee's pride had been pricked. Magee was peeved. The little Napoleon had been so rudely shocked by O'Neil that he has not recovered from the miniature Waterloo. Now for retaliation Kelly is to be the idol of the Magee oligarchy; the saloon element is to be attacked because the State Brewers' Association, it is alleged, contributed $2,000,000 in campaign funds to Senator Boies Penrose and Magee, even with the support of Samuel Grenet, President of the Fort Pitt Brewing Company, is unable to break in. However, Kelly is to take from O'Neil the dry forces of the state. Governor Brumbaugh is to help work the church vote and the Vares of Philadelphia are to line up the gun-men, the criminals from the docks at Philadelphia and the ballot box stuffers are to be placed from now on in Pittsburgh and communities from which the best results may be secured.

An atmosphere of piety now begins to surround the Magee forces and this may be followed by white ties and encircling collars with a purity rose in the lapel of the coat as an outward manifestation of sincerity.

The Ohio situation is threatened in Pennsylvania and the lines are to be closely drawn. Magee will line up the lower wards in Pittsburgh and look after the county in general. Kelly is held to be the big card and Magee now ejaculates an ignominous guffaw over the position into which O'Neil has been thrown. Kelly from the O'Neil district is "pointed" as the Richmond and the campaign is to go with the Brumbaugh's and the Vare-using every state office and the soldier vote if possible to put across the next governor.

By harassing the Babcock administration it is hoped that Babcock will be kept fighting at home. The Babcock forces are to be tied to the wheels of the liquor chariot and eventually dashed to pieces. President Grenet and his brewery friends are the chief backers of Magee, laugh in their sleeves at the evolution of the brewery into a Bible class room. John Staley just rears with delight over the new scheme and the sure-thing men are singing "Happy day."

MOLDERS STOP WORK AT NILES TOOL WORKS

WORK ON BIG GUNS INTERFERED WITH AND FEDERAL COURT GRANTS INJUNCTION.

HAMILTON, OHIO.—There are but few plants in the United States capable of manufacturing the large machine tools necessary to make the "big guns" of the army—the Niles Tool Works of Hamilton is one. Immediately upon the declaration of war, therefore, the government made a contract with the Niles Company. The tools were to be delivered at the earliest possible moment to the government navy yards and arsenals. Under the National Defense Act of June 3, 1917, this contract was given preference over all private orders. There was need of haste.

Every element of war preparation is most important. But in the "big guns" we have even more than ordinary interest. They are the protection of the individual soldier. To advance, or retreat, without the cover of their fire means wholesale slaughter.

It is inconceivable that any American citizen, or group of citizens, should put a straw in the way of the government in its strenuous effort to get these guns to the front. Yet, this has been done. The Iron Molders' Union used every means in its power to prevent the Niles Company from carrying out its contract. The purpose of the union's campaign of obstruction was to compel the government, through the contractor, to deny the right of any man to assist in this work of war preparation until he first obtains the union's license to work, the union being free, of course, to withold the license if, for any reason, it wishes so to do.

Finally the Federal Court had to take a hand. The facts are brought out in the United States Court for the Southern District of Ohio in an injunction just granted by Judge Sater against Iron Molders' Union Local No. 68 and Iron Molders' Union Local No. 283, their officials and members, which aims to prevent further interference.

The extent to which the Iron Molders' Union went to attain its object, the lawlessness which entered into the strike, make another disgraceful chapter in the history of trade-unionism.

"The evidence coming from the witnesses for the defense, most of whom were reluctant and unwilling and some of whom as to important matters were incredible," says the court in its opinion, "discloses a situation requiring regulation, an, reinforced by the evidence submitted by the plaintiff, makes clear the duty of the court to stay further lawlessness. * * *

"The record shows that men have been warned against working for the Tool Company and threatened, if they should do so, and that men willing and anxious to work have been deterred from so doing through fear of violence. The long years of service rendered by some of them for a single employer suggests that thy must be good workmen and citizens. They have the same right to make a living as the men who strike. The law will not permit the latter to compel the former to remain idle."

The management of the Niles Tool Works, in taking the contract felt equal to the job in every way. They had the equipment, the organization. The relations with their workmen were harmonious and satisfactory. The employees were much interested in the success of the business; they were paid the highest wages; their working conditions were the best the management could make them; altogether, the co-operation between the company and the workmen was unusually close.

Character and efficiency were the basis of employment. The company had never made the right to work dependent upon a union permit. Men were free to join the union, or not, as they saw fit. To belong, or not to belong, to a union organization, gave no man advantage over another. And the employees had never thought it necessary to subscribe to the "closed shop" principle. The best of working conditions, higher wages than those in the so-called union shops, a 10% bonus each month for steady workers, which under the "set day's work, set day's pay" rule of the union could not be accepted, made them prefer independence. The most aggressive union campaign, over a long period, has resulted, according to the best information, in enrolling but twenty-seven men out of a total of one hundred and twenty-six.

It is the policy of the union to force the "closed shop" whenever circumstances permit. But beyond this, the union officials had a particular interest in the Niles Tool Works. It was one of the most prominent foundries in Ohio, it was located only a few miles from union headquarters at Cincinnati; in urging organizing campaigns

(Continued on Fourth Page.)

Into the deal the Democrats have entered. Vance McCormick, late candidate for Governor, has been shunted into the siding and State Chairman J. F. Guffey, is to run Congressman Kelly on the Democratic ticket. Thus should Kelly fall in the Republican primaries he will be on the Democratic ticket. He can then enter into the general election against his opponent. Kelly having been on both sides and having been elected as a sort of mongrel representative he now stands betwixt and between, ready to drop on either side of the fence and be "regular"—regular what—to be determined by the side on which he drops.

THE HIGH COST OF LIVING THE CAUSE AND REMEDY

By C. E. STEWART

Comparing conditions as they must have existed in the Garden of Eden with what we have today shows that something vastly more important than we are inclined to think has taken place. When man was created six thousand years ago, he was absolutely perfect—without mental disorder, without moral weakness, and free from physical ailments; yet he needed food. God put his newly made creature in the Paradise prepared for him, and told him he could freely eat —without money and without price— so long as he would have one particular kind of food alone. This God had a right to do. Had sin never entered the world Adam could have brought his family into being without any mental, moral or physical imperfection, and therefore with the possibility of living forever, always, enjoying Edenic basis, though the boundary line of Eden would have gradually widened to accommodate the increase of population, until the whole earth would have been an Eden full of perfect people. Under this benign and magnanimous arrangement there would have been no need of present-day commercialism with its attendant political, financial, religious and social abuses; there would have been no such thing as one man lording it over another; there would have been no buying and selling; there would have been no weaklings being devoured by the duplicity and aggrandizement of the strong. We would have been one brotherhood, free-born and equal. Foodstuffs would have been luscious, bountiful and free. The Golden Rule would have been operative, and there would have been no discord, no hatred, no strife.

But, father Adam transgressed the ·ine Law. He was driven from the ·iving trees and condemned to ... As he was to die a lingering ...he was consigned to convict la- ...earn his bread by sweat of ... children by inheritance were ... convicts, toiling and strug- ...n existence, and as oppor- ...forded (except where con- ...ce repelled the though) one con- ...ct would take advantage of another convict, until the human heart has become so calloused by selfishness that we see the world in the deplorable mess it is in today. Therefore, the primary cause of the high cost of living is selfishness—abnormally and perversely developed acquisitiveness, tracable to original sin. It seem that almost everybody is in the mad rush for dollars. The brain is becoming soaked with avariciousness, and the blood turning green with envy, so that we are rapidly approaching the time foretold by God: Every man's hand against his neighbor, and no peace to him that goeth out nor to him that cometh in. It is the logical and legitimate fruit of unrighteousness.

THE PRESENT-DAY ABUSES

Trading and carrying on business from the remote past until fifty years ago was very simple. Today it is very complex. The cause of this is obvious. The wealth of the world has multiplied itself ten thousand-fold in the last half century; and men of brains, swimming with the tide of prosperity, have stooped to take advantage of the situation and have built up a commercial system which is getting very oppressive and top-heavy. The second cause of present abuses, leading on to high prices is that Mr. Commercialism thinks that this increase of wealth is due to his own genius and thrift, and that he is entitled to its rich reward; therefore as civilization is so much indebted to him he has a right to roll in opulence at the expense of others—and that whatever means he may employ is legitimate! The honor and brotherly love he at one time had, is now giving way to trickery and centralization of power to conserve his abnormal appetite for money, for now he thinks only in the millions.

We are not faulting anyone. The Golden Rule is in dispute. Saintly men and women are getting very, very scarce. The fruit of Satan's Empire is ripening; the harvest is here, and the "vine of the earth" must be reaped. "By their fruits ye shall know them." The Bible points out that in the "end of the age" there would be inventions and labor-saving devices to remove the necessity of sweat of face, knowledge would be increased, wealth would abound, and strange to say, discontent would possess all, and there would be a "time of trouble such as never was since there was a nation." When we see knowledge increasing we should give God credit for what He is doing rather than man. Owing to the proximity of Christ's Kingdom, God is destroying the covering (Satanic errors) cast over the people, and the vail (Divine-right-of-kings-theory) that is spread over all nations (Isa. 25:7), but so long as people and the nations cannot see the "covering" and the "vail" and fail to recognize that the taking away of these are but preparatory steps to the "feast of fat things" prepared for the world by God, they will continue to proudly take unto themselves the glory and honor, and accredit present-day achievements to the "evolution of man."

In the eyes of the World, the spirit of selfish ambition has built a wonderfully magnificent structure—the supply-and-demand-commercialism — and now the foundation is giving way, and the Doctors of Industry are greatly agitated lest the fabric of civilization will give way, being unable to see that they have been practicing quackery and building upon a false premise.

IS MAN TO BE TRUSTED

If the whole warld were good, what a wonderful place this would be! No jails, no courts, no discord, no one struggling with his environments, no one needed to see to law-enforcement. It will take the thousand years of Messiah's reign to restore man to perfection fulfilling that part of the Lord's prayer which says, "Thy will be done on earth as it is done in heaven," before it will be safe to permit man to exercise his own powers in self-rule. The placing of humanity between the upper and nether millstones in this "time of trouble" as we see it over-spreading civilizaton today, is made necessary because man will not now admit that he is incapable of self-rule, and not now willing to place himself in the hands of God. The Bible says, "the wisdom of this world shall perish,' and, "the wisdom of this world is foolishness with God." Man is coming to his extremity; Christ unseen is stepping in and gradually taking control. His kingdom is now over-topping the kingdoms of earth, preparatory to blessing all the families of the earth, raising the dead and uniting the world in peace and brotherly love; and, eventually will give to all who qualify everlasting life; but first, the fortifications erecced to resist the kingdom of the Lord, must be demolished.

God delivered His "oracles" over to the Jewish people to give them a "try-out" at self-rule under His direction; it was a failure because of man's weakness. He turned the world over to Gentile kings for their "try-out" at self-rule under His over-ruling providence; they have held sway for over twenty-five hundred years, and their kingdoms are melting away—because of the weakness of man. The "golden vessels" (Divine Truths) were permitted to fall into the hands of unholy men to test them; they proved unfaithful, erected "mystic babylon" which has fostered superstition and sectarianism, and the handwriting is on the wall—because of the weakness of man. Untold riches are felling into the hands of a privileged class to take the bore of their calibre; they have built a commercial wall around themselves to conserve their own interests, making the rich richer and the poor poorer, but so vast and ponderous has become the structure that it is about to fall of its own weight—because of the weakness of man. Thomas A. Edison's mind has been fecundated by God to an almost unlimited degree to work with electricity for the blessing of man, but finally, through expediency, he has consented to invent instruments of destruction, and he too has been weighed in the balance and found wanting—because of the inherent weakness of man. In fact, the Lord is permitting a train of events to pass before us favorable to demonstrating which side we are on—the side of righteousness or unrighteousness, and as He has many blessings to bestow upon the faithful overcomers, it is but natural that we ask ourselves the question: How is the trial going with us?

THE PARADOX OF IT ALL

The estimated aggregate wealth of the United States in property and money is about two hundred billion dollars. Money is plentiful, our banks are full and the vaults are bursting; the government at Washington never had more gold than at present. The resources of the country cannot be even approximated. Rich in mineral and coal mines; in the fruits of the tree, field and garden; granaries and warehouses well filled; factories humming and shipping facilities adequate to our requirements, we should be a happy and contented people. Statistics show that with few exceptions there is plenty of everything. For instance: Our normal needs for wheat per annum is 640,000,000 bushels; our yield for 1916 was up to this amount; we carried 170,000,000 bushels over from 1915; our exports have amounted to 130,000,0000 bushels, which shows that before harvesting a crop we should have had 40,000,000 bushels; with this surplus, flour steadily climbed to $16.00 a barrel. Wheat products are reported scare, as also are soaps, sugar, tobacco, glassware, tinware, paper, etc. Prices range from 40 per cent to over 100 per cent higher than a year ago. Many commodities are reported unobtainable. The food conditions throughout the country are deplorable — and why is it? It is absolutely not because of a scarcity! The Bible says referring to our day: "A famine in the land, but not of bread (foodstuffs)." There is a famine of soul-food—of hearing the Word of the Lord, but not, at present, of groceries. There is merely a nonsensical turning aside of energy and of materials and the "conservation" aimed ... will never relieve the distress. The famine of foodstuffs is in its infancy. The long dark night of sin and death is ending, and the morning of the thousand-year Day of Righteousness is dawning. The Bible shows that the birth of the new age will come through the death pangs of the old order, as the civil, social, financial, religious, national and international labor pains takes hold of the body politic. God's Word says: "The morning is come unto thee, O thou that dwelleth in the land; the time has come, the day of trouble is near, and not the sounding (commanding) of the kingdoms. Now will I shortly pour out My fury upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. Ye shall know that I am the Lord that smitheth. Wrath is upon all the multitude thereof. He that is far off shall die of pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged (the civilian at home) shall die of famine; thus will I accomplish My fury upon them (the multitude)."

Pastir Russell's chronology and Benner's chart showing the Labor Pangs during the "time of the end" indicate the year 1917 as the last prosperous year until Messiah's Kingdom shall have come. On account of curtailment here and there business will begin to languish, the people will be stunned with public debt, moralists will become disheartened, fathers and mothers groan at the flow of blood, social leprosy shall set in, economic conditions become paralyzed. For six years this will continue until the last vestige of Satanic control is wiped out of the earth. If we turn our eyes from this picture we cannot escape it, neither can we hide our heads in the sand. We must face it with all the fortitude at our command, seek God's favors the Bible way, and earnestly plead forgiveness for the sins of the past, change our course and seek to know what righteousness is and follow it with studied persistency.

Traveling salesmen have been able to feel the business pulse of the land, and those having reverence for God's Word have been enabled to sense the outcome and to give a more or less concrete diagnosis of the malady. Large wholesale houses notified their salesmen that every order submitted to them was merely as "offers"—that they would exercise their own pleasure and reserve the right to change every price, cut the order down, or cancel any or every part. The stiffness and acuteness of the situation is readily discerned by looking over the recent grocery lists of the leading mail order houses. The sentiment seems to be as one man expressed it, "To sit still and watch the prices go up."

With a steadily advancing market, whatever the cause, the ingrained selfishness in man impels him to hold what he has for "higher prices" as a matter of "business sagacity." This ignoring of the principles of righteousness extends from the man with a day's labor to sell to the multi-millionaire. Hence, in a land of plenty there is want.

(Continued next week.)

CHRISTMAS GREETINGS

The "prophets and the law" hath shown,
A "King" shall sit on "David's Ttrone,"
And great shall "His dominion be,"
And "He" shall "reign from sea to sea."
The ancients heard the angels sing,
An anthem, to the new born "King."
We hear the bells at Christmas, chime
In memory of that olden time.

And when this "Royal Prince" was born,
On that first glad "Christmas" morn
The "Shepherds" came with joyful mien
And told of Angels they had seen.
The wise men brought frank incense sweet,
And gold and Myrh to "Jesus" feet.
A star had led them all the way,
To where the infant "Jesus" lay.

Upon "His Throne" a "Priest and King,"
Great joy to earth shall "Jesus" bring.
When "He hath chosen out a "Bride",
To reign in glory by "His" side.
Oh, then, "He" "will make all things new,"
For all "His" words are sure and true.
Rich promises "God's Word" contains,
Will be fulfilled, when Jesus reigns.

Luke 1:32, 2:8, 13, Zech. 6:13, 2:5, 9, 22:17,9:9-10; Psalm 12:8; Dan. 7:13-14; Mat. 2:1, 2, 8, 9, 10; Rev. 1:5,3:21, 15:3, 19:7, 8, 21:2, 5, 8, 22:17.

JOSEPHINE M. GELVIN.

OTHER I. B. S. A. CONVENTIONS

St. Louis, Mo., Nov. 29-Dec. 2.—This will be in session at the same time as the Grand Rapids Convention. Brother Rutherford expects to be with the friends Saturday and Sunday, addressing the public December 2nd. Arrangements are being made for Pilgrim Brethren to atend the dofferent conventions and none need go home hungry. Address all inquiries to J. H. Hoeveler, 6126 Waterman Ave., St. Louis, Mo.

Oklahoma City, Okla., Dec. 6-9.—This is a four day Convention. Brother Rutherford and other Pilgrim Brethren will be in attendance, and the Photo-Drama will be shown each evening. Address G. F. Wilson, 801½ West 9th St., Oklahoma, Okla.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$132.00
Paid out	3.00
Total	$135.00
Paid out	$143.00

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

New Testament Greek, which likewise means the tomb, the state of death. For instance, in Psalm 16:10 we read, "Thou wilt not leave my soul in sheol" (hell, the tomb), and we find St. Peter quoting this on the day of Pentecost (Acts 2:-27-31), "Thou wilt not leave my soul in hades," hell, the grave. St. Peter proceeds to explain that David spoke this not respecting his own soul but the soul of Jesus, and thus foretold our Lord's resurrection from the dead on the third day. How simple, how plain the entire matter is from this the Scriptural standpoint.

Take another illustration: the prophet Hosea declares, "I will ransom them from the power of shoel (the grave, hell), I will redeem them from death: O death where is thy sting? O sheol (grave, hell) I will be thy destruction." The Apostle Paul quotes this passage in his great discourse on the resurrection saying, "O death where is thy sting? O hades (grave) where is thy victory?" (I Cor. 15:55.) What could be simpler, plainer? All that we need is to get the smoke of the dark ages out of the eyes of our understanding, and to allow the true light from the inspired Word of God to speak to us plainly and be its own interpreter.

SHEOL, HADES, THE GREAT PRISON

Our topic inquires who are in hell. The Scriptures answer that all go to hell, the tomb, the death state, as Solomon says, "There is no wisdom nor knowledge nor device in the grave(sheol), whither thou goest." In this vast prison-house it has been estimated that something like 20,000,000,000 of Adam's children are prisoners. But the very word prison implies that they are not extinct, that it is in the divine power and purpose to bring them forth, as Job expressed it, "Thou shalt call and I will answer thee." Our Lord Jesus was the first of these prisoners to come back from sheol, from hades, as the Apostle Peter and the prophet David have just told us. He went to hell, to sheol, to hades, to the tomb, to the death state, and came back by a resurrection. As the Apostle declares, "God raised him from the dead by his own power." The Apostle tells us that in the resurrection of Jesus we have God's assurance of his ability and willingness to deliver all from Sheol, hades, the tomb—to raise all the dead through him.—Acts 17.31. This figure of death as a prison-house, holding captive until the glorious morning of the resurrection the whole world of mankind, is frequently set forth in the Bible. There the dead are spoken of as "prisoners of hope." In his last message to the Church our Lord declares, "I am he that was dead; and, behold, I am alive forevermore, and have the keys of death and hades"—the grave, hell the tomb.—Zech. 9:12; Rev. 1:18.

How glad we are to know that the keys of the great prison are in the hands of one who so loved the world as to give his life a ransom price for theirs, "that God might be just and yet the Justifier of those who believe in Jesus." How we who believe in Jesus." How we who now believe do rejoice exceedingly in this great Savior, able to save unto the uttermost. How glad we are to know that, although the number of believers now is small, the day is coming when all shall know of the Redeemer and the provisions and conditions of the eternal salvation. As it is written, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep," then, as the prophet declares, "None shall need say to his neighbor or brother, Know thou the Lord, because all shall know him from the least to the greatest."—Isa. 11:91; Jer. 31:34.

JESUS HOLDS KEY TO HELL

The keys of death and the grave—which the Lord holds, and is ready to use, merely waiting the Father's due time—symbolizes his rightful authority to control the dead and the dying. If the Lord had said, I have a crowbar or a sledge-hammer, it would have signified his violent opposition to the dying and death conditions and that he would rescue the people by force; but the choice of a key as a symbol represents right and authority, and the Scriptures everywhere coincide with this thought, declaring that it was God himself who condemned our race to death and that our Lord Jesus in no sense of the word designs to oppose the Father's power and authority. The Bible declares that our Lord redeemed us by paying our penalty for us, and thus "bought us with his own precious blood," and that thus justly he has the authority to do with the race of mankind as he will. And, thank God, he wills their blessing and uplifting in accordance with the Father's promise to Abraham, "In thy seed shall all the families of the earth be blessed."

OPENING THE PRISON DOORS

It was to this great prison that our Lord referred in his sermon on Isaiah 61 and his application to himself of the prophecy, that he would open the prison doors and set at liberty the captives. Our Lord made no effort to rescue prisoners from the literal prisons of Palestine or other parts of the world at his first advent—he had a higher and grander mission. He even allowed John the Baptist to be beheaded in prison without so much as uttering a word of protest or giving one particle of assistance for his liberty. Our Lord was in the process of redeeming the world, purchasing all the prisoners and the prison-house, with a view to eventually set all free during the Millennial age by a resurrection from the dead.

Did time permit we would like to point out how the testimony of the Scriptures respecting the resurrection of the dead is in full accordance with the setting the captive free. We would like to show that the life resurrection will be an instantaneous one to perfection, embracing only those who during the present life have made their peace with God through faith and have remonstrated their loyalty to him, and whose trial therefore is ended and their full reward to be granted them in the moment of their resurrection. We would like to show how the remainder of the world will be awakened from the state of death during the Milliennial age, in practically the condition in which they died, but surrounded by the new condition of the Millennial Kingdom—Satan and every evil influence surrounding them, and with the Church of this Gospel age, the Bride of Christ, the Royal priesthood, their assistants, governors, guides, to help the willing and obedient up, up, out of sin and degradation and death conditions, back to the full perfection of perfect humanity, the image and likeness of God—back to all that was lost in Adam and Eden, with added blessings of increased knowledge through experience.

THIS IS NOT UNIVERSALISM

We find nothing in the Scriptures implying that all men will eventually attain to eternal life, but, quite to the contrary, a provision of Second Death for all who will refuse the divine favors and blessings and privileges that through Christ shall ultimately come to every member of the race. We do claim that the Scriptures teach a universal opportunity through which every member of the race may come to a knowledge of "the only name" and to obedience to the King of Kings and Lord of Lords. Thus each if he will may ultimately attain to everlasting life through the Lamb of God which taketh away the sin of the world. (John 1:29). We ureg all who feel a deeper interest in the Word of God through this presentation of its teachings, and who consequently would feel a deeper reverence and love for the Almighty and for the Savior, that such shall not content themselves with what they have now heard, but shall avail themselves of the helps for Bible study which God is now granting to his people, that they may come to "full assurance of faith" and to that full rest of heart which is the privilege of the "sanctified in Christ Jesus."

On next Sunday afternon our topic will be—The Resurrection of Life, and the Resurrection of Damnation.—John 5:29.

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

(Continued from last week.)

STUDY XV.

To state the matter in other words, we (artisans and laborers) see that while all mankind has largely shared the blessings of the day, yet those who by reason of greater talent for business, or by inheritance, or by fraud and dishonesty, have become possessors of tens of thousands and millions of dollars, have not only this advantage over all others, but, aided by the mechanical inventions, etc., they are in a position to continue the ratio of their increase in wealth, in proportion to the decrease in the wage-workers' salaries. We see that unless we take some steps toward the protection of the increasing number of artisans against the increasing power of monopoly, combined with labor-saving machinery, etc., the cold-blooded law of supply and demand will syallow us up completely. It is against this impending disaster, rather than against present conditions, that we organize and seek protective arrangements. Each day adds largely to our numbers by natural increase and by immigration; and each day adds to the labor-saving machinery. Each day, therefore, increases the number seeking employment and decreases the demand for their service. The natural law of supply and demand, therefore, if permitted to go on uninterruptedly, will soon bring labor back where it was a century ago, and leave all the advantages of our day in the hands of capital. It is this that we seek to avert.

This ultimate tendancy of many real blessings to work injury, unless restrained by wise and equitable laws, was long since seen; but the rapidity with which one invention has followed another, and the consequent increased demand for labor in providing this labor-saving machinery, has been so great that the ultimate result has been delayed, and instead, the world has had a "boom"—an inflation of values, wages, wealth, credits (debts) and ideas—from which the reaction is now commencing gradually to take place.

In the last few years there have been produced in vast quantities agricultural implements of every description which enable one man to accomplish as much as five could formerly. This has a two-fold effect: first, three times as many acres are worked, giving employment to three out of the five laborers, thus setting two adrift to compete for other labor; secondly, the three who remain can, by the use of the machinery, produce as great a crop as fifteen would have done without it. The same or greater changes are wrounght in other departments by similar agencies; for instance, in iron and steel making. Its growth has been so enormous that the number of employes has greatly increased, notwithstanding the fact that machinery has enabled one man at present to accomplish about as much as twelve did formerly. One of the results will be that very shortly the capacity of these extensive works will more than meet the present enormous demands, and the demands, instead of continuing to increase, will probably decrease; for the world is fast being supplied with railroads beyond present needs, and the yearly repairs on these could probably be supplied by less than one-half the present number of establishments.

Thus we are brought in contact with the peculiar condition in which there is an over-production, causing idleness occasionally to both capital and labor, while at the same time some lack the employment which would enable them to procure necessities and luxuries and thus in a measure cure the over-production. And the tendency toward both over-production and lack of employment is on the increase, and calls for a remedy of some kind which society's physicians are seeking, but of which the patient will not make use.

While, therefore (continues the wage-worker), we realize that as the supply begins to exceed the demand, competition is greatly reducing the profits of capital and machinery, and throughout the world is distressing the rich by curtailing their profits, and in some cases causing them actual loss instead of profit, yet we believe that the class which benefits most by the "boom" and inflation should suffer most in the reaction, rather than that the masses should suffer from it. To this end, and for these reasons, wage-workers are moving to obtain the following results—by legislation if possible, or by force and lawlessness in countries where, for any cause, the voice of the masses is not heard, and the interests of the masses are not conserved:

It is proposed that the hours of labor be shortened in proportion to the skill of severity of the labor, without a reduction of wages, in order thus to employ a greater number of persons without increasing the products, and thus to equalize the coming over-production by providing a larger number with the means of purchasing. It is proposed to fix and limit the rate of interest on money at much less than the present rates, and thus compel a leniency of the leaders toward the borrowers or porer class, or else an idleness or rusting of their capital. It is proposed that railroads shall either be the property of the people, operated by their servants, government officials, or that legislation shall restrict their liberties, charges, etc., and compel their operation in such a manner as to serve the public better. As it is, railroads build during a period of inflated values, instead of curtailing their capital to conform to the general shrinkage of values experienced in every other deportment of trade, have multiplied their originally large capital stocks two or three times (commonly called watering their stocks), without real value being added. Thus it comes that great railroad systems are endeavoring to pay interest and dividends upon stocks and bonded debts which on an average are four times as great as these railroads would actually cost today new. As a consequence the public suffers. Farmers are charged heavily for freights, and sometimes find it profitable to burn their grain for fuel; and thus the cost of food to the people is greater without being to the farmer's advantage. It is proposed to remedy this matter, so that railroads shall pay to their stockholders about four per cent on their present actual value, and not four to eight per cent on three or four times their present value, as many of them now do, by preventing competition through pooling arrangements.

We well know, says the artisan, that in the eyes of those who hold watered railroad stocks, and others stocks, this reduction of profits on their invested capital will seem terrible, and will come like drawing teeth, and that they will feel that their rights (?) to use their fanchises granted by the people, to squeeze from them immense protits, based upon fictitous valuations, are being grievously outraged, and that they will resist it all they know how. But we feel that they should be thankful that the public is so lenient, and that they are not required to make restitution of millions of dollars already thus obtained. We feel that the time has come for the masses of the people to share more evenly the blesings of this day of blessings, and to do this it is necessary so to legislate that all greedy corporations, fat with money and power derived from the public, shall be restrained, and compelled by law to serve the public at reasonable rates. In no other way can these blessings of Providence be secured to the masses. Hence, while great corporations, representing capital, are to a large extent a blessing and a benefit, we are seeing daily that they have passed the point of benefit and are becoming masters of the people, and if unchecked will soon reduce wage-workers to penury and slavery. Corporations, composed of numbers of people all more or less wealthy, are rapidly coming to occupy the same relation to the general public of America that the Lords of Great Britain and all Europe occupy toward the masses there, only that the corporations are more powerful.

To accomplish our ends, continue the wage-workers, we need organization. We must have the co-operation of the masses or we can never accomplish anything against such immense power and influence. And though we are organized into unions, etc., it must not be understood that our aim is anarchy or injustice toward any class. We, the masses of the people, simply desire to protect our own rights, and those of our children, by putting reasonable bounds upon these whose wealth and power might otherwise crush us—which wealth and power, properly used and limited, may be a more general blessing to all. In a word, they conclude, we would enforce the golden rule—"Do unto others as you would that they should do to you."

(To be continued.)

The production of beer has decreased in every month since April. The total net decrease is 2,154,582 barrels.

PASTOR RUSSELL'S SERMON.

TO HELL AND BACK.—WHO ARE THERE?

Hope for the Return of Many of Them.

ALLEGHENY, Pa., December 28, 1905.—A large audience listened attentively Sunday to Pastor C. T. Russell's anti-infidelity discourse entitled, "To Hell and Back. Who are There? Hope for the Return of Many of Them." He said:

Although the caption of my topic has a sensational aspect, I assure you all that it is not really so, that I shall treat the subject most earnestly and prove every assertion most exclusively from the Scriptures. God forbid that I should treat lightly a subject which has caused distress, more heartache, more sorrow of mind, than all other subjects combined—caused these distresses to the very best among the Lord's followers. I care not to specially address those who are so selfish as to regard merely themselves and their family connections, and who are quite content that all others might suffer an eternity of torture so long as their friends are saved from such a calamity. I would reach especially those whose hearts and heads have been troubled almost to the extent of distraction over this subject—those who have wept and prayed as they remembered sons and daughters, friends and neighbors, parents and children, who had died without having accepted Jesus as their Savior, without having taken upon them the only name given under heaven and amongst men whereby we must be saved.—Acts 4:12.

I hold that it is the best of God's people, the tenderest of heart, the most Christlike, who have had trouble with the question of eternal torment. I know how to sympathize with them because once I had a similar distress of mind, and, like others, was obliged to say, "If I believe this doctrine and meditate upon it it will surely make me crazy, as it has done hundreds and thousands of others." Such loving hearts have found a palliation but not a relief, not a satisfaction, in the thought that somehow, perhaps, somewhere, at some time, God's character would be cleared of the dreadful stain cast upon it by this doctrine which we believe to be the teaching of God's book, the Bible.

I, too, once so believed and feared, and was ashamed of my God because of the injustice, lovelessness, devilishness implied in the theory taught me from infancy, that God, knowing the end from the beginning, had created our race under conditions as we see them; that he provided a great place called hell for their torture, and created a corps of fire-proof devils to attend to the matter, and provided also fuel enough to perpetuate the torture to all eternity. I felt thankful indeed to realize myself an object of divine mercy and favor but my heart went out to the thousands of millions of human beings of civilized as well as heathen lands who had gone down into death utterly ignorant of "the only name given under heaven and amongst men whereby we must be saved,"—"neither is there salvation in any other."

THE PASTOR'S EARLY EFFORTS.

That I thoroughly believe this doctrine you may know when I tell you that at seventeen years of age it was my custom to go out at night to chalk up words of warning in conspicuous places, that peradventure I might save some from the awful doom. And the while I wondered why God, who is of infinite power, did not blazon forth some words of warning upon the sky or cause angel trumpets to announce positively and forcefully the doom to which the world in general was, I supposed, hastening. I was an admirer of the great Baptist preacher, Charles Spurgeon, and esteemed him very highly for the honesty and candor which made his sermons so dreadfully hot. I believed as did that he was an exceptionally honest minister, and that others who believed similarly were grossly direlict of duty in not preaching hell more strenuously.

But I am here this afternoon, dear friends, to explain to you how in great mercy God opened the eyes of my understanding to see that the doctrine of eternal torment is not the teaching of the Bible, but on the contrary is a misrepresentation and blasphemy of the great and holy name. I am here to prove to you that the doctrine of eternal torment has come down to us from the Dark Ages in the hymns and catechisms and creeds, and that it is not only contrary to reason but also contrary to the Word of God.

A RELIC OF THE DARK AGES.

Demon gods, vicious, spiteful, merciless, are known to all the heathen peoples. The Bible alone of all religious books teaches a God of love, sympathy and compassion, sympathetic with his creatures and desirious of rescuing them from their fallen estate. It was during the "Dark Ages," when the spirit of Christ, the spirit of love, became so nearly extinct even amongst Christians, that they thought it pefectly proper and pleasing to God that they should tear one another limb from limb on the rack, that they should burn one another at the stake, that they should torture one another with thumbscrews and fill each other's mouths and ears with molten lead—it was at that time and by those our deluded ancestors that this doctrine of eternal torment was torn from heathendom and engrafted upon the teachings of Jesus and his apostles.

We find indeed that the inquisitors of old justified the tortures of their fellow-creatures with the very claim that they were thus copying God, and that their victims would receive still worse treatment when after death they should come into the hands of the Almighty. People will copy their conceptions of the Creator—how necessary, therefore, that we have the right conception, that we worship a God who is greater in Justice, Wisdom, Love and Power than ourselves. With such a terrible misconception of God the wonder is that Christianity has made any progress at all. The only offset has probably been the thought of the love of Jesus and of his willingness and endeavor to rescue men.

INFIDELITY FOSTERED BY HELL THEORY.

Intelligenet people everywhere are very generally discarding the doctrine of eternal torment as being contrary to reason. But, alas, thinking that it is taught in the Scriptures, these same intelligent people are rejecting the Bible, losing faith in it, drifting into unbelief in general, into Christian Science, Spiritism, Theosophy, etc.

If this afternoon I shall succeed in proving to you that the Scriptures do not teach this unreasonable theory of eternal torment, which is supposed to be built upon its statements—if on the contrary I shall show you that the "hell" of the Scriptures is logical and reasonable, I shall hope to have planted the feet of some upon firmer ground, to have re-established to some extent faith in the Bible as the Word of God, and to have prepared your minds to see that as this error is not of Scriptural foundation, so likewise all the unreasonable teachings of the creeds of the "dark ages" are without foundation in the Bible. I hope thus to lay a foundation for your future growth in knowledge and in grace. I could not possible ask for you of the Lord a greater blessing than has already come to my own heart and life through better knowledge of the Scriptures along these lines.

THE HELL OF THE BIBLE.

I will endeavor to give you Scriptural proofs that the hell of the Bible is not a place of torment at all: that the word refers to the state of death, the tomb, the grave. I shall show you that the Scriptures teach that both the good and bad alike go to the Biblical hell, the tomb, and that their hope of salvation is a resurrection hope—to be delivered from the power of death by the Redeemer in God's due time.

You are all aware that the Old Testament portion of the Bible was written in the Hebrew language and the New Testament in the Greek. We will commence with the Old Testament. We find that the word "hell" everywhere throughout the Old Testament is a translation of the Hebrew word "sheol" which occurs altogether sixty-six different times, and is translated three different ways in our common version: thirty-two times grave, thirty-one times hell and three times pit. It should have been translated grave or pit or tomb in every instance. Indeed in two instances, where it is rendered hell in the common version, the marginal reading says, "Hebrew, the grave."

One of these is Jonah 2:2. Jonah is represented as telling how he prayed to God while he was in the belly of the great fish. He was buried alive, entombed. Our common version reads, "Out of the belly of hell cried I;" the literal meaning is "Out of the grave-belly I prayed." Adding these two instances to the last we would have grave thirty-four times, pit three times and hell twenty-nine times, or the word as commonly rendered twenty-nine times out of sixty-six. I shall not weary you by giving you all of these sixty-six passages, nor is this necessary, for we have provided in the hands of the ushers at the doors a free pamphlet to which you are all welcome on request. It takes up every text in which the word hell occurs from Genesis to Revelations, and every passage which in any sense of the word appears to teach an eternity of torture. It analyzes these with their context, and shows what they do and what they do not mean. It will convince any fair-minded man in this audience who will give it careful examination.

In passing, I remark that much of the difficulty on this subject has arisen from careless handling of the Word of God, adding to its statements in our minds if not in our words. For instance when we read in the Bible, "All the wicked shall God destroy" (Psa. 145:20), we unwittingly said to ourselves, "Destroy must mean preserve, preserve in fire, preserve in torment, preserve with devils eternally." Thus we distorted the Word of God to our own injury as well as to the injury of others. Similarly the word die—when we read in the Scriptures, "The soul that sinneth, it shall die" (Ezek. 18:20), we perverted the word of God as we would a living liar, perverting any other writings and said, "Die must here mean live, live in torment eternally with devils in suffering." Similarly the word perish: on reading in the Scriptures that the "wicked shall perish" (Psa. 37:20), we turned the language upside down and said, "Perish means preserve." Thus our confusion continued: we were blinded by the Adversary on the lines on which he has blinded the entire heathen world, hindering the glorious light of the goodness of God from shining more and more into the hearts of men—II Cor. 4:4.

GRAY HAIRS IN HELL.

The first occurrence of the word sheol is in connection with the patriarch Jacob and his twelve sons. His two youngest sons, nobler than their brothers, were most beloved by Jacob. Joseph, his favorite, clothed in his handsome coat of many colors, was sent to his brethern, who were pasturing the sheep at a distance from home, to take them delacacies and bring back word of their welfare. The brethern, moved with envy, first thought to kill him, and subsequently sold him to the Ishmaelites, who in turn sold him to the Egyptians, whose hand under God's providential care he in after years became the ruler next to the king. Meanwhile the brethren took the coat of many colors, bedraggled it in the blood of a goat and in the dust, and sent it home to Jacob, inquiring if he recognized it. He answered, Alas, it is Joseph's coat, and wild beasts have devoured him. I will go down to sheol to my son mourning. (Gen. 37:35.) What did he mean? Did he mean by sheol a place of fire and torment? Did he believe that Joseph his best son had gone there, and that he, Jacob, also expected to go there when? No! we answer. He meant that evidently Joseph was dead, and that he would mourn for him the remainder of his life, until he also should go for more, but they explain sheol, into hell.

The second occurrence of the word is a little further on in the same narrative. The brethren had been to Egypt to buy corn, because of famine in Canaan. It was necessary that they should go for more, but they explained to Jacob that the governor, whom they knew was not Joseph, had required them that if they came again they must bring Benjamin, their brother, the one whom Jacob now specially loved. Jacob protested, but finding that there was no escape he finally told them to take Benjamin, but told them also that in case he finally should bring him back alive and safe it would bring down his gray hairs in sorrow to the grave, sheol. Jacob evidently meant not that he would go to a place of eternal torment if Benjamin did not return, but that a failure to bring Benjamin back would hasten his death through sorrow. Does any sane person have any doubt as to the meaning of sheol in these instances, the first two occurrences in the Bible? No! you have no doubt, nor reason for any. And the word has the same meaning exactly in its every occurrence throughout the Scriptures, as you will see when you read our free pamphlet.

HELL IN OLD ENGLISH LITERATURE.

Just a word in defence of the translators of our common version English Bible. All living languages are subject to variation in meaning, and this seems to have been particularly true of the English. To illustrate, the word hell at one time meant the grave in the English language. But gradually this meaning has been dropped out of the word, until now it is never so used in ordinary conversation. As illustrations of its use in bygone times we find in ancient English literature references to the helling of a house, meaning not the burning of the house nor the torturing of it, but the thatching of it. Similarly we read of the farmer helling his potatoes, the meaning of the expression being not the roasting of potatoes nor the torturing of them, but the putting of them into a pit for preservation from the frosts, etc., until needed for use.

As for the translators of the revised version they seem to have been too honest to use the word hell as a translation for sheol and hades, but not honest enough to tell the people the truth on the subject. Hence you will find that in the revised version no translation at all is given, but the Hebrew word sheol in the Old Testament and the Greek word hades in the New Testament are used instead of the word hell when grave is not used. The translators evidently anticipated what occurred, namely, that the public, knowing nothing about Greek and Hebrew, would esteem this was an attempt to do away with hell, whereas the real animus of the translators knew that the public would say that hell was just as hot and just as real although now called sheol and hades. They knew that the public would never suspect that the wool was being pulled over the eyes of their understandings to hinder them from seeing the plain teaching of God's Word, that sheol means the grave or tomb of death state—nothing more, nothing less.

PRAYING TO GO TO HELL.

Job, one of the most prominent characters of the Old Testament, one especially mentioned as a favorite with God, made a most eloquent prayer that he might go to hell, to sheol, to the tomb. And no wonder, poor man, for surely in his case was fulfilled the statement, "Many are the afflictions of the righteous." Psa. 34:19.) Unwilling to suicide, he craved relief from his sorrows and troubles in death. Refresh your memory respecting his troubles: the Almighty, while approving him, permitted the Adversary to vex him sorely, to the extent of taking away every earthly possession except the mere thread of life itself. His children, gathered for a birthday party, were killed by a cyclone; later his flocks and herds and property in general were utterly destroyed. Finally his health gave way, and he broke out in boils from head to foot.

To add to his sorrows his friends and neighbors, instead of consoling him, turned against him and declared that he had been acting the part of a hypocrite, and that God now exposing him, was showing his disapproval. In vain did Job protest his innocense and appealed to the Lord, until subsequently the Lord gave his verdict in favor of Job against the friends. But as though all these trials and difficulties were not enough for the poor man, to cap the climax his wife exclaimed, "You are accursed of God and should die." Then poor Job poured forth his prayer for death saying, "O, that thou wouldst hide me in sheol until thy wrath be past!"—Job. 14:13.

Does anyone of sane mind think that poor Job, after passing through all these afflictions, was in these words praying to God to cast him into a place of eternal torment, to be the sport of devils? No! such a supposition would be irrational. Very evidently Job meant that, if God were willing, he would be glad to die, to go into sheol, the tomb, the state of death.

SHEOL NOT DESIRABLE FOREVER.

But Job had hope for the future—he was not desirous of being annihilated; hence his prayer is, "O, that thou wouldst hide me in sheol (hell, the tomb) until thy wrath be past." The "wrath" here mentioned is elsewhere called the "curse." Back in Eden, when our first parents were perfect, by disobedience they brought upon themselves the divine sentence or "curse" or "wrath"—the death sentence, which includes all the mental, moral and physical degeneracy known to our race, and which has been afflicting us as a whole for now six thousand years. Job was looking beyond the period of permission of this "curse" or "wrath" to a time future, when the "curse" would be removed, and instead of it a "blessing" would come to every member of the race, himself included. As a prophet he recorded his hope of a coming Redeemer." I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." Through this Redeemer's work he realized that the "curse' would be abolished, and his prayer to be hid in sheol the grave, the tomb, was merely until the "curse," the "wrath," would be over, and until the great blessing time, the Millennial reign should begin. His prayer continuing shows his hope of a resurrection, "that thou wouldst appoint me a set time and remember me." Then particularizing as to the resurrection he says, "Thou shalt call and I will answer thee, for thou wilt have regard unto the work of my hands."—Job 14:15.

We remember also the prophet David's prayer for deliverance from death. He said, "O, save me for thy mercies' sake. For in death there is no rememberance of thee: in sheol (hell, the tomb) who shall give the thanks? (Psa. 6:4, 5.) We remember the good king Hezekiah also, whose life was spared fifteen years in answer to prayer. In thanking the Lord for this he said, "Death can not celebrate there; sheol (the tomb) can not praise thee."—Isa. 38:18.

QUOTE THE ENTIRE PROVERB.

One of Solomon's inspired proverbs much quoted is, "Do with thy might what thy hand findeth to do," but very rarely do we ever hear the remainder of the quotation, namely, because "there is neither wisdom or knowledge nor device in sheol (the grave) whither thou goest." (Eccl. 9:10.) How reasonable is this statement rightly understood—there is no wisdom nor knowledge nor work in the hell to which the good and the bad, all mankind, have been going for the past six thousand years. The dead are really dead, extinct, except as God has provided for them a resurrection from the dead, a reawakening to sentiment being. The very moment of their awakening will seem to each to be the next moment to the one in which he died, because there is no wisdom nor knowledge in the tomb, in sheol, in hell. How wnderful the goodness and mercy of God will appear to the great mass of our race when they are awakened from the sleep of death and learn for the first time of the goodness of God, that instead of having provided devils and torture, he has provided through his Son an opening of the prison-doors of the tomb and a setting at liberty of the captives of death, providing also for their future uplift out of sin and degradation under the Kingdom of God's dear Son.

SHEOL IS THE GREEK HADES.

We now call your attention to the fact that the word sheol in the Old Testament, which we have shown means merely the tomb, the death state, is the exact equivalent of the word hades in the

(Continued on Second Page.)

Appreciations.

Pittsburgh, Pa., N. S.

It is while permitting my mind to be properly exercised in regards to the notice of recent date in The Labor Tribune, "Attention, Truth People", that with God first in my heart I would like to sleep through the spirit of Ayre. As the question has been asked, "Does that notice apply to those who are 85 per cent or more, and if so, why?" I would humbly state, being one of that class—by asking myself the question, does that 85 per cent or more in having a mental understanding of the Divine Plan, mean to me that the world qualify me or all of such a class fitting for public orators or writers, and I must acknowledge this could not be the case—but I believe Apostle Paul can answer that question better. He asks, "Are all Apostles, are all Prophets, are all teachers, are all workers of miracles, have all the gifts of healing? Do all speak with tongues? Do all interpret?" 1 Cor. 12: 27-30. Of course not. Although all might have reasonably the 85 per cent or more of understanding as to fully answer all questions correctly. And we also have in mind Brother Apostle James states, "My brethern, be not many masters," Jas 3:1. So it is by such wisdom coming from above which also states, "Humble yourselves therefore under the right hand of God, that He may exalt you in due time." 1 Peter 5:6.

So we note the Editor of The Labor Tribune notice is in full harmony with that wisdom that cometh from above, and should appreciated by all of the faithful even from the back seats of which I am willing for one, for we have been long, to walk with Him there, where we will know as we are known.

Your appreciator, jo, these many years,

ROBERT J. CRAIG.

Canonsburg, Pa.

Am enclosing one dollar to renew my subscription for the year. I am so much pleased to see our dear paper's writing continued. We desire that this be the best year of our lives and with the Editor and all connected with The Tribune a happy and prosperous new year.

Sincerely yours,

J. H. McPEAKE.

Wheeling, West Virginia.

Enclosed find check for renewal of subscription for the Labor Tribune for Mr. A. Richards, Martins Ferry, Ohio, and myself. The Tribune continues to be a most interesting paper and our appreciation cannot be properly expressed in words. May the good work continue and the witnessing of the Truth to its many readers ever be an important feature of the Tribune. Thanking you for many past kindnesses, I remain,

Yours truly,

W. H. LOATTERDAY.

Patterson, N. J.

I shall have to ask you to discontinue the Tribune to me, as it has always been sent to me by some dear friend, and the time has run out. It has been a source of great good to me, but as I am unable to pay for it, I will have to get along without it. It is the religious reading that I like and has been a blessing to me, indeed. May the dear Lord bless you in your work is my prayer.

Very sincerely yours,

MRS. J. DREW.

Laceyville, Pa.

Inclosed find one dollar for Labor Tribune one year from date on wrapper. You have my prayers for your success in the Truth of God and that have an ear to tear it. Thanking you for favor granted, I remain

Yours in His name,

G. BERLEW.

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Send and get your FREE copy of a new and interesting book that tells all about the new method of overcoming headaches and nervousness without internal drugs. Tells what to do in heart and kidney troubles, rheumatism, piles, eczema and run-down conditions. Gives loudly advised and much useful information for everybody A. F. Stokes, Mohawk, Florida.

CHRISTMAS SUGGESTIONS.

Pastor Russell Watch Fobs, 50 cents. Gethsemane Head of Christ Watch Fobs, 50 cents. Stamped Pillow Tops, Cross and Crown design, for embroidery work, 65 cents. Friends' Supply Co., 310 Harrison Ave., Scheneetady, N. Y.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Grand Rapids, Mich., November 26.
St. Louis, Mo., December..... 2
Oklahoma, Okla., December..... 9
Birmingham, Ala., December.....23

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ALL COAL OPERATORS JOIN POOLING SYSTEM

PRIVATE CONSUMERS AND MANUFACTURING INDUSTRIES PROMISE RELIEF AND CAR SUPPLY TO BE INCREASED UNDER NEW PLAN.

After three hours in conference the members of the Pittsburgh Coal Producers' Association, representing 80 per cent of the operators in the Pittsburgh District, agreed to the terms of the coal pool adopted at the Cleveland meeting. Although the operators do not think it will be necessary to pool coal in this city as soon as at other points, yet they are ready to ship coal from any pooling point here.

The main object of the pooling system is to procure a greater car supply for the mines in all the states represented and to guard against any future coal car famine such as exists in the Pittsburgh district. The agreement to pool all coal in the central territory has been officially sanctioned by the Federal fuel administration and local operators have decided to join in the program as a means of better co-operation with other coal district officials of the territory.

The local coal situation has shown some improvement, according to D. W. Kuhn, Federal fuel administrator for the Pittsburgh district. The car supply was considerably better, due to empties being returned in greater numbers during the week-end. In the Panhandle district it was reported that the car supply was about 75 per cent of normal, which means that Pittsburgh will get more coal for private consumption this week.

The Pittsburgh & Lake Erie railroad had a falling off in cars when a supply of only 30 per cent was reported for the district. Mr. Kuhn had assurances from operators in this section that they will ship more coal for private consumption this week. Total shipments for local consumption here Monday totaled more than 50 cars. Of this amount one corporation contributed approximately 30 carloads.

The local coal director believes that he can procure enough coal at this point to eventually supply all reasonably demands of manufacturers and private consumers.

There was a decided scarcity of coal in many of the boroughs surrounding Pittsburgh. Appeals were made to Mr. Kuhn by numerous retailers, but he was able to do little to help out the situation on account of an inadequate car supply. In Bellevue coal supplies were low. At Sharpsburg only one car was in sight. Aspinwall and Etna also were short of fuel and reports from these places were that the situation would not likely be improved any.

The Pittsburgh pool will be under the management of a local committee of five. This committee will not be selected, however, until the local pool is about to be put into operation. After the committee has been appointed a director will be selected by it to supervise and oversee, in a general way, the operations of the pool.

The central executive and advisory committee composed of J. P. Walsh, vice president of the Pittsburgh Coal Co.; J. T. M. Stoneroad, president of the Carnegie Coal Co.; A. A. Augustus and Walter D. McKinney, Ohio; H. E. Booth and C. H. Jenkinson of West Virginia and Calvin Holmes of Kentucky are left in charge of the selection of the pooling points in the various cities represented in the central territory.

It was rumored during the week that the congestion on the lake front in Cleveland tied up practically 38,000 cars and that this vast number were jamed in so that the railroads were unable to move them in or out of the yards. The lake trade will be kept open until December 15th, and while this is regarded as a late date for closing lake shipments, considerable difficulty is experienced in unloading the cars into the lake freighters for the northwest. The closing of the lake trade it was feared would play havoc with the movement of railroad tonnage but considerable relief is promised since the coal producers association have entered into the pooling system.

Among other things the pooling system means that Cleveland consumers for instance may get their supply of fuel from the nearest mines to the consumer, while others far from Cleveland or the coal shipper will be supplied with fuel from the mine nearest to them and over the most direct route.

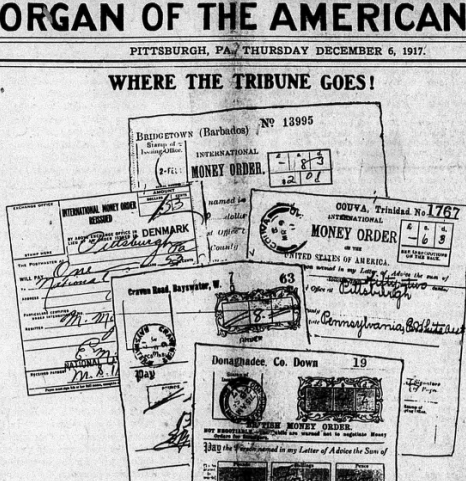
WAR HAS INCREASED CAPITAL EMPLOYES

WASHINGTON, D. C.—Twenty thousand employes have been added to the Government departments in Washington since the declaration of war, said an announcement today by the civil service commission. On these figures the commission estimated that the population of the capital had increased 40,00.

The war department has added 5,200 employes to its Washington offices, and the navy department about 2,500, including 800 women who enlisted as yoemen and who are doing clerical work. In order to provide living accommodations for the added employes, the Government has rented many new buildings including apartment houses.

Including the new employes in Washington the civil service has certified for appointments since April nearly 125,000 persons in the field and departmental service.

WHERE THE TRIBUNE GOES!



When Mrs. W. G. McAdoo, daughter of the President, and wife of the Secretary of the Treasury of the United States thanked the Tribune on behalf of the Women's Liberty Loan Committee for "the splendid co-operation given in obtaining Nation-Wide publicity during the Liberty Loan Campaign just closed, "little did the distinguished chairman think the message would be carried to the border of the German Empire and then across the line and dropped at the door of the Kaiser."

The subscribers of the National Labor Tribune are found in all parts of the world and some International money orders of subscribers renewing their subscription are reproduced showing not the "Nation wide" but a world wide publicity of the message.

Oh, the Kaiser won't buy a bond, of course not, but surely he is interested in learning that the American people are making extraordinary preparations to hand him a few heavy ones that will destroy the world's greatest menace, the chief of whom he is.

PRINTED SIGNS TO BE CARRIED BY LOAFERS

IDLERS AND SLUGGARDS ESTIMATED AT 5,000 TO BE FORCED INTO EMPLOYMENT OR HELD UP TO RIDICULE OR PUBLIC CONTEMPT.

"Every idler parading the streets of Pittsburgh should be sandwiched between card boards, on which his present occupation is printed in large letters," is the demand being made by the employers of labor in the Pittsburgh District.

If such a campaign were started, detectives Homer Crooks and Charles Freeborn say they can point out at least 1,000 on the downtown streets who have no visible means of support, with whom the first experiment could be made.

Director of the Department of Public Safety Charles S. Hubbard is requested to issue orders for a rouding up, and councils should make an appropriation for the cards and the printing of the same, in large bold type.

The employers of labor in all branches are appealing for workmen to meet the demands made by the war department but the scarcity of men is causing considerable havoc to the allied forces for material that is being delayed through the want of men.

There are places that could be readily filled if the idlers were drafted or diven into employment through some method of ridicule or contempt that would bring them to the attention of the general public.

There are thousands of vacant places in the Pittsburgh District and men now idle could soon be trained to fill these places. No need of machinery lying idle nor places being vacant if the police department were only given orders to take every man out of employment to the police station and there sandwiched with his occupation.

It is claimed that for want of legislation the police department is handicapped but as these are war times and the people are largely under military rule the war department should take some action and the loafers should be gathered in. It is admitted that many of these may not be able to fill the places of skilled men, but the older ones

(Continued on Fourth Page)

GOMPERS AGAIN MADE HEAD OF AMERICAN LABOR.

Federation Delegates Almost Unit in Backing Him for Thirty-Sixth Term.

BUFFALO, N. Y.—Samuel Gompers, president of the American Federation of Labor for 35 years, was reelected today, virtually without opposition, and with him were returned to office every officer of the Federation except John B. Lennon, treasurer, who was defeated by Daniel J. Tobin, president of the International Teamsters' and Chauffeurs' Union.

An effort to read into the defeat of Lennon, a weakening of the position of President Gompers as a leader and a part victory for the small group of pacificists which has opposed him, was scouted by prominent Federation men. It was declared that when it was decided by Tobin's friends to run him for office, Gompers announced an unequivocal policy of hands off.

It was further stated that the unions which lined up against Gompers on the indorsement of his war policies early in the convention today, divided, the majority of them voting for Lennon. The vote for treasurer stood: Tobin, 13,476; Lennon, 9,102. Tobin drawing his strength principally from the teamsters, machinists, miners, carpenters, bridge and structural iron workers and brewery workers.

There were a few scattering votes against Gompers and one against Frank Morrison for secretary. The other officers elected were:

First vice president—James Duncan, granite cutters.

Second vice president—James O'Connell, machinists.

Third vice president—William Mahon, street railway employes.

Fourth vice president—Joseph F. Valentine, molders.

Fifth vice president—John A. Alpine, plumbers.

Sixth vice president—H. B. Perham, railroad telegraphers.

Seventh vice president—Frank Duffy, carpenters.

Eighth vice president—William Green, miners.

Secretary—Frank Morrison, printers.

WANT SEVEN HOUR DAY

SACRAMENTO, Cal.—A seven-hour day instead of eight hours is part of a new wage scale submitted to employers by the typographical union. Rates are increased 20 per cent to become effective the first of the year.

TANGLED RAIL TONNAGE NOW TO BE UNTANGLED

NATIONS TRANSPORTATION SYSTEM POOLED AND BIG RAILROAD MEN NOW ON JOB UNRAVELING COMPLICATIONS.

The pooling of the resources of the Nation's greatest transportation systems is to be an accomplished fact and the monumental task is being evolved by the railroad pool committee of seven operating presidents and vice presidents organized in Washington on Monday last.

The first session was held at 10 o'clock Wednesday morning in room 918 Oliver Building, occupied as the office of vice president A. W. Thompson, of the Baltimore and Ohio System, who was made chairman of the committee.

The clerks in the general office of the Pennsylvania Railroad, Baltimore & Ohio, Pittsburgh & Lake Erie Railroads have been kept busy arranging great stacks of tabulated data for the guidance of the committee in drawing its plans for the unprecedented arrangement contemplated in the organization of the body. The move is a war measure to relieve traffic congestion and enable the roads better to handle the huge munitions and military supply shipments with which they have been struggling for months.

The men who attended the meeting here were: C. R. Gray, president of the Western Maryland railroad; A. T. Dice, president of the Philadelphia & Reading; P. E. Crowley, vice president of the New York Central; Elisha Lee, acting vice president in charge of operation of the Pennsylvania railroad; C. L. Peck, vice president of the Pennsylvania Lines West, and A. J. Stone, vice president of the Erie Railroad system, and Mr Thompson.

This committee will sit in Pittsburgh "until the entire traffic problem produced by the abnormal war business in the district east of the Mississippi and north of the Potomac and Ohio rivers has been solved," the instructions from the railroads' war board read. Its headquarters will be established in Pittsburgh.

Operating heads of the railroads admit that the transportation situation is serious. The worst congestion is on the three Pittsburgh trunk lines, the Baltimore & Ohio, the New York Central and the Pennsylvania Lines West and East. Practically all these roads have had embargoes in effect for several weeks, but these have not brought relief.

Two-thirds of the cars now causing congestion, it is said, bear Government preference tags. At present there is no Government authority empowered to determine priority in Government freight, each department issuing its own preference cards.

The committee taht starts its sessions in Pittsburgh probably will suggest, among other things, that the Government designate some officer to determine priority of its own freight.

Another plan will call for the appointment of a traffic committee and the establishment of agencies to whom shippers can give the power to route their shipments.

The shortage of locomotives is another thing that is causing much concern to operating heads, and will almost certainly be taken up. New locomotives cannot be obtained, because the locomotive works of the country are turning over their entire output to the Government. The same is true of cars. Rolling stock, as it exists today, has been overworked, and not in the best of shape, and many operating heads dread the approach of winter, as a storm of any intensity at all would cause even worse jams than now exist.

Just what data had been ordered in advance for hearing, heads of local departments were not free to say. One of them said that everything in the shape of information that could be thought of was assembled in a hurry.

Six major lights of the railroad world are due to arrive in Pittsburgh—the members of the committee besides Vice President Peck of the Pennsylvania Lines West, who arrived—and reception of so many transportation chiefs means an extremely busy session for everyone conected with operation. Wires are kept busy with orders regarding special cars and yard switching arrangements.

LIVING COSTS GO UP SAYS U. S. REPORT

WASHINGTON—The price of the principal articles of food, collectively advanced 41 per cent from August 15, last year, to August 15, this year, says the federal bureau of labor statistics in its last report. Onions was the only article to decrease in price. Corn meal advanced 98 per cent, or about double in price. Flour advanced 70 per cent; beans, 59 per cent and other articles to a lesser degree.

Comparing prices in 1913, the year before the war, with prices in August, this year, food as a whole advanced 47 per cent. Flour advanced 130 per cent, or more than two and one-fourth times the price in August prior to the war. Corn meal advanced 120 per cent, or nearly as much as flour; potatoes, 87 per cent; sugar, 77 per cent; lard, 72 per cent, and pork chops, 58 per cent.

There was a 2 per cent increase of the principal articles of food in the one month of July 15 to August 15, 1917. Of the meats, only pork chops made any noticeable change, and this an increase of 9 per cent. Other advances were 11 per cent for corn meal, 10 per cent for eggs, 9 per cent for sugar, and slighter increases for seven other articles exclusive of meats. Eight articles declined in price. Five, one point each, while potatoes and onions, declined 16 and 10 per cent, respectively.

Walter V. Hallan, of West Virginia, state tax colector, reports that the state tax collector, reports that the assessed valuation, as compared with the preceding year.

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...ATION PERPLEXING TO MANY

. the editorial columns of leading ...pers we find expressions which no ...oube faithfully represent the preplexity which many minds are in. One editorial says: "The reason or reasons for the scarcity and exorbitant prices of the absolute necessities of life, that exists in this country, no one has yet made plain." It refers to the "hidden causes," and wants Secretry Houston to have plenty of money and get busy with detectives and "solve the puzzle."

Beginning with the first of June the pressure was relieved a little. Prices on flour and sugar declined. Gardening has been good, and fresh vegetables are plentiful; potatoes found a lower level. The "food control" legislation came in just right to please the financier. The individual money king had lost his grip and was becoming helpless. J. Ogden Armour was one of these. He said: "The prices of wheat, corn, potatoes, livestock and other food products are NOW BEYOND THE CONTROL OF ANY AGENCY other than the government. Only the government can now prevent food prices from going up to most oppressive heights and only the government can assure conservation of food stocks. I believe the solution, temporarily at least, lies in government regulation of prices." He forthwith proceeds to clean the financiers' skirts by laying the trouble to the farmer—"he believes in a vigorous campaign to get the farmers to utilize every foot of available land as THE ONLY alternative to hunger next winter." He says the food shortage is world-wide, and wants the greatest possible return from the sail, for it's up to the American farmer to feed the world!

Pastor C. T. Russell, back in 1896, published a book called "The Day of Vengence," or "The Battle of Armageddon," and in it he takes up the causes leading on to high prices, comparative low wages, discontent and the world-war with its attendant troubles. He takes up every conceivable remedy that the Doctors of Industry will use in their mal-practice to cure the body politic and shows the failure of the last one—that social conditions are absolutely beyond human power, and that there will be no permanent relief until the Millennial Kingdom of Christ with its rule of righteousness shall have been established. And no man need be in ignorance as to what expect nor as to the ultimate result, except as he may voluntarily refuse to learn. While the climax is coming just a little slower than the Pastor's expectations, yet he has had it all mapped out for over twenty years; and more people would be acquainted with the facts if there had not been so much dust thrown by the "Evangelical Alliance" or "ministerial trust" into the eyes of the people to becloud their vision. Many of the members of this Trust are now preaching all of Pastor Russell's findings that they dare to without "scaring the sheep." But, the Bible language we would say, "Beware of the leven of the Pharisees."

THE CONSERVATION OF FOOD

What about the conservation of food? As far as the world is concerned, God is no respector of persons. He sends the rain and the sunshine upon the evil and the just. Prof. Hicks explains that the ever-changing planetary conditions have much to do with our weather, and that we are now entering into a "Jupiter period" which lasts two years, and Jupiter's influence is to produce extremes—that our weather, whatever the kind, will be intensified. And, no doubt, the wisdom of God permits Satan (the prince of the power of the air—Eph. 2:2) to have some liberties and the adversary of both God and man takes advantage of imperfect conditions in man, earth and atmosphere, and augments the power in storms causing them to be more sever, making hot weather hotter, cold weather colder, dry weather drier, wet weather wetter, etc. This will continue until Satan is bound for thousand years by Christ's Kingdom.

Quoting St. Paul: "We wrestle not against flesh and blood but against wicked spirits (of which Satan is chief) in heavenly places (unseen of men), against wicked powers and the rulers of the darkness of this age," and "the god of this age" is Satan. (Eph. 6:12; 2 Cor. 4:4.) The thing meant by "rulers of the darkness" is that Satan has the power of deception—he hides the Truth, and makes superstition, credulity and pharisaical holiness stand out as prime virtues to be emulated. He makes everything that "isn't so" popular. (2 Cor. 11:13-15.) Satan has the world upside down; and Christ's Kingdom coming in is going to place everything right side up. No wonder we have commotion and dizziness and perplexity world-wide. The people are beginning to listen. Satan is losing patience with his dupes, and now he is busy "casting out Satan" (Matt. 12:26) by various devices—the poor human family has lost the friendship of Satan—Satan has become "mad" and the world can't cope with him. The third cause of high prices is that Satan's kingdom is bringing its legitimate fruit—the famine feature of the "time of trouble such as never was." (Dan. 12:1; Matt. 24:21-22; Ezek. 7:1-27; 6:8-14.)

The "conservation-of-food" idea is laying the trouble at the feet of our Creator—that He has forgotten we are here and fails to supply the necessities of life; and we have thought that perhaps God would permit Satan to use his power to aggrevate and bring on unseasonable conditions, as a fitting and just rebuke. The high prices are charged to one class; it, in turn, charges it to another class; the responsibility is again switched; and finally lain at the door of the farmer—and back of the farmer few apparently can see. The "conservation-of-food" talk shows this. Much of the time of congress has been consumed listening to federal experts on the food problems, enacting laws giving autocratic power, and appropriating multiplied millions of dollars to put the plan in operation. The irreverence of the people has already been pointed out by some noble souls, who deplore the fact that God is ignored in every transaction of man, and especially in the conservation of food where the providences of God are such an important factor. To meet the food situation, Secretary Houston told the senate the department of agriculture needs the following authority and power: "To make a complete survey of the food supply of the nation with a view to secure full information as to its location, ownership, and where it is needed, and complete knowledge as to the instrumentalities and agencies that own, control, manufacture and distribute food products." He said this power should also include the taking over and operation of the plants, factories, etc., whenever such courses may be necessary in the public interest.

Mr. Houston, himself, said that aside from wheat and potatoes, there has been no indicated shortage of foodstnffs; and then proceeds to quote statistics showing a 40,000,000 bushel surplus of wheat in the country, admitting he could not determine the cause of high wheat prices. We know too, there has been no shortage of potatoes. There may have been a spoilage, or wholesale dumping in the rivers, but no shortage.

WILL CONSERVATION CURE THE MALADY?

The "wise men" of earth have hearts that beat as one. Their eyes are focused upon food production. They want the barns, grainaries and storehouses filled to the roof. Watch and see if prices do not seek a lower level for a few weeks, until all the ware rooms are bursting with the transfer from the producers' hands to the hands of Financialdom; then, see if prices do not go soaring again. Every year it does. Why should this year be any different from any other year? This undue and unprincipal manipulation in "food control" by "combines" or trusts after it leaves the producer, we give as the fourth reason for high prices.

Moneyed men financed the war, and they are long-headed enough to see they would profit by it and therefore invelgied their respective governments and hoodwinked their own countrymen into the belief that "national honor" was at stake, and that fighting would be just, and would be for the conservation and blessing of the people at large—the world over. Our own financiers do not tell why our wheat, corn, cheese, potatoes and eggs bring less money in England than here, nor why our pork and farm machinery are sold for less in Europe than at home. Neither do they tell us why "Before a shot was fired, a war debt, equal to double the amount of all the gold-standard money on earth, is rapturously incurred by this Republic," as one editor speaks of it; a war debt greater than the cost of the Civil war.

Since 1846, religious, money and commercial trusts have multiplied and waxed great, and are the "giants" of our day doomed to destruction, paralleling the destruction of the "giants" in Noah's day. (Matt. 24:37-39; Gen. 6:1-5.) The government has a law to control Trusts, but the power of that law is known by its fruits. Rockefeller endows a college or does something for philanthropy, and up goes the price of coal oil; he buys $10,000,000 worth of Liberty Loan bonds, and gasoline responds to a twist of the jack-screws. The sugar trust was "dissolved" some time ago, and up went the price of sugar. The tobacco trust was divided and sub-divided by order of the courts, but tobacco took an immediate advance—and continues to go up, regardless of the report of a very large yield in 1916. When the allied forces of Wall street beat a hasty retreat shortly and go into hiding the Trusts and Monopolies will melt away and give the people a chance to breathe.

Shylock uses his tools (press agents) to cause "contrary winds"—favorable "trade-winds"—to blow upon the "Stock Exchanges." "Winds" from the northwest bring much damage to growing crops—prices go up; next day the "winds" lay and the sun comes out, and prices decline. A "peace-wind" blows in from the east, causing a further decline; next day the "rumor" is denied—and prices advance. The Trusts are in distress and are quite feverish—they are going to die hard. The commodities we watch are declining at present, but there are a thousand and one things which enter into the problem of living which are steadily and continually advancing—the things we do not pay much attention to, which in themselves are small, but in the aggregate are more than wheat and hogs.

(Continued next week.)

Senica Falls, N. Y.

As my subscription to your excellent paper runs out in December, will you please discontinue it? I shall miss it greatly, but the high cost of living compels me to "conserve" along every line and make many sacrifices and this nice paper is one of them.

May you be blessed in blesing many. With best wishes.

Your friend,
FANNIE HUDSON PARMELEE.

Divine Plan of the Ages

BY C. T. RUSSELL

(Continued from last week.)

STUDY XV.

Happy would it be for all concerned if such moderate and reasonable means would succeed; if the rich would rest with their present acquirements and co-operate with the great mass of the people in the general and permanent improvement of the condition of all classes; if the wage-workers would content themselves with reasonable demands; if the golden rule of love and justice could thus be put in practice. But men in their present condition will not observe this rule without compulsion. Though there be some among the artisians of the world who would be thus moderate and just in their ideas, the majority are not so, but will be extreme, unjust and arrogant in their ideas and demands, beyond all reason. Each concession on the part of capitalists will but add to such demands and ideas; and all having experience know that the arrogance and rule of the ignorant poor are doubly severe. And so among those of wealth—some are fully in sympathy with the laboring classes, and would be glad to act out their sympathy by making such arrangements as would gradually effect the needed reforms; but they are greatly in the minority and wholly powerless in the operating of corporations and to a great extent in their private business. If they be merchants or manufacturers, they cannot shorten the hours of labor or increase the wages of their employes; for competitors would then undersell them, and financial disaster to themselves, their creditors and their employes would follow.

Thus we see the natural cause of the great trouble of this "Day of Jehovah". Selfishness, and blindness to all except their own interests, will control the majority on both sides of the question. Wage-workers will organize and unify their interests, but selfishness will destroy the union; and each, being actuated mainly by that principle, will scheme and conspire in that direction. The majority, ignorant and arrogant, will gain control, and the better class Capitalists will become convinced that which their intelligence organized. Capitalists will become convenced that the more they yield the more will be demanded, and will soon determine to resist all demands. Insurrection will result; and in the general alarm and distrust capital will be withdrawn from public and private enterprises, and business depression and financial panic will follow. Thousands of men thrown out of employment in this way will finally become desperate. Then law and order will be swept away—the mountains will be swallowed up in that stormy sea. Thus the social earth will melt, and the governmental heavens (church and state) will pass away; and all the proud, and all who do wickedly, will be as stubble. Then the mighty men will weep bitterly, the rich will howl, and fear and distress will be upon all the multitude. Even now, wise, far-seeing men find their hearts failing them as they look forward to those things coming upon the world, even as our Lord predicted. (Luke 21:26.) The Scriptures show us that in this general rupture the nominal church (including all denominations) will be gradually drawn more and more to the side of the governments and the wealthy, will lose much of its influence over the people, and will finally fall with the governments. Thus the heavens (ecclesiastical rule), being on fire, will pass away with a great hissing.

All this trouble will but prepare the world to realize that though men may plan and arrange ever so well and wisely all their plans will prove futile as long as ignorance and selfishness are in the saddle and have the control. It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will subdue all clashses, and enforce principles of righteousness, until gradually the stony-heartedness of men will, under favorable influences, give place to the original image of God. And this is just what God has promised to accomplish for all by and through the Millennial Reign of Christ, which Jehovah introduces by the chastisements and lessons of this day of trouble.—Ezek. 11:19; 36:25, 36; Jer. 31:29-34; Zeph. 3:9; Psa. 46:8-10.

Though this day of trouble comes as a natural and unavoidable result of man's fallen, selfish condition, and was fully foreseen and declared by the Lord, who forsaw that his laws and instructions would be disregarded by all but the few until experience and compulsion force obedience, yet all who realize the state of things coming should set themselves and their affairs in order accordingly. Thus we say to all the meek—the humble of the world, as well as the body of Christ: Seek ye the Lord, ye meek of the earth which have wrought his judgment (his will); seek righteousness; seek meekness, that ye may be partially hidden in the day of the Lord's anger. (Zeph. 2:3) None will entirely escape the trouble, but those seeking righteousness and rejoicing in meekness will have many advantages over others. Their manner of life, their habits of thought and action, as well as their sympathies for the right, which will enable them to grasp the situation of affairs, and also to appreciate the Bible account of this trouble and its outcome, will all conspire to make them suffer less than others—especially from harassing fears and forebodings.

(To be continued.)

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

are counted in with him also in the redempton accomplished by Jesus. Hence the uplift that is coming will not only bring father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to all that was lost. Those who will refuse to come back under favorable conditions, and the clear knowledge of that Millennial day, will die the death —not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is Scripturally called the Second Death—"everlasting destruction from the presence of the Lord and the glory of his power."—Rev. 20:14; II Thess. 19.

THE JUDGMENTS OF THAT DAY

Our text tells us that this resurrection will be by judgments, and we want to understand what this means. The Apostle comes to our assistance, declaring, respecting the Millennial age, "God hath appointed (a thousand years) a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31.) He tells us further that when Christ shall judge the world in righteousness, the Church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this Gospel age is evident, and it will be after they have been judged and found worthy of the life resurrection, after the little flock shall be with the Lord as his Bride and joint-heir in his throne and in the Kingdom, that the judgment of the world will proceed.

That judgment will not be an accounting for present sins and weaknesses and failures. Present wrong doing, in proportion as it is commited against light and knowledge, makes its mark upon the characters of men at the time committed, and the characters thus broken down or depraved will be the more ignoble; and when the future awakening time shall come and the opportunity for restitution, then each notch of degradation will be that much more to be overcome in their attempt to work righteousness and to be obedient to the laws of the kingdom, the conditions of eternal life. Thus indeed every transgression of the present time will receive a full, just recompense of reward.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the Millennial age. The whole world will start in the Millennial age on a footing of orgiveness under the terms of the New Covenant, just as believers by faith have such a justified start in their trial now during this Gospel age. As our sins and iniquities are passed oved by the Lord, so will also the sins and iniquities of the world be passed over—not held against them for future retribution. But as our past wrong doings still trouble us through the aggravated disorder and degradation of our mortal bodies, so with the world in their flesh, awakened in practically the same condition in which it went into death, they will have the harvest of the present life according to their degree of unrighteousness.

When the Scriptures speak of the Millennial age as a day or age or epoch of judgment of the world, they are contrasting that time with the present time, thus: Now the Lord does not judge amongst men. Earthly prosperity is not proof of divine favor, and earthly adversity is not a proof of divine disfavor. On the contrary, as the Scriptures point out, it is "he that will live godly that shall suffer persecution" in this present time; while as for the wicked, "their eyes stand out with fatness, and they have more than heart could wish." (II Tim. 3:12; Psa. 73:7.) The divine judgments are not now in the earth, but they will be everywhere manifest during the Millennial Kingdom established and its rule to begin this very nght; let us suppose that this city of Tampa has been placed under the supervision or judgment of Martin Luther or John Wesley; let us remember that of the glorified saints and their judgments it is written, "They shall not judge by the hearing of the ear nor by the sight of the eye, but they shall judge righteous judgment."—Isa. 11:3, 4.

WESLEY AS A JUDGE

In his transformed condition as a spirit being, Wesley, for instance, wolud be able to know all the affairs of this city, good and bad, able to read the hearts of all. Suppose he saw in one the purpose, the intention of robbery, and allowed him to go to the length of making every preparation, and then just before the committal of an overt act suppose he smote his hand with paralysis. Suppose another crook about the same time attempted a confidence game and was smitten with blindness, and similarly with others. Suppose that, obtaining cures for these ailments, these same persons subsequently attempted other mischief, and again received a just recompense of reward for their wrong course. What think you would be the effect?

I answer that the Word of God tells us what the results would be, saying, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) In a very short time the world would learn to rightly apply a proverb that is sometimes of doubtful application, now, namely, "Honesty is the best policy." From the moment that God's Kingdom begins to exercise justice and power, from the moment the judgments of the Lord are in the earth, the world would have no further use for policemen and jails and prisons, and all matters would come to them through prayer and through earthly representatives, respecting whom the Scriptures would be found very explicit had we time to examine them.

The world would thus speedily have an opportunity of coming to a knowledge and appreciation of righteousness, of sin working themselves and in their fellows, working unhappiness, sin, sorrow and death. The future would teach all not only that righteousness is but what the joys of righteousness are, and each one accepting the situation and coming into harmony with God would begin at once to have a reward for every good endeavor, and thus to rise up, up, in a social uplift, mentally, morally and physically, until by the close of the Millennial age not only the living, but all in their graves having been awakened and come forth, would thus have experienced the resurrection, the raising up which the Lord declared he would accomplish for them at that time. Only those who intelligently and wilfully reject the divine arrangement will then be utterly destroyed from amongst the people in the Second Death.

"SOME TO SHAME AND CONTEMPT."

The Lord speaking through the prophet (Dan. 12:2) declares, respecting this coming forth from the tomb, that some shall come forth to shame and everlasting contempt. The world everlasting here is an inaccurate translation; the Hebrew word signifies to an end instead of without an end. The thought would be more accurately rendered in English if "ever" were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proporition as they in the present life have gone downward instead of upward they will deserve and have the contempt of all the right minded. We can imagine, for instance, Nero, the murderer of his own mother, the murderer of many of the Lord's faithful disciples, coming forth, his histroy known to the world, his own meanness of disposition recognized by himself—he would surely be an object of shame and contempt.

Neveretheless the great atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever measure of light and knowledge he lacked previously he will surely get in the world to come, in the Millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be free from them, provided he shall be responsive to the blessed conditions of that time. He will have a hard road to travel because of his miserable use of opportunities in the past; but his shame and contempt will culminate either in his full acceptance of the divine blessing of restitution to perfacton or in his utter destruction in the Second Death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

THOUGHTS OF THE OPENING OF THE SEALS.

The opening of the Seals, as recorded in Rev. 6th Chapter, is of great interest to Bible students, not only at the present time, but for centuries past. There is very little said in regard to the first four, but a picture is held up before us, and it seems as though any event either in the past or the present, that we accept as being their fulfillment, should fill the picture perfectly. Many Bible students place the opening of the Seals in the past, and point to events which to their minds fill the picture; some contend that the papal power going forth "Conquering" fills the picture of the "White Horse Rider." Let us note what this picture presents to our minds. Rev. 6:2. And I saw and behold, "A white horse and he that sat on him, had a bow and a crown was given to him, and he went forth conquering and to conquer." How much is involved in these few words as here recorded," "Conquering and conquer." Again Rev. 19:11, 16, we behold, the "White Horse Rider" and we are fully informed in this quotation, that the "White Horse Rider" is none other than Christ, King of kings and Lord of lords. And we are told that in righteousness He doth judge and make war. We cannot see how papacy has or ever can completely fill out the picture as represented in the opening of the First Seal. The way that Papacy came into power was slow and gradual, through centuries of time, which does not in any sense fill the picture of the "White Horse Rider," who goes forth with a crown upon his head, which shows his right to reign, and with a bow in his hand, representing his power to conquer. We cannot see how papacy can in any sense fill the picture, for no crown was given to her; however, she took to herself a crown, but it was centuries after her going forth. We are informed that Papacy had her beginning in the days of the Apostles. Paul writing to the Thes. says, "For the mystery of iniquity doth already work," but this could in no sense be a perfect picture of the "White Horse Rider," for the reason that He wene forth "conquering and to conquer." Let us see if Papacy fills this part of the picture. We know that she did conquer even for centuries after she had established herself in power, but the last part of the picture (and to conquer) she has not been able to fill, for has she not already been shorn of much of her power, and the Scriptures tell us of her utter destruction. Now what we have said of Papacy, as being unable to fill the picture of the "White Horse Rider." can also be said of any other power that has arisen since John saw the vision of the opening of the Seals on the Isle of Patmos. Any power no matter how strong if it is finally overecome or conquered, cannot fill the picture, for it is not said of the "White Horse Rider," that he went forth conquering and to be conquered; but that, he went forth "conquering and to conquerer." Since we believe that Christ is the only one who will or can fill the picture perfectly, let us note some of the things that are said of him. As we noted in the 19th chapter of Rev. we saw the "White Horse Rider" and that in "righteousness he doth judge and make war," so to our mind the "White Horse" of Rev. 6:2, on which he sits, represents justice and righteousness, or in other words, the principles of his government "And a crown was given him, and he went forth,' etc. Was there a crowd promised to Christ? We read in Ezek. 21, 25, 27, of the taking of the crown from God's typical kingdom Isreal and of it being overturned from one kingdom to another, until "He comes whose right it is and I will give it to Him." Now we know the one to whom it was to be given was Christ. When? At His second advent, for then He comes to reign. We also know that the Gentiles were given the crown until the times of the Gentiles be fulfilled. Thus we see that Christ and none other could fill the picture as presented in the opening of the first Seal. Can Christ at His second advent perfectly fill the picture, "Conquering and to conquer?" Let us look in the Scriptures for proof. First Cor. 15:24, 25, "Then cometh the end, when He shall have delivered up the Kingdom of God even the Father, when He shall have put down all rule, and all authority, and power, for He must reign till He hath put all enemies under His feet." Will Christ after He has thus conquered ever be overcome like all other powers? Let the Scriptures answer. "And there was given Him dominion, and glory and a Kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed," Dan. 7:14. How perfectly is the picture of the opening of the first Seal filled by the second advent of our Lord, who goes forth "conquering and to conquer," and never to be overcome after He has conquered. Now it is very evident that if Christ at His second advent was the opening of the first Seal, then the events which come under the second, third and fourth Seals, we are not to hunt for in the past, but are with us today. Now let us se if we do not behold perfect pictures of the opening of those Seals. And when he had opened the second Seal, etc. "And there went out another horse that was red; and power was given to him that sat thereon, to take peace from the earth, and there was given to him a great sword." The events since the present war broke out presents a perfect picture of the "Red Horse Rider." Has not the "Red Horse Rider" used the power that was given him? Has he not been, and is he not taking peace from the earth? Was there ever a time when this fact was more in evidence than at the present time? "And there was given unto him a great sword"; what a symbol of the great conflict now going on, and of the vast number of the slain. And when he had opened the third Seal, etc. "And I beheld and lo, a black horse, and he that sat on hom had a pair of balances in his hand." Balances to our mind represent equal division, and is not the picture of the "Black Horse Rider" most wonderfully fulfilled by the governments of earth taking control of the food supply? Comment is hardly necessary. "And when he had opened the fourth Seal, * * * "And behold a pale horse, and his name that sat on him was death, and hell followed with him; and power was given unto them, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." Now the things pictured by the "Pale Horse Rider" are the very things that would follow in the trail of the "Red Horse Rider" on his mission of taking peace from the earth. How forceful is the picture, and how perfectly do present conditions fill the picture as presented in the opening of the fourth Seal.

Now note carefully Math. 24:6-8. After telling his deciples not to be troubled about wars and rumors of wars, for these things must needs be—"But the end is not yet": Then He tells them just what will be at the time of the end: "For nation shall rise against nation, and kingdom against kingdom, and there shall be famine, and pestilences and earthquake in divers places—All these are the beginning of sorrows." Christ said these conditions would be at the time of the end, and are they not the very things we see today? And are they not the very things that are pictured under the opening of the second, third and fourth Seals? If we are to get a clear understanding of the events to transpire under the opening of the Seals, it is very necesary in the first place, to rightly locate the time of the opening of the first Seal, and when we realize that Christ alone is the only one who can fill the picture, it locates the opinion of the first Seal at the second advent of our Lord. The going forth of Papacy no more fills the picture of the "White Horse Rider" going forth "conquering and to conquer" than does the church of Papal Rome, down through the Dark Ages, fill the picture of Christ's glorious kingdom of righteousness, which is to bless all the families of the earth.

When John tells us in the first chapter of Rev., "I was in the Spirit on the Lord's day," it gives us light on the subject, for we do not think that he referred to the first day of the week, nor to the seventh day of the week, but rather that in Spirit, he was carried down to the beginning of "Christ's Millennial Day," which is here called the Lord's Day, where he saw the opening of the Seals, and also visions of other events, that were to transpire. The second coming of Chrits to reign in righteousness, means more to the world than any other event that has transpired for centuries. And so we conclude that this event is shown in the opening of the first Seal, and is pictured by the "White Horse Rider" going forth conquering and to conquer, and these words, "conquering and to conquer" fully describe what Christ is to do when He comes to reign.

OSCAR RUSS.
1411 Ave. D, Beaumont, Texas.

PASTOR RUSSELL'S SERMON.

Carnegie Hall, Allegheny, was crowded Sunday afternoon to hear Pastor Russell's discourse on the Ressurrection of Life, and the Ressurrection of Damnation. He took for his text the words of Juses, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John 5:28, 29.

The doctrine of the resurrection of the dead, so prominent in the Bible, is one of its unique features, one of its internal evidences that it is not of human origin. Had the Bible been writen fraudulently to deceive the people to establish a religion, it undoubtedly would have seized upon theories already entrenched in the human mind the world over, and would have avoided doctrines antagonistic thereto. On the other hand, if the world by its wisdom knows not God and discerns not his plan, it is entirely reasonable that we find this doctrine of the resurrection of the dead to be a part of the divine record and out of harmony with all human wisdom.

RESSURRECTION A STRANGE DOCTRINE

We might well inquire, as the Apostle Paul inquired of his hearers, why should it be thought a thing incredible to you that God should raise the dead?" (Acts. 26:8.) Strange to say, however, it seems easier for the great mass of Christendom to believe the doctrine of heathendom on the subject of a future life than to believe the doctrine of the Bible. Heathendom teaches that life is inherent in man, that he can not die, that when he seems to cease to live he begins a new form of existence in some unknown and unexplainable manner, that he becomes more alive than ever when he seems to die. Strange to say the masses of Christendom accept this untenable, unreasonable proposition of heathendom in the face of the Scriptural declarations to the contrary. To the majority it seems easier to believe that humanity never dies, even though it appears to do so, than to believe the divine record. "The soul that sinneth, it shall die," "The wages of sin is death," "The gift of God is eternal life through Jesus Christ our Lord"—by a resurrection from the dead.—Ezek. 18:4; Rom. 6:23.

If upon investigation we find that the Scriptures teach that death is a reality and not a sham, and that the entire hope of a future life is based upon the divine power and promise of a recovery by resurrection, we shall thereby be proving that the Bible is the one and only religious standard which takes this position, and its very opposition to the prevalent opinions of the whole world should constitute to us an evidence that its records, covering thousands of years, are not of human origin but divine, and accepting this fact we should give earnest heed to its teachings upon every other subject.

Our Lord, in discussing the resurrection of the dead, declared that Moses' experiences proved a resurrection, when at the burning bush he heard the voice of God declare, "I am the God of Abraham and the God of Isaac and the God of Jacob." The argument of Jesus is logical, that when God thus spoke of those who had been dead for centuries it implied their resurrection at some future time, because as our Lord expressed it, God would not declare himself to be the God of those who are out of existence. Let us remember that the argument here used by our Lord was in proof of a resurrection of the dead, and not a proof of a continuance of the life of Abraham, Isaac and Jacob. He was discussing the resurrection with the Sadducees, who denied the resurrection and a future life.—Matt. 22:23-32.

THE STILL EARLIER FAITH

Still earlier than Moses, Abraham and Job believed in the resurrection of the dead: the latter in his prayer to the Lord declares not only that he knew that his Redeemer lived and should stand upon the earth at the latter day, but declared also his faith in a recovery from the tomb, saying, "Thou shalt call and I will answer thee; thou wilt have respect unto the work of thy hands."—Job 14:15.

Of Abraham we also read that he had such faith in the Oath-Bound Covenant that he hesitated not to offer his son Isaac in response to the Lord's testing command, accounting that God was able to raise him from the dead. Abraham had not the heathen thought that if his son were slain he would go to heaven and be the better off; he realized the truth that the dead are dead, but he thoroughly believed in God's power, trusting for the resurrection of his son if, in obedience to the divine command, he died. We may suppose that this hope was built upon the Oath-Bound Covenant, because in that promise the Lord had said to Abraham, "In thy seed shall all the families of the earth be blessed." This implied an awakening of all the families of the earth, for many of them had already fallen asleep in death before Abraham received this Oath-Bound Covenant of divine favor for all peoples.

CARE FOR THE DEAD

We see the same lesson of faith in a resurrection illustrated amongst the Israelites in their care for the dead, the grave itself is a symbol of hope of a resurrection, else why preserve or memorialize those who have died if we had no hope for our dead, or if we believe they have moved out of the fleshy body to a higher, better and brighter condition? The heathen method of destroying the body by burning would be the reasonable one if we so believed, but wherever the teachings of the Bible have gone, wherever the resurrection hope has penetrated, there the grave and cemetry are to be found rather than the funeral pyre and incinerating furnace. Not that there is hope that the same atoms of matter that once composed the body shall be reassembled in a new body, but that the new body which will be given the dead in the resurrection by the power of God is memorialized by the old body so long as it in any measure continues, and in our thoughts and tender affections after it has gone to dust.

"AWAKE IN THY LIKENESS"

The Psalmist David exclaims, respecting the resurrection hopes, "I shall be satisfied when I awake in thy likeness." (Psa. 17:15.) But with the doctrine of the resurrection was tenactously held by the Jews as their only hope of future life, it was necessarily a faith without a clear and definite foundation until our Lord's first advent and his sacrifice of himself as the redemption price for the sins of the whole world. Previously those who believed in a resurrection might well have asked, Why believe in a resurrection? If God wanted to keep man-kind alive would he not have done so? If he has sentenced them to death as unworthy of life because of sin, what occurs during the time of their death which would lead to any change in the divine program that they might be restored to life?

However, after Christ's death, and after the explanation given by the apostles, that he died for our sins the just for the unjust, that we might be restored to divine afvor, then an answer to their query was urnished. Admitting the fact death is the wages of sin, the other fact is produced that Christ tasted death for every man, that he paid the penalty for Adam, and thus incidentally for the whole race, and that all thus might be judicially relieved from the sentence of death, as the Apostle Paul declares, that "God might be just and yet be the justifier of those who believe in Jesus."—Rom. 3:26.

"JESUS AND THE RESURRECTION"

The keynote of the New Testament is Jesus and the resurrection—the sacrifice of Jesus as the redemption price for our sins, and the resurrection from the dead, the release from the penalty of sin, as the natural, logical result. Thus Paul, when before the judgment seat of Felix, enlisted the interest of a large proportion of the mob around him when he declared, "For the hope of the resurrection of the dead I am called in question." (Acts 24:21.) The primary question was whether or not Jesus had risen from the dead. The Scriptural declaration is plain that God raised him from the dead on the third day; that his soul, being, was not left in sheol, hades, the death state, the tomb condition, but raised up by the divine power, so that our Lord was indeed the "first that should rise from the dead." (Acts 26:23.) Others indeed had been awakened from the sleep of death, but none previous to our Lord was raised up out of death completely to the full perfection of life. This is the real thought in the word anastasis, translated resurrection in the New Testament.

Many of the Jews in Paul's day had become Sadducees, or what we today would term materialists, total unbelievers in a future life by a resurrection or otherwise; others, but a small part, the Essenes, had accepted the heathen doctrines that death is not real but merely a deception; but when the Apostle declared himself on trial because of his faith in the resurrection of the dead he instantly drew to his support the mass of the Jews, the Pharisees, and those who sympathized with their view, the Scriptural view. And thus all through his preaching Paul, as well as the other Apostles, made prominent the resurrection hope of the Church. Note for instance the clear expressions of the fifteenth chapter of 1st Corinthians on this subject; there the Apostle distinctly avers that if there be no resurrection of the dead all Christian hope is vain, all that the apostles and other teachers of Jesus and the resurrection were false teachers—"If there be no resurrection of the dead your faith is vain; ye are yet in your sins."—I Cor. 15:14.

To what an extent Christendom has left the teachings of the Scripture on this point and has gone over to the teachings of heathendom, we leave for each intelligent mind to decide for itself, merely asserting that the doctrine of the resurrection might be entirely expurgated from practically all the creeds of Christendom and leave them all much more logical. It is really a distressing farce to those who have information respecting the Scriptures to hear the minister at a funeral service read Scriptural passages from the prayer-book setting forth the hopes of the resurrection of the dead, and declaring that if there be no resurrection all faith is vain, and then perhaps in the next breath hear the same minister declare that the one who is dead is more alive than ever before—perhaps tell the congregation that he is present, hovering over them, etc.

If that be true, if it were an advantage to die, if the dead are more alive than they ever were, of what use is a resurrection? Ah, they tell us that the resurrection is to get back to the old body; but we call their attention to the fact that elsewhere they claim that they were glad to shuffle off this mortal coil and to be free without it. Where is the logic? Where is the consistency? We answer that to be logical we must either choose the Bible doctrine that he really dies—"The wages of sin is death,"—that "there is neither wisdom nor knowledge nor device in the grave whither all go," that the "dead know not anything," and that the only hope for the dead lies in a resurrection of the dead, and the only hope of a resurrection centers in the great sacrifice which Christ paid, the death penalty for our sins.

"RESURRECTION OF JUST AND UNJUST"

One of the arguments of the Apostle on this subject he states in these words, "I have hope toward God, which they themselves also allow, that there shall be a resurrection both of the just and the unjust." (Acts 24:15.) We are thus assured that the divine provision, in its lengths and the breadths and heights and depths, embraces not only those who during the present time have heard of the grace of God and the redemption provided in Christ, but also for others, and with the remainder of the race, all the unjustified, all whose eyes have been holden by the ignorance and superstition and degradation incident to fall and to the blinding influences of the Adversary. Resurrection opportunities have been provided for all and, more than this, it is in view of the divine favor yet to be extended to the unjust that there is to be a Millennial age at all for their trial, for their testing, for their development, for their raising up, if they will, to full harmony with their Creator. The just, justified through faith, acceptable to God, need not the Millenial age, need not the day of judgment promised in the Scriptures. This we shall see more particularly in the examination of our text.

"THE GOOD AND THE EVIL"

What the Apostle calls the just and the unjust, our Lord in our text calls the good and the evil. That neither the Lord nor the Apostle meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the Scriptures, which assure us in various forms that the whole race is fallen, that "there is none righteous, no not one." (Rom. 3:10.) The good then of our Lord's statement, the just of the Apostle's statement, are those who are justified in God's sight through faith, justified from sin, their sin's covered, not imputed to them, because of their having accepted the divine arrangement and because they are seeking to walk in the Lord's way. The Apostle explains the situation elsewhere, saying, "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the Spirit." (Rom. 8:4.) These can not walk up to the spirit of God's law, because of their inherited blemishes under the fall; but since these are covered by God's grace in Christ, such as are walking to the best of their ability after the spirit of God's law are reckoned as though walking up to the spirit of that law. In their minds they are up to the standard, and their flesh approximates perfection as closely as may be from day to day.

But if only these received the life resurrection how few they are! How few you know and how few I know who are thoroughly regenerated, and who would even claim to be walking not after the flesh but after the Spirit. Only these few, therefore, need hope for a part in the life resurrection. All the remainder will have their part in what our text refers to as the resurrection of damnation. But, thank God, we find that a mistranslation in our common version has seriously beclouded the true import of our Master's words.

We might say something in defence of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said on their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse—bad tidings of great misery for all people. They have thus been deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the prophet, "Their fear toward me is not of me but is taught by the precepts of men."—Isa. 29:13.

Moreover, the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that he warns us that we shall not attempt a final judgment of one another, "Judge nothing before the time." (I Cor. 4:5.) When God's time shall come another judgment will be effected, no room for doubt will be left; every member of our race shall come to a clear knowledge, of the truth that he may be saved, or, rejecting it, he may be destroyed from amongst the people in the second death.—Acts 3:23.

THE "RESURRECTION OF DAMNATION"

How our translators fell into the mistake of giving this dreadful mistranslation of the word krisis is difficult to understand. Three times they have translated the word krisis in the context properly by the English word judgment, and this is what is should have been in our text. Those of you who have the revised version will find that it is rendered judgment in it.

The Greek word here rendered damnation is crisis, and whether Greek scholars or not you all know the meaning of the word crisis. Our English language absorbs words and phrases from all languages, and thus it has absorbed crisis from the Greek. We frequently use it, especially in connection with fevers. The physician when asked about the patient will sometimes say, On the fourteenth day or twenty-first day we will expect the fever to reach its crisis, and the decision for better or worse will be prompt. This is the legitimate meaning of the word crisis, wherever it occurs, and it is the legitimate meaning of the word crisis, wherever it occurs, and it is the meaning of it in our text. The crisis or judgment of the unjust will be reached at the time of their coming forth from the dead—in that day—in the Millennial day.

An explanation here is necessary, because the majority of people seem not to discern between awakening or coming forth and a resurrection. Notice carefully that the implication of our text is that they who have done evil shall come forth unto or in order that they may have a resurrection by judgments. The coming forth is not the resurrection, but merely the awakening, such as Lazarus and others of that time had. They were not resurrected in the Scriptural sense of the term; they were not brought to the full perfection of life; they were not lifted completely out of death. Indeed the Scriptures in so many words assure us that Jesus was the "first that should rise from the dead." (Acts 26:23), that he "was the firstborn from the dead."—Col. 1:18.

Those referred to as having done evil—that is, as not having come up to the divine standard of worthiness for the life resurrection—will include many fine, noble men and women who, like Confucius, for instance, had never even heard of the only name given whereby we must be saved, and it will include also the depraved characters who have never yet received their share of the glorious opportunity secured through the great atonement sacrifice for sin. The intimation is not that these will all come forth at the same time, but rather that the awakening of the world during the Millennial age will be a gradual one, in the reverse order to which they went down to sleep in death. In other words, that Adam and his cotemporaries will probably be amongst the last of the race to be awakened. Nor can we suppose that any of them will be awakened until the knowledge of the Lord shall have been well established amongst the living of the nations.

RESURRECTION OF JUDGMENTS

But we are especially interested in the resurrection which will be their privilege, their opportunity, after they shall have been brought forth from the tomb by the voce and call, the authority and power of our Lord. We notice the contrast between the resurrection promised to these and the promise to those who have passed Satan and all evil under restraint, and the knowledge of the Lord filling and enfightening the whole earth, but he is to have the opportunity of coming back again to all that was originally lost.

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and every way under the sentence, "Dying thou shalt die," and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God, We shall be glad to see father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquity, as the Scriptures declare—although they never were on the mountain heights of perfection of life as he was—nevertheless they were counted in with him in his sentence, and

(Continued on Second Page.)

"Heredes"
"To Shepd.
Jehem."
Announced a Sav.
Who came to roll

With joy my fainting he.
As I read their story
Word,"
Tho' many times it hath been to
As it came to earth in times of

I would write it with a diamond pen.
In letters of gold, to the sons of men!
And carve it on the heavens above!
If I only could, that God is love!

"To save the world. He gave His son"
Who hath for all, "Salvation" won.
His blood was shed on that dark day,"
To wash sin's crimson stain away.

And of all things in earth and heaven.
What gift more precious could "God" have given?
Than the "Blessed and Holy One,"
"The Lamb of God;" His own dear son?

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And soon to this poor weeping world,
"His" banner of truth, shall be unfurled.
Then all shall know what God hath planned,
When the "Great Redeemer" takes command.

JOSEPHINE M. GELVIN.

I. B. G. A.
Exodus.3:14; Luke.2:8-11; Rev.2:8; Gal., 3:13; Job, 19:23-24; Jer.17:1; 1 John, 4:8; Isaish, 1:18; Luke, 23:44-45, 46; Dan. 12:2; Dan., 7:13-14.

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POOR AND INDIGENT ROBBED OF COMFORTS BECAUSE UNION WORKMEN WHO ARE PAID HIGHEST WAGES ARE NOT PERMITTED TO WORK EVEN AFTER A. F. OF L. HAVE ORDERED MEN BACK TO WORK.

Probably one of the most infamous and degradable acts perpetrated against an institution whose purpose is to provide for the aged and infirm is the suspending of the work on the new St. Barnabas Home near Bakerstown, under a flimsy pretense of a "jurisdictional" dispute.

Philanthropic men and women through their kind generosity have contributed money and material amounting approximately to $75,000 to the construction of this new home and the contractors, Henry Shenk & Co., Pittsburgh, are giving their services with that of their superintendent and other skilled men without charge, merely as an act of charity on their part to aid this needy cause, yet a flimsy dispute contrary to the orders of the Building Department of the American Federation of Labor, is held as an excuse for tying up this most needy, urgent and charitable work for more than two months. The work which gave cause for the suspension was the setting of the sheet metal dome for concrete forms. The carpenters undertook the setting of the sheet metal dome as a part of their work and the sheet metal workers objected, and a general strike was inaugurated, during which time the carpenters, sheet metal workers, electricians, steamfitters, plumbers, lathers, and others were ordered off the job, and nothing has been done from that day to the present.

There is no question of wages at issue. The employers employ all union men on the job, all provisions of the scale so far as the employers are concerned are recognized, and no complaint has been made against the employers. The question seems to be in the hands of a few and every effort on the part of the employers to bring about a speedy and satisfactory adjustment has failed. During the recent National Convention of the American Federation of Labor, held in Buffalo, President S. P. Trimble accompanied by Secretary E. M. Tate, as a committee of two representing the Building Construction Employers' Association of Pittsburgh, following a letter of November 2, 1917, to Secretary William J. Spencer of the Building Trades Department, American Federation of Labor, appeared in Buffalo and during the sessions of November 7, 8, 9 and 10, presented the complaints of the employers and were rewarded by a finding ordering the men back to work on the St. Barnabas Home, Monday, November 12. The work of setting the domes was given to the Sheet Metal Workers.

Even in the face of this the workmen are being held off the job and the orders of the American Federation of Labor are cast aside.

John H. Dolin, President of the Building Trades Department in his address to the officers and delegates of the Eleventh Annual convention outlined the disaster which is inevitable to the Building Trades if "jurisdictional" disputes are tolerated. In closing up his famous address pointing out the fate of the unions which disregard the demands of those in authority he presented a strong resolution in the following language, "I am going to offer in the way of a resolution that which I feel will end the menace: to-wit:

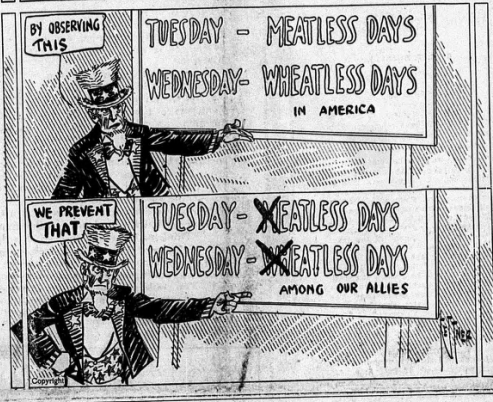
"Whereas, Every delegate present at this convention agrees that jurisdictional disputes must be the inevitable end of organized building trades; therefore be it

"Resolved, That in the event of any jurisdictional dispute occurring on operation involving any parties affiliated with this Buildings Trades Department, the President of the Buildings Trades Department shall notify the officers of international unions, involved of existing disputes; said officers shall meet within five days after notice, and mutually adjust the matter in dispute, and in the event of their failing so to do, or in the event of their failing to meet in the time set forth, the matter in question shall automatically become a prerogrative of the President of the Buildings Trades Department, who shall render a decision on the matter involved, said decision to be final and binding on all parties concerned. It is to be understood that such decision shall be without prejudice to the right of appeal to the Exexecutive Council of the Building Trades Department, and it is to be also understood that work shall proceed pending said appeal, and be it further

"Resolved, By the delegates of the convention assemble that we pledge personal good faith, also the good faith of our international unions, in the spirit and intent of this resolution. The same

(Continued on Fourth Page.)

Reason Enough



MINERS MAY BE RUINED BY BIG VERDICT

MINERS FINED $600,000 IN ARKANSAS FEDERAL COURT AND ORGANIZED LABOR IS THREATENED WITH DESTRUCTION IF DESCISION STANDS.

The verdict against the United Mine Workers of America, handed own by the Arkansas Federal Court makes the fine upon the organization $600,000 and the action of the court threatens a complete destruction of organized labor if permitted to stand.

The verdict is recognized by organized labor as the complete obliteration of the union if the Supreme Court should concur in the action of the Arkansas Federal Court.

It seems according to those who have been effected that such penalties have never been inflicted upon any save labor unions and the miners contend that the authors of the law never intended the interpretation of the law as that given by Judge Elliott, who instructed the jury to bring in the verdict. It is apparent that under the verdict that no labor union can long survive. This verdict would be appropriate if brought against that element which tied up the property of innocent investors upon whose work a strike has been called when absolutely no offense is committed. Under this verdict the strike now in effect upon the St. Barnabas Home could involve those responsible for heavy damages. The miners dispute will in no way be compared with the strike on the Home. The strike of the miners had some cause for a determined stand. Their contention was nothing to compare with the Danbury hatters' case, yet the law has been interpreted to inflict a penalty on the entire miners organization when in reality the strike was in accordance with all the customs of the organization and the principles.

The strike on the St. Barnabas Home is not one for wages as the men are all members of some one of the unions affiliated with the building trades and the highest union wages are being paid. The strike is the outgrowth of a jurisdictional dispute that has already been decided by the delegates to the recent National convention of the American Federation of Labor at Buffalo where in regular convention assembled the trouble was decided and President John H. Dolin, of the Building Trades Department of the A. F. of L., announced a verdict had been found in favor of the Sheet Metal Workers and ordered the men back to work. The men have not returned and without the slightest pretense they continue to strike.

Regarding the verdict handed down against the United Mine

(Continued on Fourth Page)

WON FIVE CENTS AN HOUR

AKRON, Ohio—After a complete suspension of traffic for five days the Northern Ohio Traction company made peace with its 600 motormen and conductors, granting a flat increase of five cents an hour until May 1 when the company will take up with the men the question of granting another advance of five cents. It was one of the most orderly strikes in the history of that city, not a single disturbance of any kind developed from the time the men left the cars until peace was agreed upon and they returned to their cars again. All the citizens were sympathetic and encouraged the men to remain loyal until an acceptable adjustment was reached. The original demand was for 10 cents per hour and recognition of the union, the company heretofore dealing with the representatives of the men as employes only.

WIN AN ADVANCE

CHICAGO—The boilermakers employed on the pipe line and stack work at Gary will hereafter receive 72½ cents per hour; helpers 62½ cents, and high boiler workers, 80 cents. The men are employed by Heggs & Son, of Joliet. The same scale has also been agreed to by the United Boiler works of Hammond. The Grover Shank works of East Chicago refused to meet the new scale conditions and the 100 men employed by that firm are on strike.

JEWELERS ON STRIKE

NORTH ATTLEBORO, Mass. — More than 1,200 members of the Jewelry Workers' union are on strike for shorter hours, increased pay and overtime provisions, tying up 40 of the 49 factories. Following the action of the workers seven of the 40 factories have offered to compromise by granting a nine-hour day with the present pay for 10 hours and time and one-half for overtime.

LABOR SCARCITY BLAMED

WASHINGTON—The express companies are pleading poverty and have appealed to the interstate commerce commission for permission to increase express charges 18 per cent, alleging scarcity of labor. In making their plea before the commission, they claim a loss of $39,348 as a result of increased operating expenses and taxes during the past six months.

SEATTLE—Machinists' union No. 79 has started an organizing campaign among women employed in this craft. The electrical workers have adopted a similar policy.

SOLDIERS MAKE IT HOT FOR FRITZ AND HIS BUNCH

WHIZ—BANGS AND A FIVE POINT MOS FOR ORCHESTRA IS THE MUSIC THAT FLOATS OVER NO MAN'S LAND, AND IF YOU ARE NAPOOED FORGET IT.

DEPARTMENT OF MILITIA AND DEFENCE

Ottawa, December 1st, 1917.

E. E. Watkins, Esq.,
National Labor Tribune,
Pittsburgh, Penn.

Sir:

I have the honor to acknowledge receipt of your letter of the 22nd ultimo, and in reply I beg to state that the only information available at Militia Headquarters, relative to the casualty to the marginally noted soldier, is that he was officially reported, on November 18th, as having been admitted to No. 44 Casualty Clearing Station, on November 9th, 1917, suffering from the effects of a gunshot wound in the left shoulder.

2. A cable has, however, been sent to the officer in charge of Records, London, England, with a view to ascertaining as full particulars as possible regarding the present condition and whereabouts of Private Watkins, immediately upon receipt of a report in the matter, you will be advised.

I have the honour to be, Sir,
Your obedient servant,
FRANK SEARD,
Director of Records for a Adjutant-General.

Since November 18, when the Tribune received word from Director of Records, Ottawa, Ont., that Private Ralph Watkins had been injured on November 9 "gunshot wound in left shoulder," nothing more than that contained in the above letter has been heard; yet there is every evidence that the private who for the third time has been wounded is still alive and doing well. Had he met a worse fate there is every occasion to believe that the War Department would have received further information, and that no delay would have been occasioned in giving full particulars.

Prior to receiving the wound Private Watkins had written the attached letter, which contains an interesting bit of information:

Somewhere in France.

Mr. E. E. Watkins,
Business Manager,
National Labor Tribune.

Dear Brother:

I appreciate the work you have done regarding my transfer to the American contingent and being an American I somewhat felt that I should like to join my countrymen in this struggle. Of course I enjoy being with Jack Canuck, because he has the American dash and spirit. He is a born fighter and taking his inspiration from the boys across the line in America he carries with him that ruggedness and tenacity so prevalent with Uncle Sanm's keen eyed and live awake soldiers.

It may have been egotism on my part yet I had a somewhat remote feeling that I could have been of some service to my young brother Sammies since I have been here and paid the price for the tricks that I have learned by "serving time in the hospitals" on two different occasions. However, I am contented and here to do my duty in claiming the world for democracy.

Don't expect too much but you may rest assured Heine is getting away with nothing. When we came here at the beginning of the conflict we were absolutely without training or munitions. We did battle with almost any instrument. We had splendid leaders. Men of courage and every man was fired with a zeal and conviction that we were in the fight to win. We got up early and stayed all night so that there was no question as to whether we would be on hand or on the job when Heinie came. But we don't wait until Heinie comes we go after him. You guessed right, as to our location. (The latter is in response to a guess that the writer was during the time of a previous letter, at Lens.) And to say it is a warm spot is putting it indeed mildly. The fact is it is very unhealthy around this neck o' the woods. In the last engagement it was so hot for Fritz that a man could walk from one end of the trench to the other, a distance of two miles, on dead Huns. You cannot comprehend it. The Prussian guards were mowed down like ripe grain before the reaper. The fighting was so intense there were very few prisoners. Fritz calles the Canadians "The Butchers" of the Germans. I am at present in the best of health although I may be taken ill at any time. We cannot tell, a fellow don't know. I am indeed amused at you when you say you would like to take a crack at Fritz. Man dear get the idea out of your head. I'd like to see you doing the long point or the jab, in no man's land, with a few whiz-bangs and a five point mos for the orchestra (artillery). If I am spared and have the privilage of seeing you

(Continued on Seventh Page)

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PASTOR RUSSELL'S SERMON

(Continued from Page Two)

has been largely obliterated by the prevalence of sin and death for the last six thousand years. In proportion as the world under the Lord's instruction and discipline and corrections in righteousness and rewards for every good effort shall rise, inch by inch out of its degradation and death conditions, it will be coming back to restitution; to all that was lost in Adam, to full human perfection, the image and likeness of God. Thus in restoring man mentally and physically to the perfect likeness of God will be fulfilled this promise of the New Covenant, of the rewriting of the law in the heart—O, so much better than the writing of it on the tables of stone for Israel.

We who are of Spiritual Israel have many of these blessed experiences now, because we by faith, in a sense, enjoy all the blessings the world will enjoy during the Millennial age, the difference being that our mortal bodies are not going on to perfection, but, on the contrary, we belong to the Isaac class and are being offered on the altar even as in figure Abraham spared not his son Isaac from sacrifice—he in whom centered the promise. Thus the Father withheld not our Lord Jesus, but permitted him to pay the great atonement price, and is now also permitting us to suffer with him that we also may reign with him, to be dead with him that we may also live with him and be participants in his glory, honor and immortality as the great King of glory, the great Prophet, Priest and King, whose millennial work as the Mediator between God and the world will deliver from sin and death all mankind except those who wilfully, intelligently refuse, neglect, the privileges thus set before them.

How grand are these three great Covenants! But chiefest of them all, dear friends, is that in which you and I as Spiritual Israelites are privileged to have a part. The Lord grants us the wisdom and grace more and more to appreciate the great privilege that is now ours, for "If ye be Christ's, then ye are Abraham's seed and heirs according to the (great Oath-Bound) promise."—Galatians 3:29.

THE HIGH COST OF LIVING THE CAUSE AND REMEDY

By C. E. STEWART

(Continued from last week.)

Men's Hearts Failing Them

Over 1800 years ago a great man lived and died for humanity. He rose from the dead Spirit Being, was exalted to God's own right hand, and given the power in heaven and earth. Jesus declared he would come again and take unto Himself His great power and reign for a thousand years—for the subjugation of evil and the uplift of the people. While this mighty One was on earth He told His disciples that down in the end of the age, when the "time of trouble" begins to brew, difficulties so strangely perplexing would arise that the leaders and captains of industry and thought would be in distress. The people-at-large naturally look, to their leaders and law-givers to supply remedies for all their social troubles. The financial religious "kings" are therefore growing anxious concerning the outcome. There is a soul-sickness or religious apathy that is appalling, which is startling the Doctors of Divinity, because they cannot meet the demands made of them nor cure the malady. Hence they are just about to be repudiated. The Doctors of Finance are admitting their impotency; wages are necessarily going up;—commodities go up to meet the increased cost of production;—labor demands and gets more pay to make tolerable the increase;—cost of living—commodities again advance;—ditto labor. This has been going on for years. "Shylock" must have his pound of flesh, and the whole economic fabric of civilization is getting top-heavy—and something must break. As a consequence, "men's hearts are failing them for fear of the things coming upon the earth—distress of nations with perplexity." Each different element of humanity, as the waves of a vast sea, is throwing itself against each other wave, and the ebb and in-rushing of the tides of human passion are lashing against the shores and foundations of society endangering the stability thereof. (Luke 21:20-28; Hebrews 12:26,29.)

Business hums always on an advancing market; if the market breaks business is dull. Therefore the market is "better" when stocks and bonds and foodstuffs go up. Mr. Commercialism is in quite a dilemma over the situation—puzzled to know how to keep the markets on a perpetual advance the Federal Reserve law acting as a brake to prevent "prepared" panics), and at the same time keep on advertising the mid-rolls that they are "better" when they are worse!

Supply and Demand Not a Factor

There are a great many things attributed to the cause of high prices. One class accuses another in an endless effort to shift the responsibility. The "inexorable" law of supply and demand has ceased to be inexorable. No less a personage than Robert W. Childs, in charge of the government investigation of the food situation, says that food prices have nothing to do with the supply and demand; that the market is being manipulated; and he is backed by the prominent men. The war comes in for its share of the blame. The speculators are merely taking advantage of the war; they see the demands the war will make for certain things, and these things they buy up and corner, and let loose when they get a good ready.

That stocks and bonds and foodstuffs are in the hands of giant trusts, who manipulate the markets, just as the potter moulds his clay, there is no doubt; the rapid and wide-spread fluctuations and the harmony between the Exchanges is proof of this. What appears to be "erratic" to the outsider is not really so; they send prices up and down almost at will. Their manipulations include the making of a profit when their wares decline—it is the liquidation process that squeezes out the little fish. Panics are always profitable to the stock gambler. We all remember the "rich man's panic" of about eight years ago, precipitated by Wall Street, which, if the wires had been cut, the outside world would not have received a quiver. Formerly, every now and then there would be a panic to relieve the top-heaviness of the markets; but the Federal Reserve law acts as a highly charged electric wire to hinder the financier from precipitating another panic—he can't let go—and now Shylock is quaking in his boots; he sees that in extracting his "flesh" he is going to draw "blood"—and that means his death.

To get this unlimited control, which is now slipping from his grasp, Shylock has schemed and exercised his brains and learned to "work" money for gain, as the housewife kneads her dough to make bread. Back in 1873 he performed one of his greatest feats —he perpetrated a fraud in the demonetization of silver. He pulled the wool over the eyes of congress, the senate and the president, and turned a piece of legislation to his own profit. Senators Blaine, Conkling, Voorhees, and many others, and President Grant who signed the bill demonetizing silver, all admitted they did not know they were sweeping aside one-half the valuation of the world's metal for money. We give this as a fifth cause of high prices. The awfulness and the far-reaching effects of this legislation is concisely set forth in Pastor Russell's book, "The Battle of Armageddon," pages 335-411, where he shows it came about in fulfillment of prophecy, and that it would never be re-monetized.

Is Gold a Menace?

Most people are hungry for gold, and will take all they can get. And from the Bible viewpoint in matters little whether they have gold or are determined to have it. "Rich" clearly with what difficulty, shall the rich (that will to be rich) enter the kingdom of heaven." Silver was made a merchantable commodity when it was demonetized—was made a thing to be bought and sold at a fluctuating price the same as wheat, and therefore lost its power as a money.

And how do we know but that gold has been demonetized by another fraud of the financiers in more recent legislation, and therefore has lost its power as a money-standard, and become subject to market values? Depreciated Gold is the sixth cause for high prices. The wholesale advances in the prices of everything augurs the argument in favor of gold demonetization. If this is true we can readily discern what some great men claim they do see, and that is, that the high prices are attributable to depreciated gold. It might be hard to comprehend but if a sack of flour costs a year ago two dollars in gold-standard currency, and today costs four dollars, we can say that either wheat has doubled in price, or that gold has lost its purchasing power by one-half, because it takes twice as much gold to go the same distance. The uninitiated refer to it as an advance in wheat, but the expert financiers, conversing in the financier's language, refers to it as the rapid depreciation of the gold metal.

If gold is being gradually changed to a merchantable commodity, like wheat, and the United States becomes the dumping ground for all the gold in the world, is it not plain that gold will decrease in value? It is no secret that Scandinavian and Latin countries do not want gold. The gold of the world is $8,000,000,000—and over half of it is in the United States. James B. Morrow, in a copyrighted article in the Cincinnati Weekly Enquirer, of December 28, 1916, shows some are theorizing how the United States can get rid of its excess gold, which means that Shylock sees if business returns to normal or below, he will have a lot of gold "loafing" in his vaults, and for him to allow his money to lie idle is unthinkable. We do not know exactly what is causing gold to cheapen; but whatever it is, it is a potent factor in today's high prices.

We now hear of millions after millions of gold metal leaving this country for Japan. Those who are not on to the tricks of "Frenzied Finance" are alarmed over it; but, if we could look behind the screens, we would, in all probability, see Shylock smiling up his sleeve. It is a matter of public print that a certain class of men have been alarmed the way gold from the Eastern countries has been pouring into the pockets of Uncle Sam. Under date of June 6 the caption of a Washington press dispatch says: "Healthy Business Conditions Seen as Gold Gain Ceases." Why are we afraid of gold!

Can we not see that an economic system which cannot stand prosperity —remain normal while her vaults are flooded with gold—and which has the power to change the laws of supply and demand is avery weak and perverse one—weak in goodness and strong in badness! Theorizing reversely: the tension would be entirely removed, the nerves pacified, the blood cooled, and all the headaches gone, if we had absolutely no gold or silver. Did God make a mistake when He enriched the earth so bountifully with the yellow and white metals?

(To be Continued)

Divine Plan of the Ages

BY C. T. RUSSELL

(Continued from last week.)

STUDY XV.

The trend of events in this Day of the Lord will be very deceptive to those not Scripturally informed. It will come suddenly, as fire consuming chaff (Zeph. 2:2), in comparison to the long ages past and their slow operation; but not sudenly as a flash of lightning from a clear sky, as some erroneously expect who anticipate that all things written concerning the Day of the Lord will be fulfilled in a twenty-four hour day. It will come as a "a thief in the night," in the sense that its approach will be stealthy and unobserved by the world in general. The trouble of this day will be in spasms. It will be a series of convulsions more frequent and severe as the day draws on, until the final one. The Apostle so indicates when he says—"as travail upon a woman." (1 Thes. 5:2, 3.) The relief will come only with the birth of the new order of things—a new heavens (the spiritual control of Christ and a new earth (re-organized society) wherein dwelleth righteousness (2 Pet. 3:10, 13, in which justice and love, instead of power and selfishness, will be the law.

Each time these labor pangs of the new era come upon the present body politic, her strength and courage will be found less, and the pains severer. All that society's physicians (political economists) can do for her relief will be to help, and wisely direct the course of the inevitable birth—to prepare gradually the way for the event. They cannot avert it if they would; for God has decreed that it shall come to pass. Many of society's physicians will, however, be totally ignorant of the real disease and of the necessities and urgency of the case. These will undertake repressive measures; and as each paroxysm of trouble passes away, they will take advantage of it to fortify the resistive appliances, and will thereby increase the anguish; and while they will not long delay the birth, their malpractice will hasten the death of their patient; for the old order of things will die in the labor of bringing forth the new.

To lay aside the forcible figure suggested by the Apostle, and speak plainly:—The efforts of the masses for deliverance from the grasp of Capital and machinery will be immature; plans and arrangements will be incomplete and insufficient, as time after time they attempt to force their way and burst the bands and limits of "supply and demand" which are growing too small for them. Each unsuccessful attempt will increase the confidence of Capital in its ability to keep the new order of things within its present limits, until at length the present restraining power of organizations and governments will reach its extreme limit, the cord of social organism will snap asunder, law and order will be gone, and wide-spread anarchy will bring all that the prophets have foretold of the trouble "such as was not since there was a nation"—and, thank God for the assurance added—"nor ever shall be" afterward.

The deliverance of Israel from Egypt and from the plagues which came upon the Egyptians seems to illustrate the coming emancipation of the world, at the hands of the greater than Moses, whom he typified. It will be a deliverance from Satan and every agency he has devised for man's bondage to sin an derror. And as the plagues upon Egypt had a hardening effect as soon as removed, so the temporary relief from the pains of this Day of the Lord will tend to harden some, and they will say to the poor, as did the Egyptians to Israel, "Ye are idle," and therefore dissatisfied! and will probably, like them, attempt to increase the burden. (Exod. 5:4-23.) But in the end as with wish, as did Pharoah in the midnight of his last plague, that, they had dealt more leniently and wisely long ago. (Exod. 12: 30-33). To mark further the similarity, call to mind that the troubles of this Day of the Lord are called "seven vials of wrath," or "seven last plagues," and that it is not until the last of these that the great earthquake (revolution) occurs, in which every mountain (kingdom) will disappear.—Rev. 16:17-20.

Another thought with reference to this Day of Trouble is that it has come just in due time—God's due time. In the next volume of this work, evidence is adduced from the testimony of the Law and the Prophets of the Old Testament, as well as from Jesus and the apostolic prophets of the New Testament, which shows clearly and unmistakably that this Day of Trouble is located chronologically in the beginning of the glorious Millennial reign of Messiah. It is this necessary preparation for the coming work of restitution in the Millennial age that precipitates the trouble.

(To be continued.)

Jamestown, N. J.

Kindly discontinue sending the Tribune to me as I am unable to take it any longer.

Very truly yours,

M. C. Y

Washington, D. C.

Please find enclosed Money Order for another year's subscription to the Tribune. Pastor Russell's sermons are ever new, so nice to have them continue coming in one's home. "Though dead yet he speaketh." With best wishes

I am respectfully,

Miss M. F. ZOOK

Millville, N. J.

Inclosed is one dollar for renewal of my subscription to the Labor Tribune as far as it goes. It costs me the money to pay for it I expect to take it. I like to read the back sermons of our dear Pastor Russell and the other good things it contains. I am sure you will be rewarded for the stand you have taken in publishing so much of present truth.

From your scincere friend

Mrs. AMOS KNOX

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M. J. SMIT CO. 212 FIFTH AVE.

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DIAMONDS

But Do Your Buying Now!

Don't wait till the holiday rush closes what is unquestionably the most remarkable sacrifice of profit that ever characterized precious gems of notable pedigree and deep, flashing, quality-proof lustre.

This mammoth Smit 4000-stone purchase of perfect cut pure white full fire genuine diamonds gives everybody an opportunity to pick just the size gems desired and have them mounted fashionably and artistically in rings, brooches, lavalieres, ear-screws, bracelets, stick-pins, studs, etc.

If you haven't a Smit Charge-Account, and it isn't convenient for you to pay cash at this moment, make a small deposit on the gem you select and we will lay the stone aside for later delivery. Don't miss such an opportunity to save money simply because you are not quite prepared to lay out the money. You must remember that we are making prices now we cannot afford to take later on. It's being done to force extra business at a time we can take care of it with the least possible expense.

Liberty Bonds Same As Cash

This is the magnificent gift of this diamond display. 4000 balls of fire in a blazing field of different weights and sizes, ranging from one-eighth carat to four carats each. With the diamond mines closed almost three years now, and no telling when they will be opened again, imagine what unadvanced prices like these mean to today's purchasers! You could not make money faster on anything or in any way than you could by purchasing these diamonds at the prices quoted today.

If you desire the diamond set in a ring for a lady see our beautiful new Tiffany or Fancy 14-K solid gold mountings. If you wish it set in a ring for a gentleman examine our handsome new Belcher mountings.

ONLY $1.00 A WEEK

The $25 grade and size, $25

The $45 grade and size, $35

The $120 grade and size, $100

The $170 grade and size, $150

PAY WITH LIBERTY BONDS AND GET YOUR CHANGE BACK IN CASH

We'll accept your Liberty Bonds just the same as if they were Fifty-Dollar Bills, and cheerfully hand you back your change in cash. You will not be importuned to spend the entire bond, or to pay more on each charge account than you intended. Pay $5, $10 or any part of the bond you wish and receive in cash the change is coming to you.

The $65 grade and size, $50

The $90 grade and size, $75

$45, $40 or whatever

OPEN A SMIT CHARGE ACCOUNT

Before The Big Money-Saving Daily Specials Start

Or arrange to have goods reserved by making a small deposit. Don't miss the limited-lot offerings which will be announced early and which were arranged for when we made our Christmas purchases, as the times limited lots arrive they will be put on sale at less than today's wholesale cost. Terms to suit charge purchasers may be arranged on request.

Don't Miss Tomorrow's Watch Specials!

You won't miss such an opportunity as offers the Xmas season—if you have a deposit, if you have a charge account or have the credit. Come in and see for yourself.

Tomorrow, Two $10 Specials

Mark Grand Value-Giving Distribution of Extraordinary Xmas Gift Purchases

WRIST WATCHES

Full-jeweled movement in 10-year guaranteed genuine gold-filled case with watch that may be detached and used separately same as the high-priced watches—a remarkable money's worth at

$10.00

Solid Gold 3-Stone Genuine Diamond Lavalliere

Three full-fire genuine diamonds solitaires, in captivating design, at

$10.00

Take about a wonderful price for a guaranteed 17-jewel Hamilton, Illinois or Burlington, 25-year guaranteed gold-filled case, Bracelet or Pendant Watch. All the most famous Elgin or Waltham Watch at

$12.50

Regular $20 10-year guaranteed gold-filled Thin Model Open Face Strieking Case Waltham, Elgin or Illinois Watch at

$15.00

Regular $35 high-grade thin model, 25-year guaranteed gold-filled case, 17-jewel Illinois, Waltham or Elgin Watch at

$25.00

Illinois or South Bend 19-jeweled watch, adjusted to temperature, 25-year or 10-size, plain engine-turned or fancy engraved 25-year gold-filled, latest thin-model, Strieking Case at

$28.75

PASTOR RUSSELL'S SERMON.

GOD'S THREE GREAT COVENANTS.

JOHNSTOWN, Pa., January 14, 1905.—Pastor C. T. Russell of Allegheny, Pa., addressed his friends of the public twice to-day here. His afternoon discourse was on the cure of infidelity—To Hell and Back. We report his evening discourse on God's Three Great Covenants with Men. His text was Galatians 3:29.

None get the scope of the divine plan as presented in the Bible who do not realize that Christians constitute Spiritual Israel, who, following the first advent, succeeded natural Israel as the heirs of the chief promise of God—the chief blessing—the chief covenant. This is clearly set forth in our text, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

We are not in this claiming that Christians Spiritual Israelites inherit all of the divine mercies and blessings. On the contrary, we hope to show from this discourse that while they inherit the chief blessing. Natural Israel has a share in divine mercy yet to be revealed; and not only so, but also all the nations—all the families of the earth. These blessings have come down to us from the one to whom the promises were made, father Abraham, who was not only the friend of God, and to whom God first revealed something of the riches of his grace toward man, but he was additionally a type of God in a great attention in the Scriptures—particularly in Galatians 4, just following our text.

In this great allegory Abraham represented the heavenly Father; his wives, Sarah, Hagar and Keturah represented God's three great covenants; and the children of these three wives represented the three covenants. The Apostle clearly points this out. Writing of Sarah and Hagar he says: "Which thing is an allegory, for these two women are two covenants, the one from Mount Sinai bearing children (fleshly Israel) unto bondage, which is Hagar," the other, Sarah, a free woman, whose son Issac became Abraham's chief heir. The Apostle continues, "Now we, brethren, as Issac was, are the children of promise," Christ being counted in as the "Head of the Church, which is his body"—the antitypical Issac. Keturah, whom Abraham married after the death of Sarah, represents the New Covenant which will not go into effect until the death of the Sarah covenant, which bears Spiritual Israel, and which will die or become extinct when it shall have served its purpose in the development of Spiritual Israel.—Gal. 4:22-28.

ABRAHAM A TYPE OF GOD.

The foregoing allegory shows indirectly that Abraham represents God after the manner of a type. Not exactly a type, however, because an antitype follows a type, whereas God was already in existence and was merely representing himself and his future work through Abraham—showing how eventually in his plan of salvation he would develop from the human family various sons of God under various covenants. This is stated by the Apostle, saying, "It is of faith that it might be of grace; to the end that the promise might be sure to all the seed (all the children); not to that also which is of the faith of Abraham; who is the Father of us all, foreshowing (allegorizing) him whom he believed even God."—Rom. 4:16, 17.

All Christian people recognize the general fact that God made a covenant with Abraham and his seed. This we sometimes designate the Oath-Bound Covenant, because it had no Mediator—it needed none, because it was unconditional. But it was attested or guaranteed by the divine oath. All Christian people also recognize the fact that God instituted a Law Covenant with Israel at Mount Sinai, and that Moses was made the mediator of that Covenant, which was between God and the nation of Israel, and was sealed with the blood of the sin offerings, the mediator sprinkling the people with the blood as representing that they were bound by the Covenant, and sprinkling the book of the Law with the same blood as indicating that God was likewise bound by the provisions of the Covenant.

All Christians know additionally that the Lord has declared, "Behold the days come, saith the Lord, when I will make a new Covenant with the house of Israel and the house of Judah; not according to the Covenant which I made with their fathers in the day when I took them out of the land of Egypt.

For this is the Covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts and will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying, Know thou the Lord for all shall know me from the least to the greatest of them. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.—Heb. 8:8-12.

Thus we see the three great covenants clearly set forth in Scriptural terms, aside from the allegories already referred to. Let us now take those up in their order and learn their import.

THE SARAH COVENANT.

What the Apostle designates as the Sarah Covenant, allegorized in the personal experiences of Abraham's first wife, is everywhere represented throughout the Scriptures as by far the most important of these three, because it included all the blessings of the other two. It was Sarah's son that was to be their heir of all things and through whom a portion was to be granted to the others of Abraham's children. It will be remembered that Sarah was barren for a long time, and that Issac was born in her old age, and this typified the long interim between God's declaration of this original Covenant and the time when its first fulfillment began to appear in the manifestation of Jesus at the first advent. Then, as the Apostle points out, the prophecy began to be fulfilled—"Sing thou barren one that didst not bear, for more are the children of the desolate than of her which hath a husband."

This Covenant is not yet dead. It not only bears Jesus, the Head of the Issac class, but the Church, the members of his body for "Ye, brethren, as Issac was, are the children of the promise"—the Abrahamic Oath-Bound Covenant. For more than eighteen centuries this Covenant has been bearing children yet they are all one seed, one genera, one kind—the "New Creation" of God through Christ Jesus. The Sarah Covenant will not expire until it shall have brought forth the complete Issac class, who will be the heirs of promise as the special seed of Abraham. This is in accord with the promise, namely, "In thy seed shall all the families of the earth be blessed." Whatever blessings are to come to the remainder of mankind, must all come through the members of this New Creation, the Church, whose Head is Christ. It must be completed before it can accomplish its work of blessing all nations. Various Scriptures seem to indicate that very soon this entire Issac class of Abraham's seed under the Oath-Bound Covenant, already begotten of the Spirit, will be born in the first resurrection, changed in a moment, in the twinkling of an eye, to be like their glorified Head, associated with him in the great work of his Millennial Kingdom.

THE LAW COVENANT

The Apostle points out that the Law Covenant was added to the Arbahamic Covenant because of sin (as a restraint upon the people and as an educatory process) until the promised seed had come. (Gal. 3:19.) This was the Hagar Covenant of the Allegory —the Sinai Covenant, whose introduction with fearful sights at that Mountain fitly represented the terrors of the Law, its anouncement of penalties against its every infraction. The Apostle in the Allegory pictures that as bondage Covenant, and the Jews, represented by Ismael, as also in bondage. The Apostle points out in his letter to the Romans that the Jews thought this Covenant was a great blessings, a great advantage to them; but while they supposed that it would give them life everlasting they found on the contrary that because they could not keep its absolutely just requirements, it therefore did not give them life, but sentenced them afresh to death as sinners, as violators of the divine law. Thus the Apostle declares that the Law made nothing perfect, that by the deeds of the Law could no flesh be justified in God's sight, that the Law merely gave them a knowledge of sin, and did not point them to a way of escape from the sin. He declares that by giving the Jews the Law God shut them up, as it were, to make them feel their need of deliverance through grace, which he ultimately intended to extend to them through Christ.

The period of Ishmael's life prior to the birth of Isaac represents the period of Israel's history for over 1600 years from Sinai to Christ. Henceforth, as the Apostle points out, there was a conflict between the natural and the spiritual seeds, between the seed of Hagar and the seed of Sarah, between those who were merely under the Law and those who by the exercise of faith rose higher than the Law Covenant, and were accepted of the Lord under the original, the Abrahamic Covenant, which still existed.

HAGAR AND ISHMAEL CAST OUT.

As Hagar and her son were cast out with very limited provision for sustenance, so the Law Covenant and natural Israel—because of the rejection of Christ and the persecution of the Church, the body of Christ—were cast out, deprived of almost every element of divine favor. As Hagar and her son almost perished for lack of food and drink, so natural Israel in its castoff condition almost perished for lack of spiritual nourishment and refreshment. As in dire extremity Hagar finally cried unto the Lord and a spring of water was shown her that saved the life of her son and as then she came back and was subject to Sarah, it teaches us that in the direct extremity of natural Israel's cast-off condition the Lord will graciously point to the true water of life and bring natural Israel back into relationship with himself, subject to and appreciating the higher Covenant than theirs, the Sarah Covenant, the Oath-Bound Covenant, under which they also will get a blessing.

In this we are not left to conjecture, and the allegory is well backed up by the statements of the Scriptures. God's Word freely declares that in due time he who scattered Israel shall gather him, and that the gathering shall be from the ends of the earth back in divine favor and to a repossession of their old land.

The entire matter is most explicitly set forth in Romans 11:25-32. There the Apostle explicity tells us not only that Israel was blinded and cast off from Gid's favor, but that favor also is in reservation for them in God's due time. He indicates that the due time for favor to natural Israel will not come until the Gospel Church, the Isaac seed of Abraham, shall first have been developed and glorified in the first resurrection; then through this Isaac seed a blessing is to come first to natural Israel, and subsequently to all other peoples. He says, "There shall come out of Zion the Deliverer (the glorified Christ, Head and body, being in process of development through out this Gospel age), and he shall turn away ungodliness from Jacob" (the natural seed of Abraham, Ishmael of the allegory.) The Apostle quotes further saying, "For this is my covenant unto them when I shall take away their sins." Thus the Lord declares that Israel's sins shill be put away, cancelled, and the doing of this will be the fulfillment of his covenant with them, the taking away of their blindness and ungodliness.

"MERCY THROUGH YOUR MERCY."

The Apostle explains the matter further saying, "As concerning the Gospel they (natural Israel) are enemies for your sakes (for spiritual Israel's sages—to permit of your development as the seed of Abraham by the original or Sarah Covenant). But as touching the election they are beloved for the father's sakes, because the gifts and callings of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now believed, that through your mercy (the mercy of Christ, the antitypical Isaac, the special or spiritual seed of Abraham) they also may obtain mercy."

THE NEW COVENANT.

Following the allegory suggested by the Apostle, Abraham's wife, Keturah, whom he married after the death of Sarah, and by whom he had numerous children, would correspond to the third great Covenant—the New Covenant. (Gen. 25:1.) But while the New Covenant is thus represented in the allegory it is more particularly represented as fulfilled in Isaac, the seed of promise. The Oath-Bound promise reads, "In thy seed (Isaac in the allegory) shall all the families of the earth be blessed." It is the antitypical Isaac, the Christ, Head and body, which is to bless all the families of the earth under the New Covenant.

The New Covenant of divine mercy and favor toward whosoever wills is represented as having Christ for its Mediator and as being sealed by the blood of Christ, the death of Christ. (I Pet. 1:19.) In various particulars it is contrasted with the Law Covenant, which it supplants—as, for instance, the Apostle contrasts and compares the two speaking of Moses as the mediator of the Law Covenant and Christ as the Mediator of the New Covenant; the blood of bulls and goats as the offset of the sins of the people under the Law Covenant, the blood of Christ, the better sacrifice, as making atonement for the sins of the people under the New Covenant. The law of God was the basis of the Law Covenant, and the same law of God— still more freely enunciated as the law of love and the Golden Rule—are set forth as the law connected with the New Covenant. We are shown clearly that the difference between the two covenants is in the different sacrifices and different mediators.

Moses, a member of the fallen race, could and did act as a mediator, but he could not assist the people out of their imperfections, and hence the covenant which he mediated failed to bring life to those under it. But the New Covenant in this respect will be different, because the Mediator of the New Covenant, holy, harmless, undefiled and separate from sinners, meets all the requirements of the Covenant with his own blood, his own death, his own sacrifice, and on the basis of the better sacrifice he is able to offer mercy to the people which Moses could not offer.

In a word, then the law of God was the foundation of the Law Covenant, and the same law—no less strict but still more clearly set forth—will be the law of the New Covenant. The offer of life under the Law Covenant was conditioned upon obedience to the Law. Similarly the offer of life under the New Covenant will be conditioned on obedience to the divine law. Thus far the similarities, now the differences: The Law Covenant made nothing perfect, because its mediator, unable to meet the requirements of the Law himself, was unable to help the people to do so. The New Covenant Mediator not only kept the Law himself and thus had the right to life everlasting, but giving that life as a ransom for mankind he is prepared to grant to every member of the race all the assitance necessary to obedience to the Law and the attainment of life everlasting.

THE NEW COVENANT STILL FUTURE

We have seen what the New Covenant will do when in due time it shall go into effect, but it has not yet gone into effect; before it can be effective it must be sealed. True, our Lord declared, "This is my blood of the New Covenant, shed for many for the remission of sins," "The cup which my Father hath poured for me, shall I not drink it?" But by divine arrangement the Church, the body of the antitypical Isaac, is to share with the Head in the work of sealing the New Covenant as well as in the work of being Mediator between God and man. Hence our Lord said to his followers respecting the cup, the blood of the New Covenant, "Drink ye all of it"—participate with me in this work of sealing the New Covenant. And so it has been as the Apostle declared—the faithful saints, the footstep followers of the Lord, have throughout this Gospel age each been "filling up that which is behind of the afflictions or Christ."

Not that the sacrifice of the Lord's consecrated people are at all necessary so far as divine justice is concerned—not that they have merit either for those who make them or for others; but that the Lord has ordained that receiving the merit of Christ by faith themselves, they should make consecration of all that they have and thus be accepted as members of the glorified Christ so that it is, as the Scriptures represent, the sufferings of Christ that are still being accomplished in the world. From this standpoint the work of propitiation has begun, the Head has suffered even unto death and been glorified, and the various members of the Church, the body of Christ, as New Creatures, who are sacrificing earthly interests in harmony with his example and under the influence and guidance of his Word and his Spirit.

Presently the great High Priest will have finished his sufferings, finished offering up himself as represented in the Church, his members, and then by that blood of the New Covenant in which his followers are privileged to participate, the New Covenant itself will be reckoned as sealed—made sure, made obligatory, guaranteed

JUSTIFIED BY FAITH.

The Church, called now to be members of the body of Christ and joint sacrifices with him, were by nature children of wrath even as others. How, then, can they be justified before the remainder of the world—before the New Covenant is fully ratified and put into effect? We answer that they are justified by faith, and the righteousness of the Law is counted unto them as fulfilled when they walk not after the flesh but after the Spirit, however imperfect that walk however short they come of the perfect standard, so long as it is the endeavor of righteousness from their hearts. Their faith in the Lord, demonstrated by their consecration to his service, even unto death, is surely a full demonstration both of their faith and of their obedience, and the Lord so accepts them; and these, as we have seen, come in as members of the body of Christ under the original Abrahamic Covenant, needing no new Covenant to intervene. As the Law Covenant was added because of transgressions and to school fleshly Israel, so the New Covenant will be added to the Abrahamic Covenant for the benefit of the world, that thus the promised seed of Abraham might bless all the families of the aerth.

THE NEW COVENANT IN OPERATION

We have already seen that the New Covenant could not go into operation until all of the Church, the body of Christ, have shared in his sacrifice and filled up that which is behind of the sufferings of Christ, thus completing the work of the great antitypical day of Atonement, the Gospel age; and looking all about us we see that the curse is still resting upon the world, that God has not yet been merciful to mankind as he proposes to bs under the New Covenant arrangement. The whole creation still groaneth and travaileth in pain together, waiting—waiting for the consummation of the atonement work, waiting for the completion of the suffering of Christ, waiting for the full sealing of the New Covenant when it shall go into effect. Even natural Israel has not yet received its blessing, though it is to have the first favor under the New Covenant—"They shall obtain mercy through your mercy."

Mark some of the things that will obtain under the New Covenant: "I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people. . . . I will forgive their iniquity and I will remember their sins no more." (Jer. 31:33, 34.) No one can claim that any such terms of conditions have yet obtained. The great mass of mankind are still in darkness in ignorance of God, in ignorance of his plan, in ignorance of the Mediator, in ignorance of the blessings that are coming through the rolling away of the curse.

But all these provisions of the New Covenant are part and parcel of the glorious blessings which the Lord has declared will be accomplished during the Millennial reign of Christ. Then he will have mercy upon them; Satan shall be bound and deceive them no more, and the glorious Mediator as the representative of the Father shall cause the knowledge of his grace to fill the whole earth, and times of refreshing shall come from the presence of the Lord, and times of restitution which God hath spoken by the mouth of all the holy prophets."—Rev. 20:2; Isa. 11:9; Acts 3:19-21.

In other words, the work of the whole Millennial age will be that of writing again in the hearts of mankind the divine law, which

(Continued on Second Page.)

Appreciations.

Atlanta, Ga.

If any of you come to this city and wish to know where the I. B. S. A. meets to study the Bible with Pastor Russell's books, you will find the hall at 8½ W. Alabama St. We meet Sunday at 9:30 for children's study; 10:45 A. M. for class study or lecture and again 7:30 P. M. for sixth volume study. Then there is a seventh volume study at Brother and Sister Juett's dwelling, 12 Ponce Delon Place 7:45 P. M. on Friday.

Yours kindly, etc.
J. D. GOULD

P. S. Other papers wishing Atlanta, Ga., are at liberty to copy.

Pioneer, Ohio.

Enclosed Money Order for which please renew my subscription to the Tribune which expires December 12. I am very glad to know you will still publish Pastor Russell's sermons which are always new, also that we are to have the new Feature in the Divine Plan of the Ages, running in its columns. May God bless you in this good work.

MRS. W. H. SHINABARGER.

Atlanta, Ga.

Dear Friend:—Any that can't solve the below problem, will write to me and I will show them how.

If you had 8 gallons of syrup and had only a five and a three besides the eight gallon measure and you wanted to let a friend have half, or four gallons, how would you divide it? It can be accurately measured.

J. D. GOULD
375 Edgewood ave.

Portland, Ore.

Please find $1.00 for which kindly send Labor Tribune to Mrs. J. L. Mc K. She is a Watch Tower reader so kindly send to her address for one year as you so kindly offer. We appreciate your reprinting Pastor Russell's sermons very much, have only just recently subscribed for Tribune ourselves and it was on that account.

Yours for Truth,
MRS. O. H. JOY.

Shamokin, Pa.

Enclosed find Money Order for One Dollar which please credit on my subscription to your paper extending it to July 1918.

I thank you very much for sending it so long after it had expired. Would not like to stop it as I like its religious features, especially our dear Pastor's sermons, who, though dead, yet speaketh.

Yours most truly,
LEWIS L. EVARTS

Farrel, Pa.

Enclosed find renewal of my paper. Thanking you for past favors and the privilege I am getting the old sermons through your paper. I feel well supported with the truth people in that you are giving so much space in advertising the truth to the world.

Yours for truth,
W. A. RICHARDS

Alliance, Ohio.

I remit you one dollar for the Tribune for 1918. My subscription expires December 31. I love the dear old Tribune. It is the only paper in Pitsburgh, the home of our beloved Pastor, Bro. Russell, that has remained loyal and true to the Truth. Think of these things friends and if necessary let us make some sacrifice before we order the Tribune stopped.

I. H. STEWART

BROTHER.

Quit harmful tobacco or degrading liquor habits, absolutely, easily and inexpensively, with nature's pleasant antidote, without punishment or hardship of any kind. I'll gladly send necessary information if you will send your adress. A. E. Stokes, Mohawk, Florida.

As an inducement to the buyer of my Ten Shares of Pyramid Film Company Stock, which I have been holding for $237.50, will sell two of the Ten Shares at 25c on the dollar, provided the Ten Shares are purchased at one time. Address Box 44, Station G, Cleveland, Ohio.

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DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Birmingham, Ala., December.......22

The 45th Year

NATIONAL LABOR TRIBUNE

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THRILLING LETTER FROM PRIVATE WATKINS ON FAMOUS CAMBRIA DRIVE!

A NIGHT OF HORROR--JACK CANUCK AWAITS DEATH

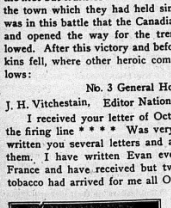
THE MOVING OF A FRACTION OF AN INCH MEANS DEATH WHILE COMRADS LAY IN AGONY AND CRY FOR HELP—"DID YOU EVER HEAR THE SCREAM OF DEATH?"—"DID YOU EVER HEAR THE CRY OF THE SOUL?"

Not since the beginning of the war has such a thrilling graphic picture of the havoc which has been wrought upon the Hun been depicted than that contained in the letter from Private Ralph W. Watkins, Pittsburgh's hero, who joined the Canadians at the beginning of the war. While recuperating and amid his agonies abiding the healing of the wounds that have been inflicted and while undergoing the care and attention of physician and nurse Private Watkins finds strength to send a message to friends and those interested through the editor of the National Labor Tribune. The letter contains all the thrill the young American looks for in a typical American life and unless the conflict has in it all that stirring hair-breath hazzard and excitement the young American cares nothing for army life. He hungers for the dime novel shivering sensation in the absence of the genuine reality. He becomes despondent if camp life presents nothing else to him save training. He seeks opportunity to take a chance. That has been historic of the American since his forefathers landed on Plymouth Rock. He is alert to the click of the gun; he wants adventure, he loves excitement; he bubbles over with joy for dare-devil escapades. Life to him must be one continual stream of excitement, and without some channel through which surplus energy might escape he becomes dispirited and depressed. In his letter Private Watkins includes that touch of human interest that actually captivates and demands wrapped attention. In it there is a noticable absence of that stereotyped phrazelogy of the trained correspondent. The letter carries with it the awful tragedy of battle, the smell of smoke, the heat of shell, the bursting of which means death on all sides. And, too, he asks this stirring tragic question "Did you ever hear the scream of death?" and he says, "Even above the roar of battle you can hear it. Then again he sends this awful striking, fearful inquiry, "Did you ever hear the cry of the soul that is lost?" You are carried along into the battle line and you can see the contending forces grip in the struggle. The letter is presented as the first real vivid picture of the opening of that terrific drive on Cambrai. It was there the first but fruitless mass attack was made by the Germans to save the town which they had held since the beginning of the war. It was in this battle that the Canadians swept everything before them and opened the way for the tremendous Allied victory that followed. After this victory and before he could enjoy it Private Watkins fell, where other heroic companions fell. The letter is as follows:

No. 3 General Hospital, France, Nov. 19th.

J. H. Vitchestain, Editor National Labor Tribune,

I received your letter of October, the night before going into the firing line * * * * Was very glad to hear from you. I have written you several letters and am surprised you did not receive them. I have written Evan every month since I have been in France and have received but two letters from him. I found his tobacco had arrived for me all O. K., but I was in the hospital, so it went with the casualty parcels, where it will remain untill I have recovered sufficiently to partake of the luxuries which it might contain. Regarding my transfer, permit me to say I do not think I could get it through from this end. Somehow or other seasoned soldiers are not being transferred. I am of the opinion we could be of great service to our own country if citizens of the United States now serving with the Canadians and with the allies in general, could be transferred into the ranks of our own countrymen. However, we realize if all were to be transferred what a gap it would cut in the forces of our Canadian and British armies. Yet these



PRIVATE RALPH WATKINS

(Continued on Eighth Page.)

On Furlough

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OUR AMERICAN BOYS IN OLD ENGLAND

HOW TOMMIE ATKINS FEELS WHEN SAMMIES HIT OLD LONDON TOWN — COL. HOUSE, THE PRESIDENT'S CLAM, GIVIES AN EXHIBITION OF REAL "SILENCE."

Written for National Tabor Tribune by Thomas Riece, Special Staff Correspondent.

LONDON, Nov. 23.—Not a great number of American soldier boys have as yet made any prolonged stay in London. It has usually been just a case of a march through of a certain number and then off to France. All the same, they at once achieved immense popularity here and this popularity is reflected in the continuous newspaper references, public speeches and songs and allusions in the dramatic and variety theaters. The boys are of a type that has been familiarized to us by the presence of the Canadian soldiers and to a certain degree also of the Australians and New Zealanders, generally known together as the Anzacs.

The term "Sammy" for the American soldier has become quite the thing here, and one of the big popular songs in the music halls is "When the Sammy Boys Come Home." Another great song that bids fair to be what is known as a popular "winner" is "My Home in U. S. A." This is being sung and whistled all over the place and is actually getting popular also at the front amongst the British Tommies. Another big American song that follows up these favorites closely is "Over There," written by George Cohan on your side and now being featured with a special scene representing an American transport at the London Hippodrome, the singer being Shirley Kellogg, an American girl who is one of our leading stars.

Before the American boys came over and mixed with us a good many Britishers had a fear that they might prove self-assertive and adopt a kind of "You can't finish the war so we will do it for you" attitude. Never were people more greatly mistaken. Modesty and camaraderie have proved to be the great noteworthy traits of the American soldier—his bravery goes without saying.

A writing man who has just returned from the Western front tells me that in the course of his peregrinations he came across several United States army officers, who are learning their work there in various parts of the fighting line with the object of imparting special instruction to their own troops, who will need to go through the same processes of intensive training for trench war-

(Continued on Fourth Page)

WILL PAY $10 PER WEEK

SAN FRANCISCO — Wages for women engaged in the fish canning industry in California have been fixed by the State Industrial Welfare Commission at a minimum of $10 a week of 48 hours a week the minimum wage must be 25 cents an hour, and where payment is made upon a rate, bonus or commission basis, the wages must be not less than the minimum time rate for the number of hours employed.

Excepting in cases of emergency no woman 18 years of age or over may be employed more than eight hours in one day and when in an emergency such women are employed a longer period than eight hours, the wages must be not less than one and one quarter the rate of wages during regular time.

No minor may be employed more than eight hours a day or 48 hours in a week. Time and one-half must be paid ether women or children employed more than six days a week.

NEW SCALE $7 A DAY

PHOENIX, Ariz.—The Plasterers' Union has notified the contractors that on and after November 1, the scale of wages would be $7 a day on all new contracts entered into after that date. All work contracted for up to and including the 15th of November will be finished at the old scale. All per centage work after the last mentioned date will be at the new scale rate, $7 per day.

2,670 ACCIDENTAL DEATHS

HARRISBURG, Pa.—The Department of Labor and Industry has issued a comprehensive table showing how 2,670 workers in Pennsylvania industries sustained accidents which resulted fatally in 1916.

It shows the relative dangers in the various calsses of industrial work and the principal causes that resulted in fatal injuries in the various classes of industry. Of the dead, 1,789 were married and they left 3,906 dependents. Eleven hundred and ten were killed in general industrial establishments, 1,112 in mines and 448 in public service.

MANY ASK WAR INSURANCE

WASHINGTON—In the first 40 days of its operation the military and naval division of the war-risk insurance bureau has received 64,168 applications for life insurance. Secretary of the Treasury McAdoo has announced that applications for more than $522,000,000 had been received. The average amount of insurance applied for is $8,603.

OPEN SHOP DECISION CREATES EXCITEMENT

LABOR LEADERS MUST DEVISE NEW PLAN TO MEET SUPREME COURT DECISION AND AVOID RISKS FOR HEAVY DAMAGES AND CHARGES OF CONSPIRACY.

The United States Supreme Court has finally handed down a decision that employers may legally operate their plants as "open shops" and prevent conspiracies to bring their non-union employes into labor organizations. This decision in which the rights of employers are in general terms defined seems to stagger for the moment the leaders of organized labor, and there is already under discussion among the leaders new plans to meet the conditions that have been brought about through this latest decision.

The cases in which the opinion was rendered are those of the Hitchman Coal and Coke Company and the Eagle Glass Manufacturing Company of West Virginia, the court deciding that both were entitled to operate their plants as "open shops." This upholds the injunction issued by Judge A. G. Dayton, in which the latter had handed down an opinion restraining union officials from attempting to organize their employes. Lower court decrees holding that the United Mine Workers of America and the American Flint Glass Workers' Union were illegal organizations and that under the Sherman law they were secret conspiracies in restraint of trade, were ignored by the supreme court opinion.

This following a verdict against the United Mine Workers of America, by Judge Elliott, of the Arkansas Federal Court, in which a fine of $600,000 was imposed upon the Miners' union, gives ample room for legal action which is essential if organized labor is to extricate itself from the difficulties into which it has been thrust in the two decisions just handed down.

HITCHMAN CASE HOLDING

In the Hitchman case, a majority of the court held that the officials of the miners' union "deliberately and advisedly selected that method of enlarging the union membership which would inflict injury" upon the company and its loyal employes, and declared that the "conduct in so doing was unlawful and malicious." The court also declared that "it is erroneous to assume that all measures which may be resorted to in the effort to unionize a mine are lawful if they are peaceable—that is, if they stop short of physical violence or coercion through fear of it." It added that "the purpose of the defendants to bring about a strike at the mine, in order to compel plaintiff through fear of financial loss to consent to the unionization of the mine as the lesser evil, was an unlawful purpose."

The court divided in the Hitchman case, six to three, Justices Brandeis, Holmes and Clark dissenting. No formal dissenting opinion was rendered, except a brief statement made by Justice Brandeis, who said he believed the union had a right to do the things to which the other members of the court objected.

CONTEMPT CASE PENDS.

Contempt proceedings instituted last month by the Hitchman Coal & Coke Company against President Frank J. Hayes of the miners' union and 15 other officials and members for alleged violation of the injunctions, are still pending and, according to the company's counsel, will be pressed. The court today granted the defendants 60 days in which to present their case.

Today's opinion was characterized in a statement issued today by President Samuel Gompers of the American Federation of Labor as "far-reaching and unwarrantable." He said through it John Mitchell, former president, and William B. Wilson, former secretary-treasurer of the Miners' International Union, are stigmatized as conspirators. Despite the opinion, he declared, the work of organizing the workmen of the country in order to "reach our goal for a better concept of not only political but industrial democracy" will continue unabated.

NO VIOLENCE SHOWN

Justice Pitney in the opinion held that the record did not show any violence upon the part of the union officials and set aside an injunction granted by Judge Dayton, restraining them from committing violence.

According to George R. E. Gilchrist, of Wheeling, attorney for the company, the contempt proceedings will not be withdrawn, but

(Continued on Seventh Page)

Billy Sunday Prophet or Charlatan

By Scott Anderson, National Lecturer of the International Bible Students Association

Billy Sunday is well known, popular and wealthy. He has realized his hopes, reached his goal, received his reward and seems perfectly satisfied with himself and his achievements. Nature endowed him with some splendid gifts. He has applied himself most assiduously. The temper of the world in this generation is soil peculiarly adapted to his type of genius and ambition. "Billy" Sunday would not have been possibly at any other time in the Christian era. The gross materialism of our day, the unprecedented lack of faith and reverence for God and holy things, and the pleasure-seeking mania of all closses of society he has capitalized and all these have contributed heavily to his phenomental success. Without the French Revolution there cold have been no Napoleon Bonaparte. Without the prevailing substitution of Churchianity for Christianity and the fearful world conditions resulting therefrom, there could have been no "Billy" Sunday. And like the "Little Corporal" he has not saved the country but used a crisis as a stepping stone to personal glory; but the idol of the French met his Waterloo and St. Helena, and Churchianity's idol cannot much longer ride on the crest of the wave, for the wave itself is breaking.

Had Mr. Sunday achieved success as an actor, politician, business man or Chautauua lecturer his faults would have been less conspicuous, his course less reprehensible and his influencce not so blighting and withering. But he has had the audacity to pose as a representative of Christ and God, while parading his talents and receiving the worship and gold of the people. For twenty-one years he has played a continuous ball game, with the people in the bleachers, with the preachers as out-fielders, with Christ as pitcher, God as catcher, the Devil the ball, and "Billy" always at the bat and collector of gate receipts. "Billy" has out-classed Herod. Herod was unable to influence Jesus to work miracles for his amusement, while "Billy" uses God, Christ, the Bible, Heaven, hell, the Devil, slang and near profanity to amuse the people, win their applause and coin. With this general view of the gentlemen let us now proceed to analyze his character, message, methods, language and influence.

A visit to the tabernacle should convince anyone that egotism is the chief element of Mr. Sunday's character. He is extremely self-conscious, dominates every feature of the meeting, keeps himself always in the spotlight—standing, shifting from one foot to the other, or moving about on the stage, manipulating a book or a handkerchief while a prayer is being made, or a solo sung, or someone else is speaking. He gives the impression of being very impatient with everything except his own part in the meeting and of his determination to keep the attention of all riveted on himself while the other necessary features are in progress. In his sermons and prayers he seems equally jealous of God, Christ, Apostles and Prophets, lest they inadvertently might share a bit of the glory. As an expert penman sometimes writes beautiful sentiment while displaying his penmanship, as the birdman describes graceful figures while demonstrating his skill in the air, so Mr. Sunday sometimes says flattering things of Diety while exhibiting his genius at word painting and the coining of epigrams, but it always appears incidental to his one object of self-glorification, and "Billy," not God, gets the applause. He squeezes the juice out of the orange of glory and gives God the rind. Christianity and celestials are used as a tail for "Billy's" kite. The ambassador forgets the sovereign and takes all of the honor unto himself. The Bible says that Lucifer coveted the crown of the Almighty, and thus history repeats itself. Yes, if Mr. Sunday were at a wedding he would want to be the bride; if at a funeral he would want to be the corpse, and the fact that he "gets away with it" is no compliment to his admirers.

Such men as Paul, Luther and Savonarola have recognized the strength of the enemy and the length of the fight, but this evangelistic Mont Blanc has the "Devil on the run" before he reaches town and "hell for rent" soon after. He depends more on the force of suggestion than on the power of truth. He hypnotizes rather than Christianizes, and like all high-powered egotists, cannot endure criticism or opposition, but regards all who differ from him as personal enemies and raves at them as "imps of hell." This superlative egotism and intolerance have led many good people to believe Mr. Snday obessed.

His sermons during a two months' campaign cover a variety of subjects; his illustrations prove him a close observer and widely read; his message is a hodge-podge of dark agee theology, politics and social reform; he preaches a God whom he has created in his own image, different from the one manifested in nature and revealed in the Scriptures—an arbitrary, revengeful, swaggerish, sensational Deity, a kind of universal bully, Who uses slang, gives, unlimited poetical license to His pets on the firing line, and finds His chief pleasure in a good game of ball and in anathematizing and damning His foes. The Christ he preaches has a lot of pardons to place and in the evangelists's own pet phrase, "doesn't give a darn" who accepts or rejects them. He would just as soon lock the iron doors on you as to open the pearly gates to you. The Bible furnishes him a lot of stories, not very familiar to his hearers and which when translated into slang and acted out on the stage make a hit with the audience. The good Bible tells us the sentence resting on the human race as the penalty for Adam's sin is death and that God having loved the world and Christ having redeemed the race by His sacrificial death the whole human family is to be awakened from the dead, be given a favorable opportunity for learning righteousness and obtaining everlasting life. But Mr. Sunday spits fire and brimstone at his audience for eight weeks at a time and declares there is no mercy to be shown to any of earth's millions except a handful of trail hitters of the Gospel Age, and all the rest of the race is to be roasted and toasted, broiled and sizzled for evermore, while "Billy" and God recount their exploits to the amazement of angels and a few saints in heaven. This evangelistic Samson with his hell-fire jaw bone of an ass slays the trail hitting Philistines, heaps upon heaps, and to question his God-dishonoring theology is to come immediately into possession of a "through ticket to hell;" and he declares he would like to be there to fire the furnace. If there were such a place he probably would experience no difficulty in getting a position there, but thank God, "Billy" will come up in the second resurrection and be given a chance to learn the loving character of God and His gracious plan for the race, to learn reverence for his Maker and live forever. He ought to expunge from his Bible the wonderful words. "God is love," and "Justice is the foundation of His throne," or expunge from his preaching his blasphemous eternal torment theory He wages relentless war against one class of devils and co-operates with another bunch—hurls thunder bolts at liquor and Sabbath breaking demons while the demons of pride, ambition, irreverence, false teaching and vulgarity are ever with him in his public ministration.

Isaiah, a true Prophet of God said, "I saw the Lord sitting upon a throne, hight and lifted up and His train filled the temple. Above it stood the seraphim and one cried unto another and said, 'Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory,' " but Mr. Sunday addresses the Most High as an equal if not inferior, puts slang in His mouth and makes Him a silent partner in the big evangelistic corporation of which "Billy" is boss and manager. He preaches social reform rather than repentance arising from a Godly sorrow for sin, and never urges full consecration to do the Father's will even unto death, without which there is no acceptance with God. The Galilean Phophet taught that we should love our enemies, overcome evil with good, turn the other cheek. "Billy" lionizes himself by threatening physical violence to many offenders, favorite expressions being, "They will get a fight out of me," "I will put my fist under their nose."

At one point in his sermon he preaces patriotism and praises the soldiers and sailors, at another point in the same discourse he is sending them as fast as they die for their country to a devil's hell from which there s no recovery, for the whole bent of his teaching is that only trail-hitters, those that make a formal confession of Christ in the presence of "Billy" Sunday, can be saved and all the rest go "not to hades or Gehenna, but to hell." That is poor consolation for the brave dying soldiers and sailors for their loved ones at home. His theology is a delusion and a snare. He says that "it is a good thing for some people that he is not allowed to be God for fifteen minutes." To this we all agree. Besides, if once on the throne he would never consent to abdicate.

His campaigns are managed with the skill of a P. T. Barnum. The first thought is to get the crowds and keep them coming for the full time. The organization is almost as complete as that under which Solomon's temple was built. Thousands who attend never return, but the big machine, by careful manipulation, brings in from near and far enough new delegates nightly to fill the depleted ranks. The large delegations for whom reservations are made are given prominence by the introductions given them and incidentally (?) their firm gets several hundred dollars worth of advertising, which brings vividly to mind the words of the indignant Christ, "It is writtin, My Fathers house shall be called a house of prayer but you have made it a house of merchandise."

Mr. Sunday makes the statement that a large fund has been provided by the liquor interests with which to bribe preachers and newspapers to oppose him or at least withhold their support, "and thus he binds them to him." He has choice seats reserved for the special delegations, has their favorite hymn sung, flatters and honors them in many ways, then on the principle of "one good turn deserves another," "you scratch my back and I'll scratch yours," these honored delegates are called on to become trail hitters and lead the way en masse, and "Billy's" invitation is so easy and furnishes the opportunity of shaking hands with the evangelist and returning his compliments that they seldom refuse; but oh, what a travesty on the religion of Jesus who said, "Sit down first and count the cost, if any will come after me let him deny himself, take up his cross and follow me." He so adroitly combines patriotism and religion as to make it appear that not to become a trail hitter is to declare one's self an enemy of the Stars and Stripes.

He declares to the world that he receives as compensation for his services only the free will offering on the last day of the campaign, while the fact is that the last week of the campaign is gold gathering week, during which Sunday committees comb the city and surrounding towns with a fine tooth comb for the coin of the realm, for the benefit of this self-sacrificing (?) follower of Him "who had not where to lay his head." This fellow-servant if him who said, "Silver and gold I have none, but such as I have I give unto thee," the arrogant, covet-one, evangelist cock of the walk leaves the city loaded with tresure, much of it from the earning of the poor, and in addition to this the newspapers report that when he left New York he carried with him one of John D. Rockefeller's shirts.

The "Billy" Sunday corporation is guilty of the most brazen-faced commercialization of religion the world has ever known, but his defiant rejoiner is, "It is nobody's business what I do with my money." When one who poses as an ambassador of Christ prostitutes the holy calling, becomes a buffoon, deceives the people as to what it means to be a Christian, and by sensationalism and manipulation wins worldly fame and sordid fortune, it is everybody's business, and conscientious thinking people should protest. I praise the New American Woman Magaazine for taking up the fight on behalf of an outraged city and nation against this religious imposter, this "uncircumcized Philistine, who has defied the armies of the living God."

The Bible says, "By your words shall you be justified and by your words you shall be condemned;" "From the abundance of the heart the mouth speaketh." Then this arch vendor of slang and mouthpiece of the demon of vulgarity stands condemned in the sight of God and pure-hearted, clean-minded, refined people. He possesses a large vocabulary, at times uses choice English, but many of his stories and much of his language is taken from the bottom of the verbal garbage cans of the saloon and redlight districts. Some mothers are keeping their boys away from the tabernacle because—they were learning to swear. He ought to colse his joint or put over the doors, "No minors allowed," but of course Mr. Sunday swears to the glory of God. Paul spoke of those who do evil that good might come and says their condemnation is just. God is not that hard up for glory. I would give in this article some examples of the language of the gutter that he is such an adept at using only that my own modesty, my respect for the refined readers of this high-class magazine and my desire to suppress rather than disseminate these filthy Sunday vaporing, forbid. No gentleman would allow the languae the evangelist uses on the stage in the presence of multitudes, used in his home before his wife, sons and daughters. And on certain nights when many special delegations give their yells in the tabernacle one is reminded of the heathen and feels that pandemonium has broken loose.

Yes, he gets the crowds, but so do Ringling Brothers, but they are honest enough to call theirs a circus and "Billy" is not; they admit they are not in it for their health, but he will not; they bleed the city only one or two days for seeing their white elephant, but the Sunday white elephant refuses to check his trunk to another point for two long months. The crowds would not keep up ten days if it were left to their own volition, but the big organization keeps bringing in new blood to keep the attendance up, and we are informed that heads of firms often bring pressure to bear on their employes to attend, presumably for advertising purposes. A gentleman in Buffalo said to me, "Mr. Sunday leaves town at the psychological moment. If he had staid here one week longer he would have been as common as any man in town."

He and his party are making a fine thing out of it from the standpoint of fame and finance. The local ministers get a two-months' vacation on full pay, the churches have an eight weeks' carnival, during which they indulge the vain hope of valuable accessions at the close of the drive, the newspapers have eight weeks of paradise, the railroads haul the delegations, the business firms get good advertising at reasonable rates, the people get a through ticket to heaven (?) for the small consideration of hitting the trail, God and Christ have the big-fraud carried on in their names that has been perpertrated since Tetzel toured Europe selling indulgences. The last state of that city is ten times worse than the first. There is not much faith and reverence left in the world anyway and "Billy" Sunday is destroying the bit that remains. The closing of a few saloons and a little moral reform will never atone for counterfeiting throughout this nation the religion of Jesus, for selling religious gold bricks to thousands, for damaging spiritually and in many cases irreparably multitudes if his countrymen, and all clergymen, church members and people generally who are duped by him and aid and abet his low type, high priced propaganda are particeps criminis.

Two months ago at a great mass meeting in Temple Auditorium I warned the people of this city against the Sunday peril,—many heeded and were saved. Now when the gentleman is on the ground in the midst of his campaign I sound the alarm again, and to you in other cities as well on whom this evangelistic colossus has esigns. "Whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head." I have told you the truth not the whole truth, but nothing but the truth. My hands are clean and I find comfort in the thought that "a word spoken in season how good it is, it is like apples of gold in baskets of silver." I have nothing but kind wishes for Mr. Sunday, would like to see him converted, filled with the spirit of Christ, and with reverence and love proclaiming the glad tidings, but otherwise would suggest that he return to his apple orchard in Oregon, raise fine Missouri Pippins and Arkansas Blacks, rather than be dealing out to the people apples of Sodom in the name of the Lord. But the clock in heaven has struck, he sees the handwriting on the wall, his star will soon reach the horizon, and when this strange age that is now closing in tumult is over there will be no more poverty, war, kings, demagogs nor freak evangelists, but in the coming golden age the whole earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea.

But in the meantime let us not mistake darkness for light, vaudeville for religion, a goat pen for a sheep fold, a charlatan for a prophet of God. Americans, awake! Many of you, while perhaps too busy accumulating wealth, have been unwittingly swept off your feet religiously by a storm from the nether regions, but it is yet possible for you to regain your poise and recover your standing with God. The adversary has played his trumps, used his most promising instrument, and made a bold stroke for the worship of this nation by trying to strip Jehovah of His majesty, Christ of His dignity, and the people of reverence and obedience, by having this religious buffoon tour this country and try to make God out such an one as himself. It will require repentancec in sackcloth and ashes for all of the encouragement given him, to make amends for the wrong that has been done, but this is your reasonable service. What you need is not eight weeks of religious intoxication, but a lifetime of religious sanity.

If you must have amusement you would far better go to a high class theater for it, since there it is more decent and not given in the name of the Lord. There is no sawdust trail to heaven, no vulgar road to God. Resolve this day that never again will you darken the door of a "Billy" Sunday tabernacle, but will do all in your power to tear down in this land the many altars he has built to his fire God Moloch. Life is earnest, life is real; do not desecrate that which is sacred; better try to make playthings of cyclones and forked lightnings than to make sport at the expense of the Eternal. He says to such, "I will mock when you call, I will laugh when your fear cometh, My glory I will not give unto another." But God is very gracious to the upright. He will give grace and glory to the reverent and obedient, therefore humble yourself under His mighty hand and He will exalt you in due time. Do not sell your birthright for a mess of pottage, stand by all that is wholesome and ennobling, prize purity and dignity, pin your faith not to a pulpit trickster, but to Him Who marshals the host of heaven and calls the stars by name. Let there be a healthy, lofty public sentiment that will make the world safe for freedom and pure Christianity.

Finally, are "Billy" Sunday's converts converted to Christ? They vanish like a vapor. "Men do not gather grapes of thorns nor figs of thistles."

SCOTT ANDERSON.

QUESTIONS AND ANSWERS.

Question:—Do those who die go direct to heaven or hell, or do they sleep until the resurrection?—J. B. L. Iowa, October 15.

Answer:—The clear testimony of the Scriptures is that those who die sleep until the resurrection. When God created Adam He did not say, now Adam, if you will be good you will go to heaven when you die, and if you are bad you will go to hell. What He did say was that if he would be obedient he should live, and if he were disobedient he would die; "In the day that thou eatest thereof, dying thou shalt die." So if Adam had been obedient would have been living yet, but since he chose to be disobedient he died, and is still dead. But in view of the fact that the Lord purposed in his plans to provide a redemption which would release man from death and give him a chance to live again, death is spoken of as a sleep, because it is a condition from which he is to be awakened. So in the record of those old testament characters who died before the redemption price was paid it is said of them that they "slept with their fathers." In. Dan. 12:2, where he is speaking of the time when Michael (Christ) would "stand up", take charge of earth's affairs, that "Man that sleep in the dust of the earth shall arise." Not one statement is there that they went to heaven or that they were conscious after death. On the contrary, we read, "man dies and that very day his thoughts perish." Psa. 146:4. "The dead know not anything." Eccl. 9-5. "The soul that sinneth, it shall die."

The theory of inherent immortality originated in the Garden of Eden when Satan told Eve that she would "not surely die" if she ate the apple, and it has continued to deceive man all the way down the ages through Spiritism in its many forms. It became necessary for King Soloman to utter a protest against it in his day when through witchcraft it had gained such headway among the people. In Eccl. 3, 19-21 he says of the sons of men that they are but as the brutes as respects their condition after death. 'For that which befalleth the sons of men, befalleth the beast; as one dieth the other; they all have one breath, so that a man hath no preeminence over the beast. All go to one place, all are of dust and all turn to dust again. Who knoweth the spirit of man whether it goeth upward or the spirit of the beast whether it goeth downward to the earth." (R. V.) Coming down to the New Testament we find the same teaching set forth by the Lord and the Apostle that all hope of a future life lies in a resurrection of the dead. Of those whom our Lord raised from the dead. He said these were asleep. Of Jarius' daughter He said, "The maid is not deaad, but sleepeth." Of Lazarus He said, "Our friend Lazarus sleepeth." Then to make the disciples understand He said, "Lazarus is dead." When He brought him back from the dead He did not call him down from heaven or up from hell, but called "Lazarus, come forth," thereby proving that even though the body was corrupted He had the power to heal it and to reanimate it; thus showing forth His great power, which He will exercise at the time of which He spoke when He said, "All that are in their graves shall hear the voice of the Son of Man and come forth."

That the Church class were to sleep until the coming of Christ is clearly taught. Of Stephen, the first martyr, it is said "he fell asleep." Again it is stated, "We shall not all sleep." "We that are alive and remain unto His coming shall not precede those who are asleep." "The dead in Christ shall rise first." There would be no need for those who are alive at the time of His coming to sleep for the time would then be at hand for the resurrection.

Nowhere in the Scritpures can we find the expression, "immortal soul," or its equivalent as describing man in his natural condition. On the contrary we are told to seek the glory, honor and immortality. The crown or highest form of life being held out as a reward for faith and obedience. "Be thou faithful unto death and I will give you a crown of life." The doctrine of inherent immortality was taken up and taught by heathen philosophers such as Plato and Socrates who knew nothing of the Gospel, and it had begun to tincture Judaism at the time of our Lord's first advent. The Apostle Paul was imprisoned and put into the stock for teaching against it. "Concerning the resurrection of the dead I am called in question," he said. It was brought unto the Christian church during the dark ages by a designing priesthood and clergy, who used it in order to foist the unscriptural, blasphemous, God-dishonoring doctrine of eternal torment on the people. How well they succeeded all can bear witness.

There is one scripture which those who chose to believe Satan's lie make use of in order to prove their position. It is found in Phil. 1, 2-3, which in the Common Version makes the Apostle Paul say he has a desire to depart and be with Christ. When we find a scripture so much out of harmony with all others as this one seems to be, and out of harmony with all other statements of the same Apostle, especially when he said at the close of his career that he knew from henceforth a crown of life was laid up for him which the Lord would give him at that day,—He did not expect to get it before—then we should study to show ourselves approved unto God, workmen that need not to be ashamed," by trying to find out what is wrong, and it becomes an easy matter. In the Emphatic Diaglot, which is considered the most nearly correct of the translations, we find this rendering, "I have an earnest desire for the returning and being with Christ since it is very much to be desired." He was hard pressed betwixt two things, whether he would rather stay and preach to the Church for their good or die and be at rest from his labors. But there was a third thing which he desired most of all and that was the returning of Christ and our gathering together unto Him. Not once did our Lord intimate that we would die and go to Him, but always that He would return and receive us unto Himself in the First Resurrection. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." Rev. 20:6. This implies a second ressurrection, "He that hath an ear let him hear."

I. B. S. A. CONVENTION.

A four days' convention of Truth friends will be held at Dayton, Ohio. The convention will be held in Memorial Hall, which is located almost in the center of the city. There are plenty of first-class dining rooms and restaurants nearby, also very good hotel accommodations at 75c and up, within a few square of Memorial Hall. Brother Rutherford and various Pilgrim brethren will serve. The Drama to be shown each evening. Special volunteer distribution of The Fall of Babylon takes place on Sunday morning, Dec. 30th. Address inquiries to C. G. Valkner, 41 Beddies Lane, Dayton.

Organized bakers of St. Louis, Mo., have rejected their employers' offer to raise wages $2 a week, provided the union abandons its label.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

individuals that is pictured. This is clearly shown in the fact that in the picture of the end of the age the Lord calls hs faithful ones out of Babylon, saying, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18:4.) So deceptive has been the great system of Churchanity that the Lord's true friends have been in it without realizing the wrong, nor was it due time to bring the matter to their attention until the harvest time of separation would come, when the wheat would be separated from the tares, when all of the Lord's people—"My people"—would be called out by the voice of the Truth—by the exposing of Babylon's error. For any one to remain after the eyes of his understanding have been opened would be to bring himself intelligently and wilfully into fellowship with the wrong, and our Lord declares would make him partaker of the sins of the systems and sharers in the wrath of plagues about to come upon Churchanity as a whole in a time of trouble such as was not since there was a nation.—Dan. 12:1.

"THE MARRIAGE OF THE LAMB."

As the consecration of the Lord's people and their begetting of the holy Spirit constitute the betrothal to Christ, so the glorification of the first resurrection will constitute their marriage to him, when they shall be like him and see him as he is and share his glory as his Bride. This is pictured also in Revelation, where we are told that the marriage of the Lamb will come when his wife hath made herself ready. (Rev. 19:7.) The making ready has required the entire period of the Gospel age; the robe of Christ's righteousness imputed to each individual member of the Church has required to be painstakingly embroidered, according to the patterns set before us, with the fruits and graces of the holy Spirit. In this preparation work each member assists the others, edifying one another and building up one another in the most holy faith. The same thought is pictured by our Lord in one of his parables, in which he represents the closing of this Gospel age and its gathering of the wise virgins before the marriage supper of the Lamb takes place, and the door of opportunity to a membership in that elect class forever closed.

Thank God, the door that will then be shut will not be the door of hope either to the foolish virgins of Christendom nor to the heathen world. (Matt. 25:10.) On the contrary, it will be merely the closing of the narrow way of this Gospel age, the end of the wonderful opportunity of becoming members of the Bride class. Just beyond the dark night of trouble that will then be upon the world, the dawn of the new Millennial day will usher in the blessings of the Lord and open up the "highway of holiness." Then the Spirit and the bride will say come to whosoever will of all the families of the earth, that they may freely partake of the life eternal provided for all through the sacrifice of Christ.

THE HIGH COST OF LIVING THE CAUSE AND REMEDY

By C. E. STEWART

(Continued from last week.)

Time in God's Plan Important

One o fthe most important elements in God's arrangements of human walfare is TIME. A seventh reason for high prices is that it is fulfillment of prophecy—we have reached the end of the "time of the end." The end of the long-reign of Sin and Death is at hand. Man's extremety is here. God is making a change of rules—Satan's reign must give way to Christ's Kingdom of Righteousness. The natural trand of events is bringing us to the fulfillment of Daniel 12:1—"a time of trouble such as never was since there was a nation." Such as never was in its sccope in its severity, in its kind. The "Times of the Gentiles" expired in 1914; therefore Gentile kings and kingdoms must pass away—there is absolutely nothing to save them. According to the Bible all rulers other than Israelitish were to have their "day" between the overthrow of Zedeekiah's kingdom in 606 B. C., and the "coming of Him whose right it is" to have demonion. This allotment of "time" was 2520 years. Since 1914 the "night" has set in, and thick clouds and blackness are now obscuring the sky of the world's hope. The "burning of the world" is a symbolical fire. Trouble will enflame the minds of all. Nothing that we can conceive of will intensify the heat more so than curtailing the liberties of man's supposed rights and subverting the legitimate channels of food supply—whether these are intefered with by individuals or corporations.

Of all the proposed remedies, none will cure. Could we exepct the Doctors of Finance to so change their sentiments toward mankind as to be willing to produce a pancacea? They refuse to believe they are fallen creatures and bound in Satan's iron grap; creatures of circumstance, in their present predicament; not being able to diagnose their own case and exthey cannot explain why they are, as plain why they are unwilling to surrender vantage ground to the public weal, the end will come as the Bible says—a "time of trouble such as never was." We may expect that soon the financial structure will collapse. Roosevelt is reported to have said that "the Liberty loan bonds are safe if the United States doesn't smash up; and that, if it does smash up it will make no difference whether they are good or bad."

Ezekial 7:19 says: "They shall cast their silver in the streets (remove its monetary value) and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." The "day of wrath" identifies the prophecy with our day, when God smites the nations in a helpless war to dissolve them. (Zeph. 3:8-9.)

James 5:1-5 says: "Come now you rich, weep and lament over those miseries of yours which are approaching. Your rich stores (cold storage plants of food and gold) have decayed, and your garments (of praise and respect) have become moth-eaten (filled with holes so we can see the duplicity within). Your gold and silver have become rusted (literally covered with the interest of the public debt), and the rust will be for a testimony against you, and consume your bodies (systems) like fire. You have laid up treasures for the LAST DAYS * * * You have nourished your heart (desire) in a day of slaughter." This is the Diaglott translation and the "day of slaughter" helps us to see the prophecy refers to our day. Another item of identification is found in verse 8—"the coming of the Lord draweth nigh." Let us remember these words of rebuke to Financialdom come from Holy Writ.

The people imagine they are going to bring peace and re-establish tranquility in the earth—bring about a condition of contentment and prosperity and unite the whole world into one brotherhood. The Bible asks the question: "Why do the people imagine a vain thing? The answer comes that he kings of industry and the rulers of the people, both civil and ecclesiastical, have set themselves and taken counsel together to unite themselves into a force that will resist the introduction of the Lord's Kingdom and hinder the reign of righteousness from reaching the people. And while the masses will blindly follow the "blind leaders" in their perverse teaching on the every subject, yet the ultimate result following man's extremity is clearly shown: "He that sitteth in the heaven shall laugh; and the Lord shall have them in derision." Thus the world-wise "doctors" of finance, of industry, of political economy, together with our law-making bodies and, especially, the Christian ministry are to be held up to public rebuke and made the laughing-stock of the Lord—and all others just as soon as the eyes are anointed with the eyesalve of God's Word. Read and ponder over the entire Second Psalm.

(To be Continued)

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$135.00
Paid in	2.00
Total	$137.00
Paid out	$145.00

PASTOR RUSSELL'S SERMON.

ALLEGHENY, PA., JAN. 21, 1905—Pastor Russell spoke in Carnegie Hall to a large and intelligent audience. His text and discourse follow:

"I have espoused you as a chaste virgin unto one husband, which is Christ."—II Cor. 11:2.

One difficulty with many Bible students is that they fail to recognize the design, the order, which pervades the divine plan of salvation. The thought of eternal torment has seemed to so dominate their minds as to hinder them from properly understanding the Scriptures when they do read them. That awful doctrine from the dark ages continues to have a baneful effect, even where enlightenment aside from the Word of God has discredited it.

The basis of our faith lies in recognition that the human race are sinners and under divine sentence, and that in due time Christ died for the ungodly, that he might be the Mediator between God and man, the reconciler. This foundation is generally recognized, but the next step in the divine plan seems to be discerned by but few; that the plan of salvation, instead of proceeding at once to the reconciling of the world, delayed that work and instead took up another, namely, the calling out from the world of a peculiar "people," a "little flock," to constitute the Church, figuratively called the "Bride, the Lamb's wife." These throughout the Scriptures are spoken of as the "elect," and a very general mistake has been to suppose that when the gathering of the elect shall be completed at the close oif this Gospel age the plan of salvation will be finished.

On the contrary, however, the Scriptures distinctly teach that with the completion of the election a work of "free grace" to the whole world of mankind will begin—the work of blessing all the families of the earth through the seed of Abraham. And this seed of Abraham, as we have already pointed out from the Scriptures, is composed of Jesus and the Church, his Bride, or joint-heir—"If ye be Christ's (his Bride and joint-heir) then are ye Abraham's seed and heirs according to the (Oath-Bound) promise."—Gal. 3. 29.

ONE OF MANY FIGURES.

Various figures are used in the Bible to represent this elect Church. In this figure Jesus is the Bridegroom and the Church his Bride; in another he is the elder Brother and the Church his younger brethren; in another he is the High Priest and the Church the under "Royal Priesthood," in another he is the Captain and the Church the good soldiers of the cross; in another he is the chief cornerstone in God's great Temple and the Church are the small "living stones" associated with him as members of that Temple; in another he is the true Shepherd and the true ones are the sheep of his flock; and so the Shepherd declares, "Other sheep I have which are not of this fold; them I must also bring."

Today we want to consider the Church from the standpoint of this one figure—as a woman, as the Bride of Christ. Let no one think from the figure that the Lord's intention is that his followers shall lose their personal identity and become merged in one person. On the contrary, the Church when spoken of as the Bride is viewed from the same standpoint as when we speak of Congress or Parliament. In these the various members are individuals, but under organization they act as a whole under their presiding officer. Applying the figure further we might speak of the presiding officer as the head of the body of Congress, composed of many members. So Christ is said to be the Head of the many members of the elect Church, his body, and it is a similar figure which represents the Head as the Bridegroom, separate from the body.

THE ESPOUSED VIRGIN.

In studying this subject we must keep in mind two things: First, that it is the Church of the future, after the resurrection, that is designated the Bride, the married wife. We must remember that the marriage of the Lamb—that is to say, the union between the glorified Lord and the glorified Church—is to take place after this Gospel age shall be ended, after it shall have accomplished its work of calling, testing, proving, selecting and glorifying all the members of that Bride class.

In the present time the Lord's people are spoken of as the betrothed or joint-heir. The Apostle points out that the present time is our probationary period, to demonstrate which of us, after having consecrated our lives to him and with him to the service of the Truth, will carry out that covenant faithfully: which of us, now counted probationary members, will by faithfulness become actual members, thus making our calling and election sure, and be received through the first resurrection into the joys of our Lord and into participation in his Mellennial reign of the future. The Apostle indicates all this when he says that "we are heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him that we may be also glorified together." (Rom. 8:17.) In accord with this note the Apostle's statement in our text, and its context: "I have espoused you as a chaste virgin unto one husband, even Christ."

There is no suggestion in the Scriptures anywhere that there will be more than one Bride—nowhere is our Lord represented as a polygamist. Hence very evidently many are mistaken when speaking of many churches of Christ, many Brides of Christ, many espoused virgins. As there is but one Bridegroom so there is to be but one espoused virgin of the present time and one Bride or married wife of the future. The Apostle discerned this same spirit of sectarianism in his day and reproved it saying, While one says I am of Paul; and another, I am of Apollos; and another, I am of Cephas, are ye not carnal, fleshly, misunderstanding the divine arrangement as worldly people might be expected to do? The same terms are applicable today, while ye say, I am of Calvin, Wesley, Luther, Peter, etc. Are ye not carnal? Is it not an evidence of a lack of spiritual perception of the great fact that there is but one Bridegroom? and that in calling ourselves by any other name we would be to that extent renouncing our betrothal? According to the figure we would be guilty of adultery.

FEDERATION OF CHURCHES.

Christian people in general are awakening to this thought and moving toward federation; but even in this they show that they are carnal, that they do not understand what constitutes the real Church of Christ—that it is composed of such only as are fully consecrated to the Lord, aspoused to him, "not their own"—that the Bride is not composed of a federation of churches, but is composed of those individuals who by the spirit are joined to the Lord in one spirit, "The Lord knoweth them that are his." (II Tim. 2:19.) These are one, however the nominal systems may divide and separate the Lord's people the one from th other by credal fences. These possessing the Lord's spirit, love and fellowship as fellow members all who are truly his, utterly regardless of the hindering fences erected by the Adversary for their separation. He that is joined to the Lord is one spirit, and all such should be one with the Father, one with the Son and one with each other.

The time was when these various sects called churches opposed one another, burned each other at the stake, called each other anti-Christ. Now in sane mood they are fraternizing, but still are greatly blinded and do not discern that they are all antichrist—all opposed to the divine order and arrangement. What matters it that the Lutheran body recognizes Luther as its head? Are they not as really antichrist as the papal Roman Catholic body with the popes as their head, or the Greek Catholic body with the czars at their head, or with the Church of England with the king of England at their head, or the Presbyterians with Calvin and synods and presbyteries as their heads and lawgivers and guides.

Combinations or federations of these unwarranted, unscriptural organizations will not make of them the true body of Christ—the true Church. The combination of several wrong doings under one head will not make all or any of them right. The proper course would be to abandon all factions and sectarian separations and begin again as one company of the Lord's followers, guided by his word as given to us through the apostles and prophets in the Scriptures. The fundamentals at first stated, faith in Christ as our Redeemer and full consecration to him, should be the only standards for fullest fellowship. All Christendom would soon be thoroughly united but for one thing, namely, that only a small portion of so-called Christendom is truly consecrated to God, truly realize that they are sinners and that the sacrifice of Christ is their ransom price, and who, accepting this, have made full consecration of their every power and talent to him and his service. These alone would be the Church which God recognizes.

A mass of tares have overgrown the Master's wheat field. These run the organizations with a form of godliness but without the power thereof, and the Lord for centuries has been permitting it to be so, and is allowing his truly consecrated ones to be developed under these different conditions. Now we have reached the harvest time foretold in the parable (Matt. 13:18-43); the wheat are being called out of all sectarian bundles for the burning day, not for a future torment, but for a time of trouble coming upon the whole earth preparatory to the establishment of God's kingdom—the glorified church, Christ and his bride. In the parable the Bride, represented by the wheat at the close of the harvest, will be safely gathered into the barn, and our Lord's declaration is, "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

Thank God that the mission of Christ and the Church in glory is not to condemn and blight the remainder of the human family. On the contrary, it is to be a blessing to all, in symbol the glorious Sun of Righteousness which shall scatter the darkness of earth, binding the prince of darkness, Satan, and setting at liberty from the bonds of ignorance, superstition and credulity the whole world of mankind which for so long has been under his power.—II Cor. 4:4.

THE BRIDE IN ALLEGORY.

Heretofore we have seen that the Apostle pointed out that Abraham and his wives and his children were used of the Lord in such a manner as to make of them allegories or pictures of various features of his plan for the future. Let us notice how the union between Christ and the Church which we are now discussing was allegorically represented in the same connection. The fact that Isaac was used not only to represent Jesus but all the members of the Church, his body ("Ye, brethren, as Isaac was, are the children of promise"—Gal. 4:28), does not at all interfere with our seeing Isaac as a representative of our Lord, and his wife, Rebecca, as the representative of the Church. On the contrary, it is in full accord with the fact that the Lord's faithful followers are sometimes spoken of as members of his body and sometimes as his Bride.

Issac did not select his own bride; his father Abraham made the selection through his servant Eliezer. Similarly our Lord Jesus does not select his Bride, but specifically tells us, "No man cometh unto me except my Father which sent me draw him." (John 6:44.) Again, Abraham directed his servant that the wife must not be taken from strangers but from his own relationship. Note how this illustrates the fact that sinners are not called to be the Bride of Christ, but who believe in the Lord Jesus Christ and have fled from sin are the Bride of Christ has been made only to justified believers. All who believe in the Lord Jesus Christ and have fled from sin our counted as related to God and no longer strangers, aliens and foreigners through wicked works, but being justified by faith, they have peace with God through our Lord Jesus Christ, by whom also they have access unto this grace wherein we stand, rejoicing in the hope of the glory of God—access into the grace of privilege of becoming members of the Bride class, of joint-heirs in the Kingdom.—Rom. 5:1, 1.

ELIEZER'S MISSION.

Abraham's servant, sent to select Isaac's bride, allegorized the holy spirit. Thus throughout the Gospel age since Pentecost, it is the province of the holy Spirit of God to invite, to draw through the Word of testimony, those who may become the Lord's Bride and joint-heirs. The entire journey of the espoused Rebecca was made under the care and guidance of Eliezer, as the entire journey of the Gospel age has been made by the Lord's truly consecrated ones under the supervision and guidance of the holy Spirit. The camels which bore the presents to Rebecca, and which bore her on her journey to Isaac, represents the Word and providences of God, which bring his faithful ones safely to the end of the journey, to the end of this age. The journey ended at the well Lahairoi, Isaac going that far out into the desert to meet her. When Rebecca discerned Isaac she alighted from her camel and put on a vail.—Gen. 24:64, 65.

This feature of the allegory is still for future fulfillment: hence we must draw our inferences from it with the greater caution. The meaning of the name of the place where the meeting took place seems suggestive, it means, "The well of a living one, my seer." It was a fountain of living waters which seemed to speak of life from the dead, especially as this well was in the desert place. It suggests the thought of a resurrection, the glorious change which the Apostle assures us will be the experience of the Church at the end of this age—each individual member of it is to be "changed in a moment, in the twinkle of an eye." (I Cor. 15:52..) The putting on of the vail would seem to mean the passing of the Church beyond the vail—beyond the flesh into the spirit condition of the first resurrection—and the alighting from the camel would seem to mean that the Church would no longer be sustained by the Scriptures and earthly providences so necessary now, but would at once pass fully under the care of the heavenly Bridegroom.

THE GOLD AND THE JEWELS.

Glancing back along the allegory we find other details equally in harmony with the experiences of the true Church and the teachings of the Word. The servant by directions went to the family of Abraham's brother, Nahor, but he attempted not to bring the entire family; he made a selection. So of the many who are believers in God, a selection is now made of a special class for a special purpose, a peculiar service in connection with the great divine plan which ultimately shall bless all the families of the earth. The maiden who was afterwards espoused was found at the well, drawing water, which well illustrates the fact that those who are called of the Lord to a fulness of consecration and obedience and joint-heirship with the Lord Jesus are those who went frequently to the well, to the Word of God, to draw of the water of truth for cleansing and for refreshment and for distribution to others.

The servant, acting under divine guidance, made a test by which he recognized the maiden as a suitable one to be invited to be the wife of Isaac. The test was her willingness to serve the water to others, to which she not only responded by tendering Eliezer the water but drew also for his camels. Similarly those suitable to be called, to be invited to joint-heirship with Jesus, must be of humble mind, ready to serve, especially pleased to serve others with such water, the truth, which is under their control. The test having proven satisfactory, the servant at once opened his treasures, and presented to the maiden gifts of earrings and bracelets. (Gen. 24:22.) How well this represents the fact that those found of the holy Spirit acceptable, suitable to be invited to consecration, are at once rewarded for any services they have rendered as a pleasure. They receive at once the hearing ear and a blessing upon their hands in their labors in the Lord's service.

When the servant had been received into Nahor's house he explained his mission, that he was Abraham's servant, sent to find a suitable wife for his Master's son, of whom he declared, "Unto him hath he given all that he hath." Thus it is that the holy Spirit reveals to us Jesus, the antitypical Isaac, the heir of all things, and informs us of the fact that God is calling out a people, a little flock, to bear his name as his bride and to be his joint-heir in the Kingdom.

Promptly the messenger and the message were appreciated and the favor accepted: Rebecca was recognized as the favored one of the Lord to be Isaac's wife and to go to him as soon as this was recognized by her kinsfolk. Abraham's servant produced more jewels of silver and gold, and raiment, some of them for Rebecca and some of them for her kindred. In the fulfillment of this allegory we see the household of faith and their appreciation of the fact of the call, and how correspondingly they received also gifts and blessings of the holy Spirit, though not in the same measure or degree or value as those presented to the specially consecrated ones. The whole mission of this Gospel age is to take out the elect Church, but incidentally a blessing falls upon all who are in any measure or degree associated with this "little flock."

The blessing coming to "the very elect" extends to all about them. In a measure they are the "salt of the earth," and have a preservative effect upon all with whom they are associated. Of these Jesus said, "Ye are the light of the world. * * * Let your light so shine before men that they may see your good works and glorify your Father in heaven." (Matt. 5:14-16.) All men who are directly or indirectly in contact with these lights of the world, these members of the body of Christ, have blessings in proportion to their preparation for them. It can not be shown in allegory, but the fact is clearly presented in the Scriptures, that the invitation to become the Bride of Christ is a general one to every member of the household of faith. But though many are called few are chosen, because only the few will have the characteristics demanded by the Lord's call and selection. The others may merely rejoice with this class, but refraining from a full consecration of themselves, they can not be of them.

"FORSAKE THY FATHER'S HOUSE."

The period of rejoicing over the favor of God which had come to them, by which Rebecca was to be especially blessed, soon gave place to a measure of trial, of testing. At first she probably had no thought of what this espousal would signify, would cost her—to leave her father's house and her own kindred for a far-off land she had never seen. Her mother and her brother both joined in importuning that the departure should be delayed for a time, but Abraham's servant was prompt and the question was left with Rebecca herself. So great was her heart's affection for the one to whom she had plighted herself that she was anxious to go to be with him, and the journey began promptly. Thus is illustrated the test which comes to every consecrated one. Those dear to them by earthly ties lovingly seek to hinder them from self-sacrifice, or at least to delay the matter, and it becomes a question of loving father or mother, brothers or sisters, houses or lands, and one's own ease and comfort, or of love for the heavenly Bridegroom. All who are of the Rebecca class will say with the Apostle respecting the heavenly Bridegroom, "Whom not having seen ye love: in whom though now we see him not, yet believing ye rejoice with joy unspeakable and full of glory."—I Pet. 1:8.

THE VIRGIN NOT A HARLOT.

Carrying out this same thought the New Testament uniformly represents the espoused Church as a chaste virgin, who will recognize no other Lord than Jesus, and call herself by no other name than his. The same Scriptures call our attention to false systems which would develop and would call themselves by the names of other heads or Lords, ignoring to some extent the heavenly Bridegroom. These, because nominally betrothed to Christ, but really associated with the world, are figuratively said to be harlots. The Scriptures clearly bring to our attention a great system from which other Church systems proceed, and these are recognized throughout Christendom as being the Roman Catholic system and the Protestant churches, her daughters, who left the mother's house to set up on their own account. From the divine standpoint the whole proceeding is halotry, confusion, the mixing of world systems with that which should be true, pure, loyal to the Lord alone. In harmony with these systems are spoken or as Babylon—the "mother of harlots" and her daughters.

Nothing in this, however, implies harlotry on the part of the individuals composing these systems. It is the system and not the

(Continued on Second Page.)

Belleone, Ohio

Inclosed please find money orded for renewal of my subscription for another year. We appreciate very much your continued publishing of the precious Truth and thank you for the promptness in delivery of the paper.

Yours respectfully,
MRS. ROBERT KLUGH.

Brockton, Mass.

Please find enclosed one dollar for the renewal of the Tribune, for the coming year.

I am always pleased to receive the Tribune, with its good message of Truth,—a message given to us thru the faithful efforts of the most profound Bible student of modern times —Pastor C. T. Russell.

Through your commendable efforts the Lord continues to bless His people and many others, by the reprint of the religious items, of one whose memory will ever remain sacred, and an incentive for higher acheivements to all believers and readers.

Yours most scincerely,
JOHN W. TOTMAN

Waynesboro, Va.

You will find enclosed check for $1.00 for my subscription, thanking you for sending it over time, as the present H. C. of L. makes it hard for us to be as prompt as we would sometimes like to be. I certainly enjoy reading your paper and, best of all, our dear Bro. Russell's sermons. They are ever new.

Yours in the one hope,
C. L. GILBERT.

Delphus, Ohio.

I notice that my subscription is in arrears since Oct. 8 and wish to thank you for continuing the same as I am sure I do not want to miss one number, as I sure do like the good things that the good old Tribune contains each week and especially the religious features. God bless the memory of that faithful servant who was the channel used by our heavenly Father to lead us out of Babylon. Brothers, let us be faithful the short time that we have to sojourn here in the flesh asking that you remember me daily at the throne of grace, I am your

Brother in grace,
G. H. GRANGEE.

Enclosed find one dollar bill for renewal.

Memphis, Tenn.

To show my appreciation of our regular publication of literature explanatory of Bible truth, i. e., "The Divine Plan of the Ages," Pastor Russell's sermons, ets., I enclose money for renewal of my subscription, with best wishes.

Respectfully,
D. A. McOMBER.

Hamilton, Canada.

I request that you have my name taken off your subscription list as I am receiving your paper as before the paid up subscription date. I am pleased to receive our good paper always and enjoy especially Pastor Russell's sermons, but I feel I cannot afford, I am sorry to say, even this small subscription fee. So if I have any indebtedness to you for these late numbers I would ask that you notify me so that matters may be straightened out to the satisfaction of us both.

It may be, I am told, that this is complimentary, if so I am greatly thankful to you or whoever might be responsible, but trust you will let me know as I have above stated and oblige,

Yours respectfully,
CHARLES HOYLE.

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

BROTHER.

Quit harmful tobacco or degrading liquor habits, absolutely, easily and inexpensively, with nature's pleasant antidote, without punishment or hardship of any kind. I'll gladly send necessary information if you will send your adress. A. E. Stokes, Mohawk, Florida.

As an inducement to the buyer of my Ten Shares of Pyramid Film Company Stock, which I have been holding for $237.50, will sell two of the Ten Shares at 25c on the dollar, provided the Ten Shares are purchased at one time. Address Box 44, Station G, Cleveland, Ohio.

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DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:
Birmingham, Ala., December.......23

DEC 31 1917

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OLD NO. 7 TYPOS WANT MORE BACON

HIGH COST OF LIVING NOW UP TO PUBLISHERS WHO HAVE SEEN THE WISDOM OF ADVANCES BY OTHERS COME ACROSS WITH A SUBSTANTIAL MERRY CHRISTMAS IS THE HOPE.

There will be a meeting of Typographical Union No. 7, Sunday afternoon, December 23, 1917, at 2:30 in the Union Labor Temple, corner of Washington street and Webster avenue and this promises to be one of the most interesting meetings that has taken place for some years.

The meeting is for the purpose of considering a supplemental agreement submitted by the Pittsburgh Newspaper Publishers Association to be attached to the present scale of Typographical Union No. 7. The circular says:

In order that every member of Typographical Union No. 7 may become familiar with each and every proposition submitted for their consideration, we, the undersigned, consider it just and proper that a full text of the supplemental agreement be attached to this notice.

Following is a full and complete text of the supplemental agreement as received at the secretary's office:

"This supplemental agreement, to be attached to and become a part of the agreement now in force, made and entered into this ..... day of December, A. D., One Thousand nine hundred and seventeen, by and between The Pittsburgh Newspaper Publishers Association, representing The Pittsburgh Chronicle Telegraph, The Pittsburgh Dispatch, The Pittsburgh Gazette Times, The Pittsburgh Leader, The Pittsburgh Post, the Pittsburgh Press and The Pittsburgh Sun; parties of the first part; and the Pittsburgh Typographical Union No. 7, by its duly authorized officers representing and empowered to act in its behalf, parties of the second part.

"WITNESSETH—Beginning with the First day of January, A. D., One thousand nine hundred and eighteen and continuing in force for a period of four (4) years thereafter:

"SECTION 1.—The same.

"SECTION 2.—The same.

"SECTION 3.—On morning newspapers, Union employees of the composing room mentioned in Section 1, shall receive not less than Seventy (70) Cents per hour; seven and one-half (7½) or eight continuous hours, at the employers option, to constitute a day's work, exclusive of one-half (½) hour for luncheon time; except proofreaders, machinists and machine tenders. Proofreaders on morning newspapers shall receive not less than Twenty-seven dollars and thirty cents ($27.30) per week, eight (8) continuous hours to constitute a day's work, exclusive of one-half (½) hour for luncheon time. All work over eight hours to be paid for at the rate of seventy (70) cents per hour. Machinists shall receive not less than Five Dollars and thirty cents per day; machine tenders not less than Three Dollars and fifty-five ($3.55) per day.

"SECTION 4.—On evening newspapers, Union employees of the composing room mentioned in Section 1, shall receive not less than Sixty-five (65) Cents per hour; Seven and one-half (7½) or (8) continuous hours, at the employers option, to constitute a day's work, exclusive of one-half (½) hour for luncheon time; except proofreaders, machinists and machine tenders.

"Proofreaders on evening newspapers shall receive not less than Twenty-five Dollars and thirty-cents ($25.30) per week, eight (8) continuous hours to constitute a day's work, exclusive of one-half (½) hour for luncheon time; all work over eight hours to be paid for at the rate of Sixty-five (65) cents per hour; machinists shall receive not less than Five Dollars and thirty cents ($5.30) per day; machine tenders not less than Three Dollars and fifty-five cents ($3.55) per day.

"EDWARD E. PADGETT, President.
HICHARD B. ROSS, Vice President.
CHAS. Q. LAFFERTY, Sec.-Treas.
JOHN KOCHENDERFER.
FRED ECHUM.
Committee T. U. No. 7."

It must be admitted the members of Typographical Union No. 7 have been exceptionally patient in holding off demands for an advance in wages and since the publishers have themselves been brought face to face with the high cost of living besides seeing the necessity as well as vehemently urging an advance on the part of all other employers, said publishers have but little recourse than to meet the inevitable and grant the printers the demands so essential at this time.

The publishers of the National Labor Tribune long since realized the deplorable conditions brought about through the constant forcing up of provisions and cost of living that a voluntary advance was made.

The Tribune is ready again to move upward another peg and

(Continued on Eighth Page.)

ROY D. SCHOOLEY HAS DONE SOME BIG THINGS

HOLDS DOWN $3000 JOB AND RENDERS SERVICE WORTH $11,600 WHEN MEASURED BY OTHER CLERKS—DID GOOD PRESS WORK FOR BABCOCK.

Roy D. Schooley, the thrifty, energetic, tireless and indefatigable Roy, who has a secret patent arrangement on sleep which during campaigns is manipulated by him with the twinkle of an eye or some other infinitesimal twitch, and his whole physical and mental being keeps on in one spontaneous stream without even batting an eye, until the candidate on whose side said Roy has alligned himself

ROY D. SCHOOLEY

has been successfully landed in the exalted office for which he started.

Schooley carries a rabbit's foot for electing Mayors or anybody else and when public sentiment is thoroughly aroused under a pseudonimous reform cognomen said Roy gives one of those look-and-live glances and from that moment henceforth there is activity in and about the aspirant for office.

This modern phenomena has made approximately 36 annual kick arounds on this mundane and benighted sphere. As a trained and accomplished athlete he has met with all kinds of ups-and-downs, ins-and-outs, slams-and-jams and thus he has been physically beaten into shape to cope with all the prophecies made against his candidate during an impending struggle.

Having been selected as the Publicity Chief of the Babcock campaign, said Schooley was compelled to forego many mental shocks as he observed his idol, said Babcock, being carried to the edge of the precipice and held over the awful abrupt declivity which threatened his doom. However an athlete has wriggled through many hair breadth 'scapes and time after time was the hero saved until the next act. Behold, a little retrospection recalls trials in the past which materially aid in evolving problems that are of inestimable value to others and very essentially so to Mr. Babcock. Mr. Schooley, now chief clerk to Director of the Department of Public Works, John Swan, furnished the mental dome with the attributes, attachments, etc., in the campaign for Mayor four years previous.

Mr. Schooley, ordinary clerk was the real publicity brains in the election of Mayor Joseph G. Armstrong. That campaign was no small task. There was no hiding the fact that Armstrong had a political record of almost two decades to cover up. That career was one in which some big things had been put across and all of them that were of consequence opposed by the taxpayers. Armstrong had been a public character for so long in the Councils of the city that many deeds of daring and some of them most hideous, had to be buried even in the face of the resurrection insisted upon by the enemy.

However, Schooley brought into the Babcock publicity campaign an experience and an efficiency that was precious in value.

(Continued on Fourth Page)

OH, JONATHAN, STOP ASKING FOOLISH THINGS!

WASHINGTON, Dec. 19.—"The Republican Publicity Association through its president, Hon. Jonathan Bourne, Jr., today gave out the following statement at its Washington headquarters:

"Some administration newspapers assert that 'this is no time for politics,' and that 'this is no time to talk about the tariff.'

"If this is no time for politics, why has the Democratic National Committee recently reorganized on the most systematic campaign basis ever attempted by any party committee in the United States? Why is that committee issuing partisan publicity matter and maintaining an 'extensive publicity bureau?' If this is no time for politics, why do we have a solidly Dembcratic cabinet, why are the Democratic campaign contributors given the most powerful positions in our war organization and why has the chairman of the Democratic National Committee chosen to go as a representative of this country to the war conference in Europe?

"If this is no time to talk tariff, why are we maintaining a tariff commission, why was that commission placed in the control of free traders, and why is the commission now conducting a tariff inquiry? Shall the business men of America keep silent while an official organization of free-traders talk tariff? Shall men who exercise alert foresight in their private business adopt a 'watchful waiting' policy in public affairs? Shall we postpone preparedness for peace until peace has come? Shall men be told that they are 'nervous and hysterical' when they urge preparedness for commerce just as they were when they urged preparedness for war? Shall men who believe in 'America First' leave tariff discussion and tariff legislation to that political party which, in 1913, legislated for Europe and Asia first?

"Shall Republicans cease to talk politics while all the power of the administration is being used to place Democrats in office? Let the Democratic press answer."

CHINESE LABORERS URGED IN CALIFORNIA

SACRAMENTO, Cal., Dec. 19.—Importation of Chinese laborers during the war was recommended in the report of the California state committee on farm labor, made public today. The report declares that Chinese are best fitted for farm labor, and that "in the present crisis the importation of labor of oriental or other nationality," is demanded.

The committee also pointed out that its recent survey had disclosed that "the efficiency of farm labor is greatly reduced by the existence of saloons, and that great numbers of able-bodied men would be released to useful productive industry, if the saloons were abolished. For these reasons, and wholly aside from the moral issue involved, state and nation should take immediate action to close all saloons for the duration of the war." The committee also urged that prisoners of war be shipped to the United States and put to work.

ARE THE POOR TO BLAME?

The poor are to blame for their poverty we are told. Thus we are to understand that the poor are to blame for the low wages and high prices, for the sweatshop and the tenement, for all the evils of the system that make the few masters and the many slaves.

But is this sound reasoning? True it is that the innumerable poor, the enslaved many, the vast army of workers have the power of numbers, they had the intelligence to unitedly use this power, to abolish all these evils; and we think it wholesome to frequently give them a "dig in the ribs" to this effect—to impress them with a realization that to the extent that they fail to use this power to change conditions they are responsible for the continuance of conditions.

But that the poor are deliberately responsible for their poverty, or that they deliberately perpetuate it, is as untenable as it is unthinkable. Ignorance is their great weakness, just as it is the strength of capitalism, which has made them ignorant and seeks to keep them so.—Appeal to Reason.

CINCINNATI — Assurance that speeding up systems will not be installed is a feature of an agreement between the Boiler Makers' union and the Cincinnati, Hamilton & Dayton railroad. No enforcement of compulsory insurance and higher wages are also included.

STRIKE THREATENED IN BUILDING TRADES

MILLIONS OF DOLLARS OF WORK MAY BE SUSPENDED IN UNNECESSARY STRIKE. CONTRACTORS VICTIMS OF PETTY BUSINESS AGENTS.

From the befogged mental machinery of some genius of the building trades a scheme for another suspension or strike has been involved that the peace and tranquility of the contractor might be kept boiling.

Peace could not hold sway in the building trades for any great length of time without some boulder being rolled in the path of the employer who might be meeting with success in pushing work on some building in course of construction.

The ever alert business agent has taken a fall out of the Pennsylvania Marble and Mosaic Co. who are doing the marble and mosaic work on the Grand Opera House, then too, Contractor John Eichley, Jr., was informed that he had incidently overlooked consulting one M. P. Gordon, business agent of the electrical workers' union, before proceeding further on the work of the Olympic Theater, Diamond street, almost directly in the rear of the Grand Opera House. Again the National Biscuit Co., it is said, has been rebuked and chastisement is being heaped upon them and the contractor as well for refusing to consult one, Ed. Welsh, business agent of the Plumbers. On top of these there is incidently heaped the glorious declaration that a strike is to be inaugurated in the interest of the shopmen of the Ornamental Iron Workers. These are affiliated on a subsidiary organization of the Bridge and Structural Iron Workers.

The shop men would number in all probability about 75. Although a scale has been signed with the Bridge and Structural Iron Workers, Ornamental Iron Workers and all other trades which, like the latter, are included in the building trades, yet there are rumors of an impending strike, in the interest of these 75 which threaten to involve every building in course of construction in Pittsburgh as well as every contractor.

The contractors will be affected by a sympathy strike, which, if inaugurated, puts an embargo on every workman and compells him to remain idle to await the clubbing into submission of the employer who might have occasion to use the service only remotely of a shopman. With contemptuous disregard for agreements already signed or wage scales now in force millions of dollars worth of construction work on buildings now in course of erection is to be set aside. A few men are to be made an excuse for tremendous losses that will occur in the event the wiser ones are nuable to show the folly and absurdity of entering into a strike at this time.

The contractors are being prayed upon through vicious schemes and disrupters of harmony until they have almost reached the conclusion of entering into endless warfare with the determination of destroying the menaces which are responsible for constant contention in the ranks of the building trades. The contractors declare an agreement with the workmen is not worth the paper it is written upon. No sooner are wage agreements entered into and demands conceded than some infinitismal question is unearthed and sufficient importance is given to make it an excuse for a strike. The contractor is then made the victim, he is forced to his knees believing the courts can give him no redress and the only alternative for employer is to again come across.

It is said the Pennsylvania Marble and Mosaic Co., who has the contract for the marble and mosaic work on the Grand Opera house, was threatened with a strike in the interest of the Marble Setters' Union.

The Pennsylvania Marble and Mosaic Co. was operating in strict accordance with a wage scale agreement in which they had entered into with the Marble Setters Union, but, it is said an obstreperpus business agent threatened to call a strike in order to force the contracter to recognize the Marble Setters' Helpers Union.

The National Marble Dealers Association undertook to aid the marble setters in freeing themselves of an ignominous pest which was recognized as the Marble Setters Helpers Union. The latter, who are regarded as nothing more than common laborers, when recognized in a union with the marble setters out numbered the marble setters 3 to 1, and they so dominated the marble setters that nothing could be done by the marble setters and the common laborer became the master of his employer.

The real situation became so grave that the National Marble Dealers Association was forced to come to the rescue of the marble setters in order to rescue him from the pest with which he was being inflicted. The result was the common laborer who called himself the marble setters' helper was driven from the Marble Setters Union and relief came to the marble setter.

After the helper was eliminated work progressed with the employer and the marble setter with entire satisfaction until the work on the Grand Opera House. On this building the Pennsylvania

(Continued on Seventh Page)

The Divine Plan of the Ages.

BY C. T. RUSSELL, 1886.

FIRST VOLUME SCRIPTURE STUDIES.

During the six thousand years interim of evil, and until the appointed time for the establishment of the righteous and powerful government of Christ, it would have been a positive injury to fallen men had they been afforded much idle time, (through an earlier development of present labor-saving machinery, or otherwise. Experience has given rise to the proverb that "idleness is the mother of vice," thus approving the wisdom of God's decree, "In the sweat of thy face shalt thou eat bread till thou return unto the dust." Like all God's arrangements, this is benevolent and wise, and for the ultimate good of his creatures. The trouble of the Day of the Lord, which we already see gathering, confirms the wisdom of God's arrangement; for as we have seen, it comes about as the result of over-production of labor-saving machinery, and an inability on the part of the various elements of society to adjust themselves to the new circumstances, because of selfishness on the part of each.

An unanswerable argument, proving that this is God's due time for the introduction of the new order of things, is that he is lifting the veil of ignorance and gradually letting in the light of intelligence and invention upon mankind, just as foretold, when foretold, and with the results predicted. (Dan. 12:4, 1.) Had the knowledge come sooner, the trouble would have come sooner; and though society might be re-organized after its storm and melting, it would have been not a new earth (social arrangement) wherein righteousness would prevail and dwell, but a new earth or arrangement in which sin and vice would have much more abounded than now. The equitable division of the benefits of labor-saving machinery would in time have brought shorter and easier hours of labor; and then, released from the original safeguard, fallen man, with his perverted tastes, would not have used his liberty well, but for mental, moral and physical improvement, but, as the history of the past proves, the tendency would have been toward licentiousness and vice.

The partial lifting of the veil now prepares thousands to appreciate more fully mankind, and thus furnishes, from the outstart of the age of restitution, the proper moral and physical atmosphere for education and general development, as well as for preparation for the feeling and clothing of the companies who will from the tomb be raised to mankind, in that it will make them the lessen of their own inability to govern themselves, just at the Millennial dawn, when, by the blinding potentates who redeemed all is to begin to bless them with the strong rule of the iron rod, and with the knowledge and assistance whereby they may be restored to original perfection and everlasting life.

DUTY AND PRIVILEGE OF THE SAINTS

An important question arises regarding the duty of the saints during this trouble, and their proper attitude toward the two opposing classes and coming into conformance. That some of the saints will still be in the flesh during at least a part of the trouble-time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be more favored or preserved (though it is distinctly promised that their bread and water shall be sure), but in the fact that, being instructed from God's Word, they will not feel the same anxiety and hopeless dread that will overspread the world, and will recognize the trouble as the preparation, according to God's plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcibly stated in Psa. 91; Isa. 32:2-4, 15-24.

Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world alone, that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word.

The apostle has written that "Godliness with contentment is great gain;" and though this has always been true, it will have double force in this Day of the Lord, when discontent is the chief ailment among all worldly classes. To these the apostle should be a notable exception. There never was a time when dissatisfaction was so widespread; and there never was a time when men enjoyed so many favors and blessings. Wherever we look, whether into the palaces of the rich, replete with conveniences and splendors of which Solomon in all his glory knew almost nothing, or whether we look into the comfortable home of the thrifty and temperate wage-worker, with its refinements of taste, comfort, art and luxury, we see that in every way the present exceeds in bountiful supply every other period since the world began; and yet all of the people are unhappy and discontented. The fact is that the desires of a selfish, depraved heart know no bounds. Selfishness has so taken possession of all, that, as we look out, we see the whole world madly pushing and driving and clutching after wealth. A few only being successful, the remainder are envious and soured because they are not the fortunate ones, and all are discontented and miserable—more so than in any former time.

But the saint should take no part in that struggle. His consecration vow was that he would strive and run for a prize higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labors not for earthly things, except to provide things decent and needful; for he is giving heed to the course and example of the Master and the apostles.

Therefore they have contentment: with their godliness, not because they have no ambition, but because their ambition is turned heavenward and absorbed in the effort to lay up treasure in heaven and to be rich toward God in view of which, and of their knowledge of God's plans revealed in his Word, they are content with a mere ever of an earthly sort of God may provide. These can joyfully sing:—

"Content, whatever lot I see,
Since 'tis God's hand that leadeth me."

But alas! not all of God's children occupy this position. Many have fallen into the discontent prevalent in the world, and are robbing themselves of the enjoyment of life because they have left the Lord's footsteps and are casting their lot and taking their portion with the world—seeking earthy things whether attaining them or not, sharing the world's discontent, and failing to realize the contentment and peace which the world can neither give nor take away.

We urge the saints, therefore, to abandon the strife of greed and vainglory and its discontent, and to strive for the higher riches and the peace they do afford. We would remind them of the Apostle's words:—

"Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content. But they that will (to) be rich (whether they succeed or not) fall into temptation and a snare, and into many foolish and hurtful lusts which down (drown) men in ruin and destruction. For a root of all vices is the love of money (whether in rich or poor); which some (being far were led away from the faith and pierced themselves through with many pains. But thou, O man of God, flee from these, and be pursuing righteousness, godliness, faith, love, endurance, meekness; be contending in the noble contest of the faith, lay hold on everlasting life, unto which thou wast called and didst make a noble covenant."—1 Tim. 6:6-12.

If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of good time coming, such the inspired apostles have as valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment and healing balm. Advantages should be taken of circumstances to point the world to the good time coming, to preach to them the coming Kingdom of God, and to show the real cause of present troubles, and the only remedy.—Luke 3:14; Heb. 13:5; Phil. 4:11.

The poor world groans, not only under its fancied ills, and especially under the discontent of selfishness, creeds and ambitions which fret and worry men because they cannot fully satisfy them. Hence, while we can see both sides of the question, it cannot be ours consistently to hear to contentment with what they have, and to patient waiting until God in his due time and way brings to them the many blessings which his love and wisdom have provided.

By probing and inflaming either real or fancied wounds and wrongs, we would do injury to those we should be helping and blessing, thus spreading their discontent, and hence their trouble. But by fulfilling our mission, bearing the good tidings of the ransom given for all, and the consequent blessings to come to all, we shall be true heralds of the kingdom—true ambassadors of peace. Thus it is written, "How beautiful upon the mountains (Kingdoms) are the feet of him (the last members of the body of Christ) that bringeth good tidings, that publisheth peace, that bringeth good tidings of good."—Isa. 52:7.

The trouble of this "Day of Jehovah" will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and privileges are they who will follow the footsteps of the Master, and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer. The assurance given such is that their labor is not in vain; for when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.—Isa. 26:9.

The sympathy of the Lord's children, like that of their heavenly Father, must be largely in harmony with the groaning creation, striving for any deliverance from bondage; although they should, like him, remember and sympathize with those of the opposing classes whose desires are to be just and generous, but whose judgments are beset and hindered, not only by the weaknesses of their fallen nature, but also by their surroundings in life, and their association with and dependence upon others. But the Lord's children should have no sympathy with the arrogant, insatiate desires and endeavors of any class. Their utterances should be calm and moderate, and always for peace where principle is not at stake. They should remember that this is the Lord's battle, and that so far as politics or social questions are concerned, they have no real solution other than that predicted in the Word of God. The duly of the consecrated, therefore, is first of all to see that they are not in the way of Jehovah's chariot, and then to "stand still and see the salvation of God," in the sense of realizing that it is no part of their work to share in the struggle, but that it is the Lord's doing, through other agencies. Regardless of all such things, they should press along the line of their own mission, proclaiming the heavenly kingdom at hand as the only remedy for all classes, and their only hope.

(To be continued.)

A TOAST FROM THE TRENCHES.

By Thomas P. D. Gray.

Here's to the end of kings and queens,
And general staffs and submarines!
Here's to the day when men, grown wiser,
Refuse to bow to czar or kaiser

Here's to the end of shrapnel shell!
Here's to the end of war and hell.
The wrecks of men, the hate, the fears,
The wounds, the mighty flood of tears!

Here's to the end of exploitation,
Poverty's grinding degradation.
The waste of Commerce dead,
And one Grand Commonwealth instead!

Here's to the day that is to be,
With Man and Child and Woman free!
Here's to the end of all autocracy!
Here's to the coming World Democracy

A JUST JUDGE

Who shall pass judgment on a man, but God?
Who knows the daily burdens he must bear?
Who knows his heart, what trails he must meet,
As he wends his way along life's thoroughfare?

Who knows the motive that impels each deed?
Who knows the battles waged with tempter grim?
Who knows the victories and the defeats
Of the weak human soul that wars with sin?

Who knows the aspirations and desires?
Who knows the hopes frustrated, the despair?
Who knows heart bitterness and sad remorse
That find relief in penitential prayer?

Ah, who but God, the righteous and the just?
The great Alchemist, testing, weighing all,
In the vast laboratory of the skies,
Viewing the scale of justice rise or fall.

—LOUISE ALICE BOWMAN.

Appreciations.

Oklahoma, Okla.

Enclosed find $1.00 for which please renew my subscription to the good old Tribune for one year.

We much appreciate the splendid presentation of the Truth in this good paper, and are quite sure a reward awaits all who are instrumental in the spread of the good news, unless done solely for selfish reasons, which we don't think is the case with the Tribune. May you not waiver though you see the Socialists (kingdom) being cast into the sea. With much appreciation we are

Respectfully,
G. F. WILSON.

Burns, Tenn.

Seeing from the label on my paper it expired last month and thanking you for continuing it over time, so find enclosed money order for another year's subscription, as I would not like to subscribe as long as you published our beloved Pastor Russell's sermons for which I am so glad you continue to publish them and the stand you take for Truth and right. Wishing yourself and all Tribune readers a Merry Xmas and a Happy New Year.

Yours for Truth and right,
MRS. BELLE RICHARDSON.

Monterey, Cal.

Enclosed please find one dollar in payment of my subscription to your valuable paper.

Kindly change my address from 89 Riverside avenue, Santa Cruz, Cal., to Harriet street, Monterey, Cal.

I desire to thank you for your patience in waiting on me. I do so appreciate your paper, especially dear Pastor Russell's sermon and all the other Truth features. May the Lord's rich blessings rest upon you in the labor of love in spreading the Truth. The glad tidings of great joy which in due time shall be unto all people.

Very sincerely yours,
MRS. J. M. KEELEY.

Waterloo, Iowa.

I see that my subscription to the Labor Tribune has about expired and must ask you to discontinue it. I am very thankful to you for your kindness in publishing so much of the Truth. I appreciate this very much and am very sorry to find it necessary to stop the paper.

I am also very thankful to some kind friend who has been sending it to me for the last year.

Thinking you for your kindness I beg to remain

Yours very truly,
W. O. SIPE.

Pittsburgh, Pa.

I see that my subscription to your valuable paper is overdue and herewith enclose $1.00 for renewal of same, you of my hearty appreciation of the stand you have taken.

I am sincerely yours,
MRS. ANNA M. WANGAMAN.

Clay City, Ill.

Kindly ask you to change the address of my paper as you will see by this note I have changed my residence from Clay City, Ills., to Oquawka, Ills., and wish the Tribune as I can not do without Pastor Russell's sermons and all the good reading in the Tribune. I have forgotten if I am owing a subscription, if so, will send it when I send in my new subscription. Wishing all the dear readers a Merry Christmas and a Happy New Year, I am

Respectfully yours,
MRS. G. H. COOPER.

WE WANT MORE READERS FOR PASTOR RUSSELL'S SERMONS

THE HIGH COST OF LIVING THE CAUSE AND REMEDY

By C. E. STEWART

(Continued from last week.)

What Is the Bible Remedy?

God's time for a permanent panacea is at the door. After the present "order" is demolished in the wreck of Satan's Empire, it will come; Christ's Kingdom of Righteousness will be a Universal Empire established on the earth, superceding and taking the place of all present governments. Christ and His Church are to be the invisible Priests and Kings, and the visible rulers in contact with the people will be of God's selection—the holy men of old who could not be of Christ's Church and participate in a Spirit resurrection—men who will come forth in mental, moral and physical perfection, some of whom are mentioned in Hebrews eleventh chapter—including John the Baptist. (Matt. 11:11.) This earthly Kingdom is to be economic and political as well as religious, and shortly it will be established world-wide for the blessing of all the families of the earth; Jehovah's Anointed shall take full possession of all the affairs of mankind, and all mental, moral and hysical disorders will yield to the great Physician's tender and sympathetic touch, in marked contrast to the hallucinations, hobgoblins and nightmares of the dark and treacherous reign of the "prince of darkness." The original condition of Edenic bliss shall eventually come, and God's will shall be done on earth as it is now being done in heaven—Rev. 11:15; Micah 4:8; Daniel 2:44; 7:27; Matthew 6:10.

The Christian's Duty.

In these stirring and eventful times great perplexity prevails as to the attitude we should be in, as to what should be our theme of mind. We are not quarreling with anybody. We are not to condemn anyone. Rather, we are to recognize that the present evil is less to blame, being helpless in the hands of Satan, and that a long train of events are leading the consecrated of the hour. Each is to learn to do his own thinking—this will bring to us the much needed emancipation of mind. Those who wish to fight, let them fight; Jesus said those who take to the sword shall perish by it. The Bible says, "Righteousness, meekness, meekness, it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3.)

Two absolutely distinct classes are in the world—the true Christian who has made a covenant with God by sacrifice and has accepted the Divine Will as his own, and is walking in the footsteps of Jesus. (Psa. 50:5; Rom. 12:1; Matt. 16:24.) In speaking to this class Jesus said: Ye are not of the world—I have chosen you out of the world—but the rest of the world, (John 17:16, 9; 15: 18-19.) These are of one mind, one faith, one baptism, one spirit, all have the same hope and what they believe nor what they have "joined"—are of the world they have the worldly spirit. The ecclesiastical systems in discord, the social fabric out of harmony with the principles of righteousness, and the financial structures with all its prognostications are all "elements" of "this present evil world,' and must pass away with a great world trouble (Heb. 12:26.) clashing ideas, the rattle of artillery, and the gattling-gun fusillade of legislation.

What is the true Christian's position? It is one of absolute neutrality. He is to be a non-combatant, non-resistant citizen. He is not to take up or go up. Let them go! Are we to complain? Surely if we do we demonstrate our unfaithfulness, lack of faith in God's promises to us: "We know that all things work together for good to them that love God, to them who are the called according to His purpose;" "no good thing will the Father withhold from them that walk uprightly;" "I will never leave thee, nor forsake thee;" "No evil shall befall thee," etc.

Jesus said, "If thy kingdom were of this age (while Satan's kingdoms are fighting to hold dominion) then would my servants fight." Jesus, too, forbade said that He came not to destroy men's lives but to save them—He went about doing good, loving His enemies, laying His life down in behalf of humanity; and this while He was being slandered, reviled, abused, and finally crucified. He was non-resistant—He was led as a lamb to the slaughter, and as a sheep is dumb before its shearers so He opened not His mouth. (Isa. 53:7.) He could have had twelve legions of angels to protect Him, but He did not, but He said, "Not My will, but Thine be done." His disciples are to walk in His footsteps, emulate His noble disposition of mind in Him, for, if we have not the mind of Christ we are none of His. (1 Cor. 2:16; Rom. 8:9; Isaiah 26:3.) These thoughts of the Christian's duty, so fundamentally important for the receiving of favors from God, have not yet appealed to the masses, they cannot see the propriety of trusting in God—they still insist on taking matters in their own hands.

And while selfishness as the motive behind human efforts, during Satan's long usurpation of power, has probably been for the best, yet we can see that when Jesus takes full control of the destinies of man (Isa. 9:6), bringing in the New Order (Isa. 65: 17-25; Acts 15:14-18), Divine Love will be the great propeller of human action bringing about a complete reversal of human sentiments.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

Covenant. It will be remembered that the Lord changed Jacob's name to Israel, which signifies a "prince with God." May we be of this class, approved and honpred of the Lord. Our only hope for attaining such honor is through the love of the Truth and obedience to it out of an honest heart. With all this we shall need the help divine, provided for us through him who loved us and bought us with his blood.

In conclusion, dear friends, it is for each of us to decide, first of all, Have we entered the Lord's family at all, so that we could be of either of these classes? Have we been begotten of the holy Spirit, so that we could be heirs of this great promise? If not, the primary work is a full consecration of ourselves to the Lord that we may be accepted of him and become his dear children. If we have already taken the steps of faith and obedience its proper that we now question ourselves as respects our loyalty of heart to the Lord and the Truth. To what extent do we love this better than we love houses, lands, parents or children, yea, and self also? Are we willing, if circumstances so require, to lay down our lives for the Truth, in its service, etc.? If so we may safely count ourselves with the Israel class, and trust by the Lord's grace to be amongst those "overcomers" to whom he will grant to sit with him in his throne and be associated with all the work of the Millennial Kingdom.

But if we permit ourselves to be dominated by a time-serving spirit, a worldly spirit, it will blind us to the beauties and advantages of the things unseen as yet, and make all the more important before our minds the things of this present time, which the Apostle tells us are not worthy to be compared with the things reserved for us. It depends on which place we have the treasures—with the Lord or where our treasure is there will our hearts be also. Let us therefore with fresh earnestness this year set our affections on the things above and not on things beneath. Let us be transformed by the renewing of our minds until, finally accepted of the Lord in the First Resurrection, we shall be transformed acutally and have the new and glorious bodies promised to the faithful, and be permitted to share in the great work of blessing all the families of the earth with the knowledge of the Lord and with the uplifting influences of his Kingdom.

The Consummation Glorious

How grandly glorious will it be when the Kingdom transforms the thought of today, dispels the ignorance of the "Divine Plan of the Ages," opens men's mental eyes to see His love, and holds in check the tendency of evil by binding Satan for a thousand years! Then men will see that war is an earthly legalized murder, and perceiving the horribleness of it all and the desirability of wholesome thoughts of the Master Mind, they will quickly seek shelter under the everlasting arms of God's abounding grace in Jesus Christ, and will seek Life and Truth, God's way; for—"It shall come to pass in the last, days, that the Kingdom of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the kingdom of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His path; for out of Zion (Christ—the Kingdom—the Glorified Church) shall go forth the law, and the Word of the Lord from Jerusalem (the capital of the kingdom, the New Capitol of the earth, where David and all the Old Testament Worthies will sit as "princes in all the earth"—Psa. 45:16; Heb. 11:39-40; Acts 15:16-17). And He shall judge (Acts 17:31) among the nations and among many people and (as a result) they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4) The wilderness shall blossom as the rose—the earth shall yield her increase—the tilling of the soil will not be laborious—foodstuffs will not be brought from afar for trouble—and the desire of all nations shall come.

May Thy Kingdom come, and Thy will be done on earth as it is done in heaven.

The End.

The Lord Is Risen

Men put the "Prince of Life" to death (Acts 3:15.)
But could not keep "Him" in its prison. (Matt. 28:7.)
A cloud of witness around.(Cf. 15:20.)
Hath testified, "the Lord is Risen;"
And when they nailed "Him" to the cross,
And Satan saw "Him" hanging there,
He said, "At last, the Seed is dead. (Gen. 3:15.)
"And I am Prince of earth and air."
(John 12:31; Eph. 2:2.)

But soon there came a "great earthquake." (Matt. 28 chap.)
And angel voices heard from heaven (Luke 24:4.)
And "Jesus came forth from the dead"
And tomb of "Holy One" were riven,
Then Satan fled in sad dismay,
To tell his hosts the unwelcome story;
That they must still in darkness hide, (Jude 6.)
While "Christ" ascended up to glory.

But first "He" walked and talked a while
With some beloved friends most dear
And as they communed and reasoned together,
"Jesus Himself to them drew near"
And beginning at Moses and all the prophets,
The Scriptures to them did expound;
(Luke 24:15-37.)
And told where all things concerning Himself
In "God's Holy Word" could be found.

JOSEPHINE GELVIN.

Bangor, Pa.

I notice my subscription is long overdue, so I will send my renewal, also one dollar to "Help Others Fund." I want to say that I love the Labor Tribune for its cleanliness and the religeous news. I remain

Yours truly,
JOHN L. ROTZELL.

Frank, Pa.

My subscription expired on the 9th. Please find enclosed one dollar for my renewal to your valuable paper both for the Truth and also labor news. I wish the Tribune the greeting of the season. A Merry Christmas and a Happy New Year.

Very truly yours,
EBEN EVANS.

Thomas, Ga.

I am sorry to have to discontinue my subscription to the Tribune, which has been going to 149 S. 32nd street, Camden, N. J., for the past two months. I am not now in Camden and have a permanent address before me for decision to discontinue the paper. I have enjoyed the Truth features of the Tribune and appreciate its loyalty and devotion to the Truth. The Lord will bless you for all this.

Sincerely,
MISS RUTH E. STARKWEATHER.

Rochester Mills, Pa.

Am taking pleasure in thanking you and all the dear co-laborers sincerely and gratefully for the visit of the Labor Tribune every week, as it brings so much comfort and happiness to our home. We are taking the paper for the pleasure of having the sermons of our dear Pastor Russell, "The Divine Plan of the Ages," and also the comforting and heart cheering Truth selection letters of the dear friends of like precious faith. We here enclose one dollar for which please send The Tribune for another year as we do not want to miss any.

Yours in the Master's service,
WM. BOWERS.

Saginaw, Mich.

Enclosed money order for which please renew my subscription to the Tribune, which expired November 16. I am very glad to know you will still publish Pastor Russell's sermons, which are always new, also that we are to have the new feature in the "Divine Plan of the Ages," running in its columns. May God bless you in this good work.

MR. FRANK M. OWEN.

Warsaw, Ind.

We owe you an apology for neglecting to renew subscription as we formally sent it through the Pilgrim to the Bible House but of late they have refused to take subscriptions for any paper other than the "Tower as explained in the accompanying letter. I enclose ($1.00) One Dollar additional for which, date my subscription ahead in appreciation for your patient endurance. We often wonder at the marvelous witness you are sending broadcast throughout the earth and to what extent you are opposed by the Powers of darkness and then we hear the explanation. "The common people heard him gladly", Mark 12:37. The sermon feature is praiseworthy indeed. The clear presentation of "God's Three Great Covenants" in the sermon printed in December 15th issue was well worth a year's subscription to a reader. Hoping you may used of Lord in this way until the cometh wherein no man can work.

Yours in appreciation
CHAS. S.

PASTOR RUSSELL'S SERMON.

THE ALLEGORY OF ESAU AND JACOB, ITS SPIRITUAL LESSON

Binghampton, N. Y., January 28, 1905.—Pastor Russell of Allegheny, Pa., preached twice here to-day. In the afternoon he gave his anti-infidel discourse on "To Hell and Back," in the evening on "Selling the Birthright." We report the latter, the text of which was, "Looking diligently lest any man fail of the grace of God; lest there be any fornicator or profane person, as Esau who for one morsel of meat sold his birth-right."—Hebrews 12:15, 16.

The story of Jacob and Esau, the sons of Issac, and grandsons of Abraham, is familiar to many of you. Abraham was very rich, according to his day, in flocks and herds, etc., but his special wealth consisted in this favor with God, on account of which he was known as the friend of God. In line with this friendship he became the heir of the great Oath-Bound Covenant, which in few words embraced all of the divine plan for the redemption and blessing of the world of mankind. That promise was to Abraham and his seed, his posterity; and as Issac had already been accepted of the Lord as the channel through which the blessing would descend to later generations, Esau and Jacob, his twin sons, were in the line of favor. The fact that Esau was born first gave him the natural pre-eminence, and under the Jewish code he was the heir of two thirds of his father's property ad the sole heir of his titles and dignities, etc., which in this case would include the Oath-Bound Covenant.

Our text refers to Esau as a fornicator and profane person, but these words convey a false impression to the average reader. A more easily comprehended translation of the passage from the Greek to the English would say that Esau was heathenish, a prostitutor or seller of his birthright for base, unworthy considerations. In a word, Jacob had a great respect for God's promise and a strong desire to be the heir of that promise; Esau had a less noble mind, and pandered to his appetite at the expense of the higher interests of the future, reptesented in God's promise. Jacob was not only willing to give up his mess of pottage and go hungry that he might inherit the Oath-Bound Covenant's blessings, but, more than this, he was willing subsequently to flee from his father's house, from his brother's wrath, and be a stranger from home for years on this account.

There were two parts to the blessing, as we have shown. Esau's chagrin evidently was in the thought that he had parted with the larger share of the father's estate. Apparently he cared little or nothing for any share he might have in the Oath-Bound Covenant. Jacob, on the contrary, cared nothing for the family estate, and had solely in mind his inheritance of the Covenant. This is shown by the fact that when he returned later to the same country he not only made no endeavor to secure the elder-born's share, two-thirds, but permitted Esau to keep the entire property and tendered him a present from his own flocks and herds. In other words, the brothers each got what they preferred—Esau earthly portion, Jacob the intangible blessing of the future, whose only possession was faith in God and in his Oath-Bound Covenant.

APPLICATION OF THE ALLEGORY.

The Apostle Paul in his letter to the Galatians (4:22-31) refers to incidents connected with Abraham and Issac, and in general terms informs us that while all those events were literal enough, their great lessons, their chief importance to us, is as allegories or word-pictures representing great truths applicable to the Lord's people during this Gospel age. In the text he leads the thought in the same direction, and by implication tells us that all of the Lord's people should have a trust in God and in his Oath-Bound Covenant, which would correspond to the confidence manifested by Jacob of old, and that we all should be on guard against any and everything that would in any degree correspond to the attitude of heart allegorically represented by Esau and his course of action.

All this is generally recognized by Christian people, but usually a mistake is made in the application of the matter. The world in general is considered to be the Esau class, which appreciate not God's favor, while the Church, nominal, is supposed to correspond to the Jacob class which did appreciate and greatly desired a share in the inheritance of the Oath-Bound Covenant. This is a mistake. The world can not sell its birthright, for the simple reason that it has no birthright, —as the Apostle declares, the world is without God and without hope. (Eph. 2:12.) True, we have a hope for the world, built upon this very Oath-Bound Covenant, which declares that ultimately all the families of the earth shall be blessed. But this promise in no way belongs to the world at the present time; it is in no sense of the word to be made applicable to them in their condition of alienation from God and unbelief in his promises; they are outside of any inheritance at the present time.

WHO HAVE THE BIRTHRIGHT?

The birthright, the inheritance of the Oath-Bound Covenant, with all of its powers and blessings, belongs to those who are in relationship to God. The Jewish nation occupied a position of relationship to God, and therefore were in the Jacob plane of favor, while the posterity of Esau were outside of the promise and favors and privileges of the same, although they also were the children of Issac and children of Abraham. During this Gospel age, in which we have the antitypes of the things of the past, the fulfilment of those allegories, we find that two steps are necessary to bring us into God's favor and to make us spiritual Israelites, heirs of God and joint-heirs with Jesus Christ our Lord. The first step is that of justification through faith in the redeeming work of Christ, whose sacrifice was finished at Calvary. The second step is a full consecration of ourselves to the Lord. Those who have taken these two steps are heirs of God, the antitypical heirs with Christ of the Oath-Bound Covenant made to Abraham. This the Apostle shows, saying, "If ye be Christ's then are ye Abraham's seed, and heirs according to promise."—Gal. 3:29.

THE SEED OF ABRAHAM.

It is amongst these, the antitypical seed of Abraham, that we must look for the two classes represented allegorically by Jacob and Esau, and whoever will seek for them in the light of the Apostle's words will find them both. One class of consecrated, spirit-begotten children of God, the seed of Abraham, like Jacob so appreciate the favor of God represented in that Oath-Bound Covenant, so rejoice in the hope set before them, that they are prepared to have it at any cost, at any sacrifice. The thought of inheriting that promise sustains and strengthens them in every discouragement, in every trial, and they are ready to endure all things through Christ who strengthens them. They have appetites, cravings of nature, ambitions, etc., in common with the world, but they forego these. In the Lord's providence matters so turn out that it will test and prove everyone of this class, whether they prefer the earthly favors and blessings and comforts and privileges, or whether they prefer the spiritual blessings which belong to the future and may be enjoyed now only by faith. If they choose the one, they miss the other.

On the other hand there is also a class of those who have the favor of God, have come to a knowledge of him, have become members of the family, and who are thus heirs to the great spiritual blessings coming, but who are not appreciative, and are ready to sell their hopes and prospects of eternity for temporary gratifications of this present time. These in the allegory are represented in Esau, and their course is briefly pictured in his sale of his birthright.

THE MESS OF POTTAGE.

The class of Christian people represented by Esau in the allegory are not always rude and uncouth; they are not always coarse, as was represented in Esau's hairyness. Sometimes they are refined and titled and wealthy, as Esau was titled and wealthy; some time they are ministers, doctors, lawyers, judges, merchants, mechanics. In every station the Esau class may be excepted, and likewise in every station the Jacob class may be found, though apparently among the Jacob class are "not many great, or wise, or learned, or honorable," as the Apostle points out.—I Cor. 1:26.

Coming down to a more particular application of what would now be implied in selling the birthright: We see, for instance, an illustration in the case of the minister who, when asked whether or not he had read the books entitled Millennial Dawn answered "Yes." "What do you think of them?" Answer: "There are some very good things in them." "Why do you not preach these good things?" Answer: "Young man, my bread is not buttered on that side." This minister was unwilling to have the truth at any cost. He did not appreciate it as a pearl of great price, for which he would sell all. He appreciated more the good opinion of his fellow-clergymen, his title and position and income. He said to himself, "I prefer these things that are tangible, and am willing to part with my share of the Abrahamic Covenant. I will take what is in sight, rather than wait for the good things promised for the future."

POTTAGE TEST TO MERCHANTS.

The Christian merchant comes to the place represented in the allegory, where he must decide as between the prosperity of his business, perhaps, and his faithfulness to the Lord and the truth. He has certain ambitions, and he finds that he can not serve God and Mammon, but must choose whether or not he will pursue his worldly ambition for wealth or name, etc., or whether he will renounce these and pursue the study of the Lord's Word and a life of consecration to him, with greater economy and smaller income, he must decide whether he will have the mess of pottage or be an heir of the Abrahamic Covenant. Sometimes the test seems even more severe than this, and it is not merely a question of more business or less business, but perhaps a question of no business for a time if he is faithful to the Lord. We have known instances in which business men have been boycotted for the Truth's sake. Therein they had a test respecting their love for the Lord's favor and their anticipation in the Abrahamic Covenant on the one side, with earthly hopes and comforts, the mess of pottage, on the other.

Sometimes it is the laborer or mechanic who, because of faithfulness to the Truth, because of his love for the Lord and devotion to his service, finds himself hated of all men for the Lord's sake, and finds that he will escape such petty persecution by putting his light under a bushel, by holding the Truth secretly, unworthily, contrary to the divine arrangement. It is for him to decide whether or not he will have a share as an inheritor of the Covenant, or whether he will choose instead the mess of pottage of present social and earthly advantage.

A DOCTOR'S POTTAGE TEST.

The consecrated man who is a physician has also a test along this line of a mess of pottage—earthly prosperity for the seeking, and loss of that prosperity if he gives the attention that it is worthy of the endeavor to gain the great prize of joint-heirship with Christ as an inheritor of the Oath-Bound Covenant's provisions and blessings. In the Lord's providence the Truth has never been popular, and we understand him to teach that it will not be so during this Gospel age. Thus he provides the opportunity for our testing—whether we love the approval of the world and its reward of money and name and fame, or whether we prefer his approval and are ready to risk the cost.

We know of several physicians who are in just such a case. One of these embracing the Truth and seeking to circulate it amongst his friends was greatly opposed by those who nominally were fellow-Christians, and who, like Esau of old, were exceedingly angry with him because of his love for the Oath-Bound Covenant of God and his faithfulness in telling the good tidings. As a result of that faithfulness, from having the largest practise in his city, he to-day has practically lost it all, but he thanks God as he realizes that he has gained in divine favor and is making sure his hold upon the divine promises, by the faithfulness which has thus cost him something in the loss of earthly advantages.

SISTERS ALSO TESTED.

These principles apply not only to the more educated and those in the higher walks of life, but even to the small merchant and to the laborer. Everyone who is in the Lord's family must expect that at some time or other he will be tested to see which he loves the more, the "mess of pottage" or his prospects for inheritance in the Oath-Bound Covenant and its blessings. The trials are by no means similar in every case. Sometimes they do not at all touch on the question of money. Look at the sisters, for instance, more generally their trials are along social lines.

As an illustration we think of a sister who, having been very prominent in one of the nominal churches in a Southern city, in due time was brought to a knowledge of the divine plan, and saw that the Church of God is one, and that the organization of sects and parties is entirely contrary to divine authority, and that to be faithful to the Lord and to all of his people she should stand simply as a member of Christ's body, the true Church, separate and distinct from earthly organizations, united only to the Lord, and thus united indirectly by heart and faith to all who are his everywhere. She sent a letter to the pastor explaining that she was still a child of the Lord, but that having received greater light upon the meaning of his Word she discerned that it was a mistake to fence herself off from other Christians and to have fellowship only with the one denomination and by so doing to imply separation from the others; that for this reason she must withdraw, not from the one Church of the living God whose names are written in Heaven, but from an earthly sect which God and his Book never authorized nor recognized. The step was taken with the full expectation that it would cost something, but that blessing of the Lord and a manifestation of her respect for the inheritance in Christ was well worth the sacrificing that might be implied and the enduring of all the difficulties that might result.

A REVEREND EDOMITE.

Her pastor was doubtless of the Esau class, willing to barter anything for the maintenance of his own standing, and this to him included the standing of the denomination in numbers and influence. Hence, instead of appreciating the character of the sister, who had been one of the most prominent in his congregation—instead of admiring and loving her the more because of her faithfulness to principle, he undertook her assassination—not literally, however, but the assassination of her reputation. He deliberately circulated amongst her friends in the Church a story of her insanity, urging them by no means to see her or speak to her. The Lord blessed the trying experiences of that sister, who through these, we trust, is being polished, to be accounted worthy to be an heir of the Oath-Bound Covenant, while the minister who thus sold himself to evil doing, falsehood, for the sage of his personal standing and the standing of his sect—what shall we think of him, except that the belongs to the class represented in the allegory by Esau?

With some the trial comes at home. An unreasonable husband seeks to bind the conscience of his wife, or an unreasonable wife tries to bind the conscience of her husband. The Esau class is always aggressive, and rarely, if ever, just in such matters. They would be ashamed to have friends or neighbors know of the meanness of their hatred, of the petty annoyances as well as the great ones by which they seek to prevent those who love the Truth and who are striving for the laying hold upon the Abrahamic Covenant and becoming joint-heirs thereto with Jesus Christ the Lord. These persecutors are usually nominal Christians. Sometimes, like our Lord's persecutors, they are Scribes, Pharisees, Doctors of Divinity, whose cause for opposition is the darkness of their own hearts, which love not the light nor come to it lest their secret ways should become manifest. However, the test comes to the Lord's people, it is to be taken as one of the necessities of the case. If those who have begotten of the Spirit succumb, and for the sake of peace and harmony sacrifice principle and truth, they thus demonstrate that they are unworthy of the Truth, that they are unworthy to be joint-heirs of the Abrahamic Covenant; they take their place as belonging not to the Jacob class of faithful sacrificers but to the Esau class, who for temporary advantages of this present life are willing to sacrifice the Lord's favor and their prospective share in coming blessings.

The public would hardly credit the various manifestations of the Esau spirit amongst Christian people in our day. It seems difficult to believe that ministers would deliberately falsify respecting the character and mental condition of Christian people in order to hold their interest and influence in their pastorates, as already stated. But we are to remember that it was the ministers who plotted our Lord's assassination and who trumped up the false charges against him on account of which he was crucified. We remember well that those doctors of divinity, scribes and Pharisees declared that the death of Jesus was necessary for the maintenance of the Jewish system, with which they were identified and which they prized above the truth.

The same spirit is manifest now. Many journals throughout this land to-day would publish these discourses were it not for the the interposition of professed ministers of the truth in opposition. The publishers, usually worldly men, would be glad to print them did they not fear the power of the ministers to institute a boycott. Their power over the people, however, is over-estimated. General intelligence in on the increase, and misrepresentations are not as powerful as once they were. One of the journals which publishes these discourses weekly was called upon by five ministers in a body, who endeavored to use their influence in opposition to their publication. The answer they got from the independent manager was that so long as the public wanted the discourses and they could realize an increase of circulation for their publication, they would continue.

"GRIEVED THAT THEY TAUGHT."

It may be asked, Why should Christian ministers oppose the presentation of Scriptural teaching? We answer, for the same reason that the scribes and Pharisees came upon the apostles and forbade them to teach the good tidings, namely, as we read, "They were grieved that they taught the people." (Acts 4:2.) They preferred to have the people in ignorance. They realized that for the people to have the eyes of their understanding opened would measurably decrease their power and influence over them in proportion as they would find that they had been misrepresenting God's Word and plan.

"A PRINCE WITH GOD."

Where is the Jacob and Esau test in this matter? We answer that the ministers mentioned, for "one morsel of meat," are apparently willing to sell their birthright—their share in the glorious things which God hath in reservation for them that love him and love righteousness. They are willing to prostitute their office and influence to the doing of that which is evil, willing to sell their future prospects for their present advantage. In these various particulars they have the distinctive marks of Esau which the Apostle told us to look for. On the other hand a small minority are willing, yea, rejoice to have their names cast out as evil, to have themselves and their teachings misrepresented, slandered, by the Esau class.

We are satisfied that this should be our experience, if it is the test which the Lord permits to come to prove our faithfulness to him and to his Word—if by this means or any means we may be of the true Israel class who will inherit the promise, the Oath-Bound

(Continued on Second Page.)

APPRECIATIONS.

Pataskala, Ohio.

Find enclosed ($1) one dollar for the paper for the coming year. My time expires this month. I am greatly interested in the religious part of the paper.

Oblige,
MRS. R. A. KING.

Brookville, Pa.

I am much pleased to be able to renew my subscription to your interesting paper, through the gift of a friend, which I use for this purpose as doing what I can to help others read the Glad Tidings of great joy which shall be to all people.

May you be richly rewarded for giving so much space to such timely religious features.

Yours for Truth,
MISS M. C. SNYDER.

Monessen, Pa.

Inclosed please find one dollar for renewal of my subscription, run out Dec. 2, '17. I am taking the paper on account of Pastor Russell's sermon contained therein and may the Lord bless you in your endeavor to serve Him and the truth.

Yours in Him
J. A. NORDSTEDT.

Monroe, S. D.

We appreciate very much the Truth features of your paper, and your fearlessness in exposing frauds and graft. Truth and right shall at last prevail in His good time.

Sincerely,
MRS. G. WEHLER.

Luka Mills, Wis.

Find enclosed one dollar to pay for The Labor Tribune for as long in 1918 as the Lord wants his church to partake of the time of trouble that he is allowing to come upon the earth although it seems to me that you are slipping the thing of the World on to what I call the Lord's pages, still I am glad the world has not got you entirely.

Yours for the Truth,
MRS. M. A. DAY.

Barbados, B. W. I.

I very much regret having to ask you to take my name off your list of subscribers for the coming year. During the three or four years that I have been in receipt of your good paper I have very much appreciated the publication of various features of Present Truth and am sorry I can no longer afford to continue the subscription.

Yours very faithfully,
MISS LUCY LOODING.

Clyde, Ohio.

Please find enclosed the amount due you up to date for National Labor Tribune and remove my name from your list. Don't desire paper any longer. Thanking you kindly for past favors, I am

Yours respectfully,
W. A. WITSAMAN.

Lynn, Miss.

As my subscription expires with this month kindly discontinue it. I have been a subscriber and as I much appreciate it shall miss it greatly, but am not financially able to resubscribe. I honor you greatly for your fearless stand for right on every subject, and especially enjoy the religious pages, especially dear Pastor Russell's sermons. Thanking you for prompt delivery always, in the long time I have enjoyed it. Such a clean paper too!

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